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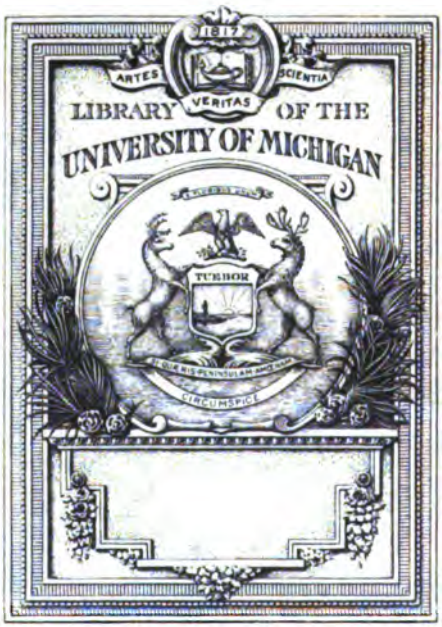
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THE

Connecticut Evangelical Magazine.

Samuel Bortix

VOLUME III.

CONSISTING OF TWELVE NUMBERS, TO BE PUBLISHED MONTHLY,

FROM JULY 1802 TO JUNE 1803.

THE PROFITS ARISING FROM THE SALE OF THIS MAGAZINE ARE DEVOTED TO FORM A PERMANENT FUND, THE ANNUAL INTEREST OF WHICH IS TO BE APPROPRIATED, BY THE TRUSTEES OF THE *MISSIONARY* SOCIETY OF CONNECTICUT, TO THE SUPPORT OF MISSIONS IN THE NEW AMERICAN SETTLEMENTS, AND AMONG THE HEATHEN.

THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

—VIZ.—

REVEREND MESSIEURS

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PUBLISHED ACCORDING TO ACT OF CONGRESS.

HARTFORD:

PRINTED BY HUDSON AND GOODWIN, FOR THE EDITO

PREFACE.

IN *the original ſubſcription papers for the publication of the Connecticut Evangelical Magazine, the following was mentioned as the plan of the work :*

THIS MAGAZINE IS TO CONTAIN :

Eſſays on the doctrines of Chriſtianity, and on religious, experimental and moral ſubjects :—Occaſional remarks on the fulfilment of ſcripture prophecies in the preſent day, and expoſitions of difficult and doubtful paſſages of ſcripture :—Religious intelligence concerning the ſtate of Chriſt's kingdom, throughout the Chriſtian world, and ſketches of the original eccleſiaſtical concerns of this country :—Information reſpecting Miſſions to the new ſettlements in the United States and among Heathen nations :—Narratives of revivals of religion in particular places together with the diſtinguiſhing marks of true and falſe religion :—Accounts of remarkable diſpenſations of divine Providence : —Biographical ſketches of perſons eminent for piety :—Original hymns on evangelical ſubjects :—Together with whatever elſe on the ſubject of religion and morals may contribute to the advancement of genuine piety and pure morality.

This work will conſiſt of original pieces and of extracts from the beſt European and American publications. As the Magazine is deſigned for the promotion of vital Chriſtianity, and of a knowledge of the great and eſſential truths of the goſpel, Eſſays which are merely controverſial or deeply metaphyſical, it will be ſeen, come not within the object of this publication ; nevertheleſs, ſhould any ſuch be ſent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive communications from all denominations of Chriſtians who believe in the peculiar principles of Chriſtianity ; but if written upon the diſtinguiſhing tenets of their reſpective ſects, they will be excluded. The profits ariſing from the ſale of this publication will be appropriated to the ſupport of Miſſionaries to the Heathen or among the inhabitants of the new ſettlements.

In purſuance of the above plan two volumes have been publiſhed ; and the generous patronage given to the work induces the Editors to continue it. They again ſolicit the aſſiſtance of their Correſpondents to enable them to

publiſh another volume which ſhall not be inferior to either of the preceding. As the profits of the magazine are wholly devoted to the ſupport of miſſions, without any emolument accruing to the Editors, they preſume that thoſe who wiſh well to the miſſionary cauſe will be diſpoſed to encourage this work, even though its intrinſic merit ſhould not be ſo great as they might otherwiſe wiſh. To keep up the ſpirit of a periodical publication, for any conſiderable length of time, is difficult in a country, like ours, where there are few writers ſo independent in their circumſtances as to be able to write for the public without any proſpect of emolument to themſelves. But the Editors indulge the hope that in theſe times of prevailing error, the friends of the truth will feel it their duty to make uncommon exertions; and that ſo far as they ſhall judge this work calculated to advance the cauſe of truth, they will give it every aid and ſupport in their power.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] JULY, 1802. [No. 1.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the goſpel among the Indians in New-England and parts adjacent.

(Contin. from Vol. II. p. 451.)

NUMBER IV.

SECTION II.

Of the miſſionary labors of Thomas Mayhew, Eſq. among the Indians on Martha's Vineyard, and of his Grandſon, Rev. John Mayhew, aſſociated with him for a few years before his death.

JUSTICE MAYHEW's pious zeal in the cauſe of Chriſtianity —The impreſſion made upon the mind of a Powow, as well as upon ſome other Indians, by his wife, and ſerious converſation— The means he uſed to carry on the evangelic work among the natives—The number of profeſſing Indians on Martha's Vineyard, and Nantucket, near the cloſe of his life, or within a few years after his death—The temporary aſſiſtance he received from Mr. John Cotton, afterwards miniſter of Plymouth—The gathering of a church at the Vineyard and ordination of two Indian miniſters in 1670—The introduction of Rev. John Mayhew, ſon of Rev. Thomas Mayhew, as a preacher among the Indians by their earneſt deſire— Death, and character of Thomas Mayhew, Eſq.—The care and diligence of Mr. John Mayhew in the Miſſionary ſervice—The meaſures he purſued to guard the people of his charge againſt ſome erroneous opinions, which they were in danger of embracing, and which ſome had actually entertained—The pains he took in *private*, as well as in *public* to promote knowledge, and true religion among the Indians— His death and character.

FIRST, of the Miſſionary ſervices of Thomas Mayhew, Eſq. &c. Tho this pious gentleman was deeply affected with the loſs of ſuch an excellent ſon ſo warmly engaged in the ſervice of his divine Saviour; yet this affliction, heavy, and painful as it was to the parental heart, did not ſo affect, and relax his mind, as to prevent him from a *vigorous* proſecution of the ſame bleſſed work ſo happily begun, and thus far ſucceſsfully purſued.

In this dark, and melancholy

hour, the bereaved father looks on the more diſconſolate and bereaved natives; & with the moſt tender pity, he conſiders what he ſhould do.

He ſees no probability of obtaining a ſtipend ſufficient to ſupport an Engliſh miniſter in the ſervice of the Indians: And he has little, or no hopes of finding any of the ſpirit of his deceaſed ſon, to bear the burden, attending ſo toilſome a work: He conſidered, that it was highly probable, that not many could be found, who would be *able*, or *willing* to purſue the work, as his excellent ſon had done, who had ſpent his ſtrength, and yet rejoiced in the midſt of thoſe many aches, pains, and diſtempers contracted by his often lodging on their hard matts, in their expoſed wigwams, and enduring wet and cold in faith of God's accepting, and proſpering him in that painful work, to which he could ſee no earthly advantage, that might rationally move, or encourage him: And when he looked on the Indians, he could not bear to think, that the work ſo happily begun, and ſo far advanced by his ſon, ſhould now expire with him.*

Under given circumſtances, he viewed himſelf as called upon in Providence to water what his ſon had planted; and to carry on the plantation to as great an extent, as he ſhould be enabled. He was of opinion, that extraordinary occaſions warranted extraordinary meaſures; and therefore ſoon came to a reſolution to do what he could himſelf.

His heart was in the work, and he roſe ſuperior to all diſcouragements. He did not conſider his age as a bar to the toilſome labor of a miſſionary, tho' at his ſon's death he was in his ſeventieth year. Love to Jeſus, and to ſouls purchaſed by his blood, incited him to do all that he was able, even to ſpend and be ſpent in the pious, and benevolent work.

He had indeed ſome ſpecial advantages, which facilitated, in ſome meaſure, his miſſionary ſervices. He had learned ſo much of the language of the natives, as was needful to underſtand, and diſcourſe with them: And upon his undertaking to inſtruct them publicly, he took pains to acquire a more accurate knowledge of it. This alſo was of ſpecial benefit, that as a magiſtrate, and a neighbor, he was in high eſteem among them. They generally admired, revered, and loved him for his wiſdom, integrity, impartial juſtice, and philanthropy. They heard his words with attention: And tho' what he ſaid, in ſome caſes, might be contrary to the notions they had heretofore entertained; yet they would not immediately reject his ſentiments, but weighed them in their minds, and conſidered them without that prejudice, which would have ariſen againſt the ſame things, if propoſed by many others.

Before the particulars of this Mr. Mayhew's miſſionary ſervices be related, it may be very proper to obſerve, that prior to his ſon's deceaſe, and even from the beginning of his miſſion, he did much, in various ways, to encourage him and to promote the great and good work, which, with ſuch pious zeal, and aſſiduity he was purſuing.

Notice has already been taken, of his wiſe and prudent meaſures to prevent the Indians from imbibing prejudices againſt the Engliſh, and their religion, and to remove any, which they had taken in.

* Mat. Mayhew's Triumph's of Grace—Indian Converts.

Particularly, he took pains with the ſachems to convince them, that ſhould they, and their people become chriſtians, they would not ſuffer any diminution of their dignity, or of any emoluments, which, as rulers, they could juſtly and equitably claim.

This good gentleman did alſo no little ſervice, while his ſon was living, by privately converſing with many of the Indians upon moral, and religious ſubjects. As ſoon, as he had acquired a tolerable acquaintance with their language, his pious diſpoſition, and great pity for that miſerable people, led him to improve this advantage, in taking all proper occaſions to tell them of their deplorable ſtate, and to point them to the way of deliverance: His words were ſo wiſe and weighty, and expreſſed with ſo much concern and ſerioufneſs, as, by the bleſſing of God, made ſuch deep impreſſions on many, that they could never loſe. Among the reſt, the forementioned famous Powow Tequanonim was a memorable inſtance, who was taken off from his unlawful trade, and became a Chriſtian in 1650: He declared, that his converſion was chiefly owing to ſome things, which he had heard from this Mr. Mayhew, who took occaſion to diſcourſe with him about true happineſs, and the way to it, which this Indian ſaid, he could never forget.*

* Such inſtances afford much encouragement to Chriſtians, whether in public, or private ſtations in the church, to introduce religious diſcourſe in private converſation, as often as it can be done with propriety, and a proſpect of being heard with candor; eſpecially to take pains with thoſe, who have not the knowledge of God, and are eſtranged from him. Tho' preaching the word is the moſt uſual way, which God takes to bring men to the faith of the goſpel; yet ſometimes he is pleaſed to make uſe of other methods to promote the ſame important end. Sometimes a few pious and pertinent words, dropped in familiar, private converſation, make ſuch a favorable, and deep impreſſion, as is never effaced.

Thus this pious gentleman was a fellow-helper to the truth with his amiable ſon; and did much to promote his ſucceſs among theſe poor heathens.

Upon the decaſe of his ſon, he ſoon enters upon his miſſionary labors. An holy zeal for the glory of God, and a compaſſionate charity to the ſouls of this bereaved, and periſhing people, animate him in his endeavors to promote their ſpiritual good. He reſolves to do his utmoſt, both to preſerve this moſt important work, and to carry it on, tho' under many external difficulties, and diſcouragements.

He determines frequently to viſit, and encourage this poor people. He goes once every week to ſome of their plantations. At ſo advanced an age, he ſets himſelf, with diligence, to perfect himſelf in their difficult language: And *tho'* the chief *Engliſh* magiſtrate on the Iſland, does not diſdain to commence a preacher to the Indians.

He ordinarily preached to ſome of their aſſemblies one day every week, as long as he lived: And his heart was ſo exceedingly engaged in the ſervice, that he ſpared no pains, nor fatigues in it, tho' at ſo great an age. He ſometimes travelled on foot near 20 miles, through the woods, to preach and viſit, when there was no Engliſh houſe near, to lodge at in his abſence from home.

Nor does he content himſelf with the progreſs which his ſon

had happily made before him; but labors indefatigably to carry on the work to a much greater extent. And in a few years time, with the aſſiſtance of thoſe religious Indians, who taught on the Lord's day, he perſuaded the natives on the weſt end of the Iſland to receive the goſpel, who had been many years obſtinately reſolved againſt it, being influenced to oppoſe it by the neighboring Sachems on the ſhores of the continent. Indeed Mittark, their prince, embraced Chriſtianity about the year 1663; but his people being, on that account, diſaffected to him, he removed to the eaſt end of the Iſland: After he had continued there about three years he returned home, and ſet up a meeting among his own people, he himſelf diſpenſing the word to as many as would come to hear him; by which means, in connexion with the exertions of Mr. Mayhew, it pleaſed God to bring over all that people to the profeſſion of Chriſtianity. Mittark's return, and the beginning of his miniſtry ſeems to have been about the year 1666. His people appear to have been the laſt on the Iſland, who received the Chriſtian faith. During the miniſtry of this Mr. Mayhew, or within a few years after his deceaſe, the Indians on the Iſles of Martha's Vineyard, and Nantucket, might juſtly bear the name of Chriſtian, the number of their Adults, on both theſe Iſlands, being, upon careful computation, about three thouſand.*

About the year 1664, Mr. Mayhew was greatly relieved, and aſſiſted by Mr. John Cotton,† who came to the Vineyard, and preached to the Engliſh at the eaſt end of the Iſland; and having gained a conſiderable knowledge of the Indian language, he alſo preached to the natives for about two years. But in Nov. 1667, upon a repeated invitation, he removed to Plymouth, near fifty miles to the northward; and in June 1669, was ordained the paſtor of the church there.‡

However, Mr. Mayhew, far from being diſcouraged, goes on again, without any Engliſh Aſſiſtant in this laborious work. He earneſtly deſires, and endeavors to carry it to an higher degree. And now the natives being generally brought over to the Chriſtian faith, and a conſiderable number of them deſirous of being formed into a church by themſelves, that they might walk together in all the ordinances, & commands of Chriſt, this honored gentleman, with Mr. Cotton above-mentioned, who made a journey from Plymouth on purpoſe, being fully ſatisfied, that they had ſuitable qualifications, after mature advice, and conſideration concluded to give their aſſiſtance in the ſolemn tranſaction.

Mr. Mayhew being a perſon of ſuch eminent wiſdom, and piety, and full of inſtructive, and devout diſcourſes, the Indians were ſo edified, and pleaſed with his labors, that they deſired him, tho' now above eighty years of age, to accept the paſtoral charge over them: But he thought this would not ſo well conſiſt with the prime place he held in the civil government, wherein they alſo greatly wanted him; and therefore adviſed

* Mat. Mayhew's Triumphs of grace.

† He was ſon of the celebrated Mr. John Cotton, teacher of the firſt church in Boſton, and was graduated at Harvard College in the year 1657.

‡ Mat. Mayhew's triumphs of grace—Hiſtory of the church of Plymouth.

them to chooſe ſuch Indian paſtors, as he thought would do good ſervice among them; which they accordingly did, making choice of Hiacoomes, and John Tackanaſh for their miniſters.—According to the ancient diſtinction, the former was choſen paſtor, and the latter teacher.*

The day appointed being come, which was Auguſt 22, 1670, an Indian church was completely formed and organized, to the ſatisfaction of the Engliſh church, and other religious people on the iſland; who by advantage of many years acquaintance, obtained ſatisfactory proof of their qualifications.

At this ſolemnity the famous Mr. Eliot was preſent, and aſſiſting. Dr. Increaſe Mather, in his letter to profeſſor Leuſden of Utrecht, acquaints us, that when the people had faſted and prayed, Mr. Eliot of Roxbury, and Mr. John Cotton of Plymouth, laid their hands on the miniſters elect, and they were ſolemnly ordained.*

In a letter of Sept. 20, 1670, publiſhed the year after at London, in a tract entituled, "A brief narrative of the progreſs of the goſpel among the Indians in New-England," the author gives an account of the ſtate of the natives under the inſtruction of this Mr. Mayhew, "That (Mr. Eliot) paſſing over to the Vineyard, many were added to the church of that place, both men and women, and were all of them baptized, and their children alſo with them." (So, it ſeems, many of the Chriſtianized Indians were in the ſtate of catechumens till this time.) "And that the church was deſirous to have choſen Mr. Mayhew for their paſtor; but he waved it; conceiving, that in his preſent capacity, he has greater advantages to ſtand their friend, and do them

* *A great* part of the ancient churches of New-England, ſoon after the arrival of the main body of the ſettlers, were ſupplied with two miniſters each, who were diſtinguiſhed by the names of paſtors and teachers: And they were ſuppoſed to be in ſome reſpects, diſtinct officers in the church. It is thus expreſſed in Cambridge Platform, Chap. vi. Sec. 5. "The office of paſtor and teacher appears to be diſtinct. The *paſtor's ſpecial work* is to attend to *exhortation*; and therein to adminiſter a word of *wiſdom*: The *teacher* is to attend to a word of *doctrine*, and therein to adminiſter a word of *knowledge*; and either of them to adminiſter the ſeals of that covenant, unto the diſpenſation whereof they are alike called; as alſo to execute the cenſures, being but a kind of application of the word; the preaching of which, together with the application thereof, they are alike charged withal. The moderns, perhaps in general, view the terms as applicable to one church officer only, deſignated by two names, implying the duties of government and inſtruction. If any chooſe to conſider them, as diſtinct, they will yet allow, as nothing forbids, that one man may be inveſted with both offices.

* In Dr. Mather's Magnalia, B. III. p. 199, there is a chronological miſtake; alſo a ſimilar one in Mr. Neal who took his account from Dr. Mather; ſee his hiſtory of New-England, Vol. I. p. 269. They place the gathering of the church and ordination of the miniſters on the vineyard under the year 1666. Doubtleſs Dr. Mather knew what year theſe events took place. But either, thro' inadvertence, he made a miſtake in the manuſcript he ſent to London for publication; or the printer committed an error: For Mr. Matthew Mayhew, an inhabitant of the iſland, and arrived at adult years at the time of theſe tranſactions places them in the year 1670. So does Gov. Hutchinſon in an extract from Mr. Eliot's journal. Mr. Experience Mayhew does the ſame in his life of Hiacoomes. And ſo does Mr. Prince, celebrated for his accuracy in chronology. The ordination ſpeedily followed the gathering of the church.

good; to ſave them from the hands of ſuch as would bereave them of their lands, &c.—But they ſhould always have his counſel, inſtruction, and management in their Eccleſiaſtical affairs, as they hitherto had; that he would die in the ſervice of Chriſt; and that the praying Indians, both of the Vineyard and Nantucket depend on him, as the great inſtrument of God for their good."

The ſettlement of a church, with paſtors among them, does not produce an abatement of his miniſterial care, or pains for theſe aboriginal natives; but this honorable, and ancient gentleman proceeds in the laborious work.

A few years before his death, he experienced very great pleaſure, and much aſſiſtance, by the introduction of his grandſon, Mr. John Mayhew, into the goſpel ſervice among the Indians.

This gentleman was the youngeſt ſon of Rev. Thomas Mayhew deceaſed. He was born in the beginning of the year 1652. Having applied himſelf diligently to the ſtudy of divinity; and ſupporting an amiable character for piety and benevolence, as well as knowledge, about the year 1673, when he was but twenty-one years of age, he was firſt called to the miniſtry among the Engliſh, at a place called Tiſbury, near the middle of the iſland, where he preached to great acceptance, not only of the people under his care, but of very good judges, who accidentally heard him.

Underſtanding the Indian language well, even when he was a youth; and being arrived at the age abovementioned, the natives would not be contented, till he became a public teacher of them likewiſe: So earneſt and urgent were their deſires, that he could not withſtand their importunity, even tho' his much honored grandfather was a laborious, acceptable, and ſucceſsful preacher among them. He began his miſſionary labors ſoon after his paſtoral relation to the church in Tiſbury commenced; and continued in the work of the goſpel among them, till his death; laboring, in connection with his grand-father, to their mutual ſatisfaction, and indeed with great joy to the venerable old gentleman, who, when his grandſon was aſſociated with him, as a preacher to the Indians, was probably, at leaſt, 85 years of age.

Mr. Mayhew, ſen. proceeds in his *toilſome*, but, in one moſt important view, *pleaſant* work among the Indians, even to the ninety-third year of his age, and twenty-third of his Miniſtry. He departed this life in 1681, to the ſincere grief, both of the Engliſh and Indians.

Not long before his death, he had ſevere illneſs, which his relations thought would prove fatal: But he told them, "The time was not yet come, and he ſhould not die with that ſickneſs." He recovered, and again preached ſeveral times. After this, he told one of his deſcendents, "That the time of his departure was near at hand; but he earneſtly deſired that God would give him one opportunity more in public, to exhort the Engliſh of the town where he lived, whom he had been obliged, for ſome time to teach, for want of a regular, fixed miniſter. God granting his deſire, he taught them the following Lord's day; and then took an affectionate and ſolemn leave of them; and falling ill, the ſucceeding evening, he aſſured his friends, that his ſickneſs would

now be to death, and he was well contented with the proſpect before him, being full of days, and ſatisfied with life, &c. He gave many excellent counſels and exhortations to all about him. Like Moſes, he had a vigorous old age; his memory continued unuſually tenacious; and all his intellectual powers uncommonly good.

Juſtice Mayhew was a gentleman of ſtrong powers of mind, of an accurate knowledge of human nature, of diſtinguiſhed prudence, and of a commanding addreſs. The general tenor of his conduct thro' a life protracted to an uncommon length, diſcovered, as far as we learn, a lively and deep ſenſe of the infinite importance of Chriſtianity—that part of his life *eſpecially*, which was ſpent upon the Iſland.

As a magiſtrate he was juſt, and impartial. The Indians, tho' naturally a jealous people; yet after ſome acquaintance, had full confidence in the goodneſs and integrity of his heart; that he had no diſpoſition to injure them in their perſons, property, or liberty; but, on the contrary, was intent upon promoting their intereſt: They revered, and loved him as a father. In *ſome* things which he propoſed, tho' they might for the preſent, thwart their inclinations; yet they were willing to allow, that even in *them*, he aimed at their good: And after ſome time, were generally ſenſible, that he not only *intended* their benefit, but propoſed *wiſe meaſures to accompliſh* it. Before he entered upon his miſſionary career, he was very helpful to his ſon by his advice, by removing prejudices from the minds of the Indians, by his private converſation with them upon the ſubjects of religion and morality, and in other ways.

And when he commenced his miſſionary labors, which he viewed himſelf as ſpecially called in Providence to undertake, with what wiſdom, Chriſtian zeal, and ardor did he proſecute them? The toils and hardſhips attending the work, were no diſcouragements. Animated with a glowing love to his bleſſed Saviour, and with fervent affection to the poor natives, many of whom were periſhing for lack of viſion, he purſued the work with vigor at an age, which he might have pleaded as an excuſe for omitting to carry on ſuch extenſive, wearieſome, and hard ſervices. But God ſupported him under all; and long before his departure, gave him the unſpeakable ſatisfaction of ſeeing that his labor of love was crowned with great ſucceſs. His zeal in the bleſſed cauſe, continued unimpaired to the laſt; and with aged Polycarp, who ſuffered matyrdom at Smyrna, in the ſecond century, A. D. 167, could declare, "That tho' I have long ſerved Chriſt, I have always found him a good maſter, and therefore I cannot forſake him." He continued full of faith, conſolation, and holy joy to the laſt.

"The ſweet remembrance of the juſt
"Shall flouriſh, when he ſleeps in duſt."

Rev. John Mayhew, after the death of his pious grandfather, purſues the evangelic work among the Indians, with unwearied application. He taught alternately in all their aſſemblies every week, and aſſiſted them in their eccleſiaſtical affairs.

And having both the Engliſh and Indians under his care, his diligence was now to be doubled.—His

labor was much increaſed, by reaſon of certain erroneous opinions, which were likely to take root in the Iſland, unleſs proper meaſures were adopted to prevent. After they were ſown in ſome minds, and pains were taken to ſow them in others; he exerts himſelf, in all ſuitable ways, to prevent the evil from ſpreading; to check the growth of thoſe errors that were implanted, and, if poſſible, to eradicate them. Like a rational and candid Chriſtian, he attempts their extirpation by ſpiritual inſtruments. Being a perſon of ſuperior abilities, and acquaintance with the ſcriptures, he uſed to deſire ſuch as began to receive theſe principles, to produce their reaſons; and, thoſe, who wanted to be reſolved in their difficulties, to give him the advantage to reſolve them in public, that others alſo might receive light and ſatisfaction; whereby they came to be more clearly inſtructed, and more fully convinced and ſatisfied, than in the ordinary way of preaching, which yet always preceded the other. He had ſuch an excellent talent for the defence of the truth, againſt gainſayers, that they, who would have ſpread their errors, found themſelves ſo effectually oppoſed and baffled by the power of his knowledge and piety, and the ſtrength of his argumentative genius, that they could make no progreſs in their deſigns on the Iſland; and the churches and people, and in them their poſterity, were happily ſaved from the ſpreading of thoſe erroneous opinions, and the diſturbance and troubles they would have produced among them.*

He purſued a plan of inſtructing the Indians very ſimilar to that of his grandfather, and father. His cuſtom was to tarry ſome time with them, after the public exerciſes of prayer, pſalmody, and preaching were concluded; allowing them to put queſtions to *him* for their own inſtruction; and alſo trying their knowledge, by putting queſtions to *them*. This way of tarrying after ſermon, and anſwering queſtions was generally practiſed by the ancient miſſionaries, and found, by experience, a very profitable mode of inſtruction. The Indians would oftentimes aſk queſtions, which naturally occured to their minds from the ſubject of the ſermon they had juſt heard: Sometimes other queſtions, which had no relation to the diſcourſe which had juſt been delivered. The queſtions which the Indians ſometimes aſked, were of ſuch a nature, that no ſmall degree of theological and philoſophical knowledge was requiſite to reſolve them. The other method of aſking *them* queſtions might be very profitable, as it would put them upon more cloſe thinking; and the obſervations made by the miſſionaries upon their anſwers, might fix the truth more ſtrongly in their minds.

Mr. Mayhew was ſo well acquainted with their language, that he was able to diſcourſe freely with them upon any kind of ſubject; and to preach and pray in their tongue with the greateſt readineſs; which he muſt have found of ſingular advantage in the various inſtructions he gave them.

Like the great apoſtle of the Gentiles, he took ſpecial pains with them more *privately*; which, we doubt not, he found, by happy experience, eminently to ſub-

* Matthew Mayhew's Triumphs of Grace—Indian Converts.

ſerve the bleſſed cauſe he had undertaken.*

Mr. Mayhew conſtantly preached to the Engliſh at Tiſbury for the ſpace of 15 years to his death; and about as long once every week to one or other of the Indian aſſemblies on the Iſland.

And having finiſhed what God, in his Providence, ſaw meet to employ him in, he deceaſed on February 3, 1689, in the 37th year of his age, and 16th of his miniſtry. He ſurvived his grandfather about eight years. He left the Indians in a very orderly way of aſſembling on the Lord's day for public worſhip, in four, or five ſeveral places. Their congregations were ſupplied with well inſtructed teachers of their own nation, who uſually began with prayer, and after ſinging

* This, without ſcruple, was a wiſe ſtep, whether the Indians, whom he called upon, and viſited, were converted to Chriſtianity, or not, and only willing to pay attention to the evidences of it. Suppoſe ſome of them to have been ſtill in a ſtate of heatheniſm, but yet poſſeſſed of ſo much candor, as to be willing to hear what might be ſaid in ſupport of Chriſtianity, great benefit might reſult from theſe private interviews. In this way, a miſſionary may engage the affections of thoſe he viſits; gaining this point may be of ſpecial benefit to the heathen.—Their prejudices may, in ſome degree, be ſoon removed—better attention may be given to goſpel truth, and the evidences, by which it is eſtabliſhed. In oral conferences in private, a miſſionary may oftentimes have a more favorable opportunity to explain the leading doctrines of religion more fully to the underſtanding of people, than in public diſcourſes; to anſwer objections, remove doubts, and prepare them to attend upon public exerciſes to better advantage.

And when heathens have *received* the Chriſtian faith, much good may reſult from ſuch private viſits; and it is a point of prudence to make them, when circumſtances allow, and they do not interfere with public ſervices, private ſtudies, and devotional exerciſes.

Every inſtrumental duty of religion has its particular benefits. 'Tho' faith comes by hearing, by the public diſpenſation of the divine word; yet private addreſſes are a good preparative for the reception of the goſpel preached by the ambaſſadors of Chriſt. In private interviews a miniſter may ſpeak more particularly, and adapt himſelf, with greater preciſion to the ſtate and condition of particular perſons, than he can do in his public diſcourſes. In this way he may become better acquainted with the ſpiritual ſtate of profeſſors, than in any other. He may know better what ſubjects may be moſt profitable to them in public. He may ſometimes have a favorable opportunity of convincing the erroneous—reproving offenders—removing the doubts of the ſcrupulous—animating the timorous—and repreſſing the confidence of over-forward profeſſors.

Private, perſonal addreſſes, when managed with wiſdom, will ſometimes make a deeper impreſſion upon the mind, than public diſcourſes, tho' they may contain the ſame ſentiments, and be delivered with becoming animation.

Such private conferences ſometimes give a miniſter a fair opportunity of removing prejudices againſt himſelf; and of conciliating the minds of contending people to each other. Diſcreetly managed, they tend to cement friendſhip, and to render his public adminiſtrations more uſeful. They will give people a better opinion of him; that he is heartily engaged to promote their beſt intereſts: He may alſo, in this way, obtain a more extenſive acquaintance with human nature, which is of great moment, in every branch of his duty.

However, ſuch viſits, tho' uſeful, muſt have their limits, and not intrench upon other duties, whether public, or private.—Whether upon preaching, which is the prime duty of a miſſionary; or application to ſtudy, in the neglect of which he will be but poorly qualified to diſcharge the public, and private offices of his profeſſion. In the ſeveral duties of his ſtation, circumſtances muſt determine what *proportion of time* is to be allotted to each.

part of a pſalm, ſpake to the auditors from ſome portion of ſacred ſcripture. He alſo left an Indian church conſiſting of one hundred communicants, walking according to the rule of the ſcriptures.*

Rev. John Mayhew was a perſon of a clear judgment, great prudence, and of an excellent ſpirit: And the Indians very much reſorted to his houſe for advice and inſtruction, and alſo for relief in their wants: And as he was perſuaded that many of them were truly religious, he would ſometimes ſay, "That tho' he had but little reward from men (having but about five pounds a year for his labors among them, excepting the two laſt years) yet if he might be inſtrumental in ſaving any, he ſhould be fully ſatisfied, and think himſelf to be ſufficiently recompenſed." The whole of what was allowed him for his inceſſant labors both among the Indians and Engliſh, put together, would ſcarcely amount to ten pounds a year, except the two laſt years of his life. With juſtice he could adopt the words of the apoſtle, and addreſs the people of his charge, "I ſeek not yours, but you." After the honorable commiſſioners came to be acquainted with him, and the eminent ſervices he did, they ſettled upon him thirty pounds a year, the two laſt years of his life.

He walked in his houſe with a perfect heart, having his children and domeſtics in all ſubjection, they both loving and revering him; and being frequently and ſeriouſly inſtructed by him.

In his laſt ſickneſs, he expreſſed a deſire, if it were the Divine will, that he might live a while longer to have ſeen his children more ripened in age before he died; and to have done more ſervice for Chriſt on the earth: But with reſpect to his own ſtate before God, he enjoyed a great ſerenity of mind, having a lively apprehenſion of the mercy of God, thro' the merits of Chriſt: Far from being afraid to die, having hopes, thro' grace, of obtaining eternal life, by Jeſus Chriſt our Lord. He counſelled, exhorted, and encouraged his relatives, and others, who came to viſit him: And with reſpect to himſelf, among other things, ſaid, "He was perſuaded, that God would not place him with thoſe after his death, in whoſe company he could take no delight in his life time."

Thus expired this third ſucceſſive preacher to the Indians of this worthy family, after he had ſet another illuſtrious example of fervent zeal for the glory of God, a lively faith in the inviſible and eternal world, and a generous, great, and unremitting concern for the ſalvation of all about him.

It is needleſs to ſay, that the loſs of him in the meridian of life, and eſpecially ſo ſoon after his grandfather's deceaſe, was deeply regretted both by Engliſh and Indians.

If we meaſure life by a man's piety, benevolence, great activity, and eminent uſefulneſs, we may ſay, with ſtrict propriety, that Mr. Mayhew lived to an advanced period. The words of an ancient Jewiſh writer may be applied to him, with as much juſtice, as to moſt men of a ſimilar age; "Honorable age is not that, which ſtandeth in length of time; or that is meaſured by a number of years: But *wiſdom* is the grey hair unto man; and an *unſpotted life* is old age."

(To be continued.)

* Matthew Mayhew, and Indian Converts.

The work of God perfect.

(Contin. from Vol. II. p. 465.)

NUMBER III.

HAVING in my ſecond number attempted to trace the evidence of this great truth, *That none is good but one, God,* in the work of creation—in God's diſpenſation towards the angels—in his general plan of mercy towards fallen man and in one particular branch of this plan, the events of his common providence: I proceed to trace the evidence of the ſame truth,

2. In the objects of divine mercy. Theſe were ſinning men and not ſinning angels. Had the latter and not the former been the objects of divine mercy, the imperfect views of creatures might ſuggeſt the doubt whether God, in chooſing them, might not have had reſpect to their ſuperior greatneſs and excellence in their firſt formation. But he that calleth things that are not as though they were, ſaw fit, in the choice he made, to ſhow otherwiſe. Man was not choſen becauſe his ſin was venial, or becauſe he was leſs guilty than the ſinning angels; he deſerved condemnation as much as they. His election of God was an act of ſovereign goodneſs; ſtill there are good reaſons for all God's acts; he does not will and act becauſe he will; but he wills and acts as he does, rather than otherwiſe, becauſe it is fit. It would be preſumption to decide with confidence on all the reaſons of the divine conduct in any caſe; but in the caſe before us, it is apparent, that God has ordained, according to a known maxim of his kingdom, *That the firſt ſhall be laſt, and the laſt firſt;* and it ſeems reaſonable to ſuppoſe, that God in the diſpenſation of his grace, proceeds on this rule to the intent *that none may glory in his preſence,* and that the tranſcendant glory which God will beſtow on creatures the moſt worthleſs, guilty and forlorn, who are redeemed from amongſt men, might appear to be all of God. Thus as the old creation muſt have appeared more glorious and divine when contraſted with the chaos out of which it was formed; ſo the new creation, the end and perfection of all God's works, will appear more glorious and divine when contraſted with the ſhapeleſs and vile materials out of which it was formed, and will be more to the glory and praiſe of all his perfections. Again,

Though the election of grace is confined to men, yet it is a moſt ſolemn truth, that it does not embrace all men, ſome will be left to their own choſen way, and under the dominion of that carnal mind which is enmity againſt God, will chooſe the way to death. The difference in temper, character and ſtate between them and the ſaved, is wholly of God, who worketh all things after the counſel of his own will. It is not of him that willeth, nor of him that runneth, but of God that ſhoweth mercy. The ſaved are born of the Spirit, regeneration then is *the work* of the Spirit, known unto God are *all his works* from the foundation of the world; and if known then *decreed.* Where God has decreed to work, he has decreed to ſave, and where he has decreed not to work, he has decreed not to ſave. The heart of enmity cannot enjoy God or heaven; on the contrary, it is the forerunner and certain ſource of endleſs woe. No man can change his own heart, or act upon higher principles than he has. He cannot by an act of the will

control his affections, to make that appear beautiful, which he hates; or, to make that appear deformed, which he loves. The reaſon of loving or hating particular objects muſt be ſought for in the nature of the ſoul itſelf, and not in the exerciſes of the will. All men therefore lie at mercy; "By grace are ye ſaved through "*faith*, and *that*, not of your- "ſelves it is the gift of God." There is indubitable evidence then that eternal life to ſinners of the human race, is the free gift of God; it is infinite mercy. The ſaved have not whereof to glory, neither before God, nor man. Again,

A great proportion of thoſe whom God has choſen, from age to age, as the objects of mercy, have been from what are eſteemed the lower ranks of ſociety. Thus our Saviour in the days of his fleſh, while he paſſed by the court of Herod, and the palace of the high-prieſt, and thoſe, generally, who were of the Jewiſh Sanhedrim, or of the ſcribes, phariſees and doctors of the law, choſe the ſociety of perſons in obſcure life, conſorted with publicans and ſinners, and conferred his choiceſt bleſſings, more commonly, on the poor, the maimed, the halt and the blind. "He was anointed to "preach good tidings, unto the "meek, to bind up the broken "hearted, to proclaim liberty to "the captives, and the opening "the priſon to them that are "bound." God's purpoſe ſeems to have been in this to ſtain the pride of all human glory; and St. Paul is expreſs, "That God "hath choſen the fooliſh things "of the world to confound the "wiſe; and weak things of the "world to confound the things "that are mighty; and baſe things "of the world, and things that "are deſpiſed hath God choſen: "Yea, and things which are not, "to bring to nought things that "are; *that no fleſh ſhould glory in* "*his preſence.*" Once more,

The miſerable and forlorn circumſtances of the people or nations which God hath ſucceſſively choſen to be his peculiar people, at the time of manifeſting to them his ſpecial favor, evince the ſame truth. God firſt choſe the people of Iſrael to be a ſpecial, peculiar people unto himſelf, above all people that were upon the face of the earth. And he tells them that he did not ſet his love upon them, nor chooſe them, becauſe they were more in number than any people; for they were the *feweſt* of all people. But becauſe he loved them, and becauſe he would keep the oath, which he had ſworn unto their fathers. Their miſerable ſtate, when God caſt an eye of pity on them, is affectingly deſcribed by the prophet Ezekiel, under the figure of an expoſed infant, in theſe words. "Thus ſaith the Lord God unto "Jeruſalem, thy birth and thy "nativity is of the land of Ca- "naan: Thy father was an Am- "orite, and thy mother a Hittite. "And as for thy nativity in the "day thou waſt born, thy navel "was not cut, neither waſt thou "waſhed in water to ſupple thee, "thou waſt not ſalted at all, nor "ſwaddled at all. No eye pitied "thee, to do any of theſe unto "thee, to have compaſſion upon "thee; but thou was *caſt out* in "the open field to the loathing of "thy perſon; in the day that "thou waſt born. And when I "paſſed by thee, and ſaw thee "polluted in thine own blood, "I ſaid unto thee, when thou "waſt in thy blood, live; yea, I

" ſaid unto thee, when thou " waſt *in* thy blood, live." The ſtrength of the tender mercies of God toward them is exhibited to the beſt advantage by their continued provocations, their perfidy, and baſe ingratitude, after God had brought them into the moſt honorable relation to himſelf. So, when the Jews were broken off from the family and church of God through unbelief, and the Gentiles were adopted into it, their circumſtances were equally wretched. Sufficient time had elapſed, ſince the calling of the Jews, to ſhow, that thoſe nations, left to themſelves, would never return to God; but, on the contrary, while they, at leaſt ſome of them, rapidly advanced in philoſophy and the arts, would increaſe in all manner of wickedneſs, and in brutiſh ignorance of the one true God; and that their ſtate, without divine aid, was utterly hopeleſs. That ſuch was their true ſtate may be ſeen in the 1 chap. of St. Paul's Epiſtle to the Romans, where their character is deſcribed at large. Theſe nations are deſcribed in the 54 Chap. of Iſaiah under the image of a barren woman, who had been repudiated in her youth, and had lived in a deſolate, afflicted and comfortleſs ſtate, but at laſt was received into favor and addreſſed with theſe healing and comfortable words: " Sing, O, barren, thou that " didſt not bear, break forth in- " to ſinging thou that didſt not " travail with child; for more " are the children of the deſolate, " than the children of the married " wife, ſaith the Lord. For thy " maker is thy huſband, the Lord " of hoſts is his name. For the " Lord hath called thee as *a wo-* " *man forſaken and grieved in ſpir-* " *it*, and as a wife of youth, when " thou waſt refuſed, ſaith thy " God. For a ſmall moment have " I forſaken thee; but with great " mercies will I gather thee. In " a little wrath I hid my face " from thee, for a moment, but " with everlaſting loving-kindneſs " will I have mercy on thee, ſaith " the Lord thy Redeemer. *O* " *thou afflicted, toſſed with tempeſt* " *and not comforted!* Behold I will " lay thy ſtones with fair colors, " and thy foundations with ſap- " phires." So the whole houſe of Iſrael are now, and have been for ages in a deſperate ſtate, viſibly rejected of God, but are preſerved as a monument of wrath, and as a ſign and a wonder to all nations; their caſe is ſo hopeleſs, that they are compared to a valley of dry bones; yet at the time appointed they ſhall be revived, they ſhall become one nation in the land, upon the mountains of Iſrael, and ſhall dwell therein forever, and David ſhall be their prince, and God's ſanctuary ſhall be in the midſt of them for evermore. Thus God, as St. Paul teſtifies, hath concluded Jew and Gentile in unbelief *that he might have mercy upon all.* Or, that their calling and adoption ſucceſſively into God's family might be ſeen to be wholly from God, and an expreſſion of mere mercy.

3d. In the diſcipline which divine wiſdom has choſen to train up his people for the heavenly inheritance. What is particularly referred to, as pertinent to the argument in hand, is the oppoſition which, purſuant to the divine diſpoſal, has ever been made to the people of God, by the powers of earth and of hell and by the remaining corruptions, or body of ſin, within them. This will be conſidered, briefly, in reſpect to the church of God in general, and in

reſpect to individual believers, together with ſome things which relate to their preſervation, ſupport and deliverance. The ſerpent having ſeduced our firſt parents into rebellion againſt God, in the ſentence which God pronounced againſt him, he ſays, "I will put "enmity, between thee and the "woman, and between thy ſeed "and her ſeed, it ſhall bruiſe thy "head, and thou ſhalt bruiſe his "heel." Every period of time ſince bears witneſs to the truth of this prediction. It is unneceſſary to mention particulars; to do juſtice to this ſubject would be the ſame as to write a hiſtory of the church from the beginning. It is more to the purpoſe to obſerve, that the oppoſition has always been ſo great, that nothing could control or ſubdue it but the power of God himſelf. It was the arm of the Lord which ſaved the church of the old world, and deſtroyed its enemies, when the earth was filled with violence. It was the arm of the Lord that cut Rahab and wounded the dragon. It was the arm of the Lord that dried up the ſea, the waters of the great deep, that made the depths of the ſea, a way for the ranſomed to paſs over. But the arm of the Lord is not made bare in view of the nations in *miraculous* works only; it is ſo, in the concurrence of *ordinary* events, which, under the divine direction, work together for the preſervation of the church in times of the moſt imminent danger; or for its enlargement in times of diſtreſs. It is viſible in raiſing up Cyrus and Artaxarxes, heathen princes, to reſtore and build Jeruſalem as well as in the deſtruction of Pharaoh and his hoſt in the red ſea. It is ſeen in the advancement of Eſther and Mordecai in the court of Perſia, in the unreſt of Ahaſuerus, which produced the ſearch of the records, in the ſudden reverſe which cauſed Haman the Jews, enemy to be hanged upon the gallows which he had prepared for Mordecai, and in the conſequent complete deliverance of the Jews from utter deſtruction, as well as in cauſing the ſun to ſtand ſtill in Gibeon, and the moon in the valley of Ajalon. It appears in the deſtruction of Jeruſalem by the Romans, after that bloody city had killed the prince of life, and had become the moſt dangerous enemy and perſecutor of the Chriſtian church—in the elevation of Conſtantine to the imperial throne, at a period when perſecution appears to have almoſt finiſhed its bloody work, in the extirpation of the Chriſtian name—in the various events which gradually revealed the man of ſin until he had exalted himſelf above all that is called God, or that is worſhipped, and had become the dragon's moſt complete repreſentative,—in thoſe which have hitherto preſerved the true church during his reign, and in thoſe which have, by various ſteps, humbled this its laſt and greateſt enemy; as well as in the deſtruction of Siſera and his hoſt by the hand of Deborah and Barak—of the Midianites by the hand of Gideon—of the Ethiopians by the hand of Aſa—of the children of Ammon, Moab, and mount Seir, by the hands of each other—or of the hundred and four-ſcore and five thouſand Aſſyrians by the hand of the angel of the Lord.

Indeed the ſtate of things from the beginning has been ſuch as divine wiſdom ſaw beſt calculated to diſplay, in the fulleſt manner, the enmity of the ſeed of the ſerpent to the ſeed of the woman, to lead the people of God to ſee that all

good is from him, to truſt with unſhaken confidence in his power and grace, and to render the final victory of the promiſed ſeed, in bruiſing the ſerpent's head, moſt complete and glorious. Theſe and ſimilar ends God has attained by the exiſting ſtate of things in every age, in raiſing up and putting down ſucceſſively the Egyptian, Aſſyrian, Perſian, Grecian, Roman, and other great monarchies of the earth, and in giving them dominion and great authority, while the church and people of God have been for the moſt part, as to human ſupport, feeble and defenceleſs, and ſubject to that dominion—in the reign of Antichriſt, and preſervation of the church, notwithſtanding he has been drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus; and the ſame ends will be attained by the preſent ſtate of the nations, particularly of the Jews, and of thoſe Gentile nations who have not yet received the Goſpel, and by the great apoſtacy which is, at the preſent day, prevailing among thoſe nations, which have long enjoyed and long abuſed the goſpel; as well as by that glorious and final deliverance of the church which ſhall take place, when the ſaints ſhall poſſeſs the kingdom.

Though the great events referred to in the laſt particular relate to the church as a community, and are calculated to form a perfect ſociety, yet they do this by forming the character of individuals, which ſhall compoſe that ſociety. Their perfection conſiſts in being filled with the knowledge and love of God and in the full enjoyment of him. Every agent is known by his works; and God, the firſt, the greateſt and the beſt, is known by his. The difficulty is, God is an infinite agent, and of courſe his works are infinite, and beyond the comprehenſion of finite minds. None by ſearching can find out God, none can find out the Almighty unto perfection. Still, enough may be known, as explained by himſelf, to fit us to bear a part in that ſociety which, as a whole, and in all its parts, will be of perfect beauty. And as no event can take place, but will, rightly underſtood, directly diſcover the heart of God; ſo no doubt, the holy inhabitants of Heaven will be eternally employed in ſearching the works of God with ever-growing delight and improvement. But I proceed to what is directly in view to conſider the evidence ariſing from the oppoſition which good men experience in their Chriſtian courſe from Satan and their own remaining corruptions, of the great truth, *That there is none good but one that is God.*

It is eaſy with God, by an inſtantaneous act, completely to ſanctify the ſoul of the greateſt ſinner, and to fit it for Heaven; and doubtleſs he ſometimes does this; but generally, ſanctification is, at firſt, but in part; and is gradually progreſſive in thoſe who are its happy ſubjects. The being of ſin, in the heart of ſuch as are born of God, is viewed by them as it really is in itſelf, the greateſt of all evils; but ſtill, it is the occaſion of great good to them. It is ſeen by them more diſtinctly, as abominable and hateful when in actual exerciſe, as it were brandiſhing its forked tongue, than it could be in recollection only, as having once exiſted; ſuch a view of it, as is exhibited by a clear perception of God's perfect law, will excite in them fervent prayer for deliverance; it will humble

and empty them, and bring them to the foot of God; it will evince, their ill-deſert, their utter inſufficiency for any thing that is good, and their abſolute dependence on God for the being and exerciſe of a principle of ſpiritual life. It will illuſtrate the long-ſuffering and patience of God towards them, the ſtability of his promiſes, and perpetuity of his covenant, in keeping them, through faith unto ſalvation, and alſo the nature, ſtrength and glory of divine love, triumphing over all their baſeneſs and ingratitude; it will cauſe them to cry, with the Apoſtle Paul, in his own caſe, "O wretched "ed man that I am, who ſhall "deliver me from the body of this "death?" It will wean them from the world; it will reconcile them to dying, as the only means of complete deliverance; and, while they are in the body, it will cauſe them to groan earneſtly, not that they would be unclothed, but clothed upon, that mortality might be ſwallowed up of life. Indwelling ſin, will through the force of ſudden temptation, too often break forth, and become viſible to the eye of man, as it always is to the omniſcient eye of God; this will not fail to occaſion in them the moſt poignant diſtreſs and ſhame; will expoſe them to the inſults of the adverſary of ſouls; and will involve them in darkneſs, doubts and fears, like Jonah when "he cried from the belly of hell "by reaſon of his affliction." God is no reſpecter of perſons, and ſin in his own children is as odious to him, as it is in others; and indeed more ſo, as more aggravated; but there is good reaſon to believe that it will, whether indwelling or out-breaking, ultimately iſſue in their ſpiritual good. They are ſecured from final apoſtacy by the covenant of grace. Though they fall, they ſhall not be *utterly* caſt down, for the Lord upholdeth them with his hand. Neither height nor *depth* ſhall be able to ſeparate them from the love of God. David's ſin was always before him; he remembered it, many years after its commiſſion, when he fled from Abſalom; and when, on directing Zadoc to carry back the ark of God into the city, he made the following reflection: "If I ſhall find "favor in the eyes of the Lord, "he will bring me again, and "ſhow me both it, and his habita-"tion; but if he thus ſay, I have "no delight in thee; behold here "am I, let him do to me, what "ſeemeth good unto him." And he had it in view, in his anſwer to Abiſhai deſiring liberty to take off the head of Shimei for curſing the King, when he came to Bahurim, in theſe words; "So "let him curſe, becauſe the Lord "hath ſaid unto him curſe David; "let him alone, and let him curſe, "for the Lord hath bidden him." He was in conſequence of it more penitent, more humble, more patient, more ſubmiſſive to the will of God, more ſenſible of his dependence on God, and he loved God the more, becauſe more was forgiven him. The fall and recovery of David happened for an enſample, and they are written for our admonition, on whom the ends of the world are come; they ſerve to guard Chriſtians in all after ages from preſumptuous ſin, on the one hand; and on the other, from deſpair; and the penitential pſalms, which David wrote on the occaſion, and which lead us up to the fountain of ſin in the heart, have greatly enriched the canon of ſcripture; and they have been the language, in

which deep penitence has expreſſed itſelf, in every period of the Chriſtian church. Time was, when Peter could confidently ſay to Chriſt, "Though *all men* deny thee, *yet will not I.*" But after his fall, we hear no more of this vain confidence. When the riſen Saviour demands of him, "Lovеſt thou me *more than theſe?*" He modeſtly anſwers. "Thou knoweſt that *I love thee,*" without drawing others, to their diſadvantage, into compariſon with himſelf.

Chriſtians have to fight not only againſt fleſh and blood, but againſt principalities and powers; and, as they advance in the Chriſtian courſe, they are more and more ſenſible that they are utterly unable to contend with the powers of darkneſs in their own ſtrength, that they can maintain the combat and gain the victory only by taking to themſelves the whole armour of God, and that Satan ſubmits to no power, but to that of the great captain of their ſalvation.

Add to this, God is pleaſed, as a ſovereign, to afford, or to withdraw his comforting preſence, as the peculiar ſtate of his people requires; when he favors them with the light of his countenance they rejoice, and when he withholds it, they languiſh and mourn; and ſaints, in all ages, have, at times, complained of the hidings of God's face. Having had ſome diſcoveries of the divine glory, the full viſion and fruition of God is their ſupreme deſire, and the withholding of it their greateſt grief. Thus, in particular circumſtances, it is the language of Job: "Behold, I go forward, but he is "not there; and, backward, but "I cannot perceive him; on the "left hand, where he doth work, "but I cannot behold him; he "hideth himſelf on the right "hand, that I cannot ſee him. "O that I knew where I might "find him!" And of David: "Why ſtandeſt thou afar off, O "Lord, why hideſt thou thyſelf, "in times of trouble?" Of the church: "Wherefore hideſt thou "thy face and forgetteſt our af-"fliction and our oppreſſion?" I "ſought him, whom my ſoul "loveth, I ſought him, but I "found him not." And of our bleſſed Saviour, when expiring on the croſs: "My God, my God, "why haſt thou forſaken me?" The act of God, in withdrawing himſelf, does not neceſſarily imply ſin in the ſubject, for Chriſt, who experienced this withdrawment, knew no ſin. In relation to him, however, it was both retributive and diſciplinary; retributive, as it was no ſmall part of the penalty of God's law which he ſuffered, in expiating our ſins; diſciplinary, as he learned obedience by the things which he ſuffered; but, in relation to the ſaints, it ſeems to be diſciplinary only, and no part of the penalty of the law. It is deſigned for the advancement of their beſt good; it teaches them effectually their abſolute dependence on God, for all their ſpiritual enjoyments, and the worth of the divine preſence; it prepares them for lively exerciſes of gratitude and joy, on its return, and fits them for the work of eternal praiſe, when faith ſhall be ſwallowed up in viſion.

OMICRON.

(To be continued.)

Nymphas to Soſipater.

(Contin. from Vol. II. p. 453.)

LETTER III.

IS there not ſomething ſurpriſing and awfully affecting in

the conduct of professors of the present day, with respect to the salvation of others? Is not the language of Cain the very language of many, Am I my brother's keeper? Is it not truly wonderful, that we feel such a cold indifference about their eternal salvation; and in fact do so little to pluck them as brands out of the burning, and prevent their utter ruin? When we turn our attention to them as being formed rational creatures, furnished with noble and immortal powers, in their nature adapted to please and glorify their God and Saviour and to promote their own and the highest present and eternal good of his moral kingdom, the worth of the soul rises beyond the loftiest conceptions of Angels. Creatures formed with such powers, furnished for the noblest service and for enjoying the highest kind of blessedness, are of some real worth, even on supposition their existence would terminate with this momentary life. Of what incomparable worth must they then be, if after as many millions of ages have rolled away, as there are sands on the sea shore or drops of water in the ocean, their eternity is but beginning? How can it appear to us a matter of such indifference whether creatures of such incomparable worth, be saved or lost forever? For there is no other alternative. If they are not saved, they will certainly be lost. Is it possible, looking on any individual in the circle of our acquaintance, if we can think it a matter of little importance whether he be useful and happy even through life? Much rather, it would seem impossible that we can feel a cold indifference whether he should be useful and happy forever and ever. How wonderful is our lukewarmness in this grand business! How astonishing is it that we do so little and are so little engaged! Our astonishment in view of our feelings and conduct, with respect to the salvation of our fellow sinners must rise much higher, when we consider what infinite love has done to save man. God the father has given and set forth his dear and well beloved Son, to be a propitiation, that whosoever believeth in him should not perish but have eternal life. With reference to this the son of God has become incarnate, fulfilled all righteousness, and humbled himself and become obedient to death, the painful ignominious death of the cross. With respect to this, the holy spirit exerts his almighty energy in convincing of sin, righteousness and judgment, and in shewing Christ to them and if unwilling, making them willing to renounce the world, to forsake all and follow Christ. With respect to this, prophets, apostles, evangelists, pastors and teachers have been given, and the *Golden Candlesticks* have been set up in the world, and divine ordinances have been instituted. With respect to this, angels are ever on the wing. Can we think for a moment on what the father of mercies has done and of his unspeakable gift? Can we read the memoirs of the incarnation, the obedience and sufferings, life and death of the adorable son of God, how he agonized in the garden and poured out his soul in tears and blood, on the accursed tree, and not feel amazement in view of our failings and conduct, that we are so languid, so very lukewarm in our endeavors to save souls from eternal death, and hide the multitudes of their

ſins? Truly I am a wonder to myſelf, that I am ſo loſt to all feeling and tender concern for my fellow ſinners, who are ruſhing on in a mad career into the devouring flames and am diſpoſed to do ſo little. May we not bluſh and hide our heads for ſhame, that we ſo little reſemble the father of mercies; that we are ſo exceedingly unlike him whom we call our Lord and maſter, who came from the boſom of delights to that very croſs to ſave ſinners, and is now high enthroned and veſted with univerſal dominion that he might deliver poor ſinners from ſin, death and hell and raiſe them to the heights of bleſſedneſs in heavenly places?

Yea, ſhame may cover us that we fall ſo far behind the apoſtles and the firſt churches, in the zeal we employ in this momentous buſineſs.—They breathed the very ſpirit of their divine maſter and cloſely followed him in their painful labors and travels for the ſalvation of ſinners. What ardor of ſoul did the great apoſtle Paul breathe? How glorioufly did he exert himſelf? Nothing ſeemed to him too much to do and ſuffer in this all-important buſineſs. In tranſacting this he was undiſmayed in the view of the moſt threatening danger. In proſecuting this, he was willing to ſpend and be ſpent—yea to ſpill the laſt drop of his blood. Nothing was ſufficient to damp his ardor, or divert the current of his endeavors. His very ſoul was all love to ſinners, and he was indefatigable in his labors for their ſalvation. His fellow laborers and the firſt churches of the ſaints breathed the ſame lovely ſpirit and followed him as he followed Chriſt, and nobly exerted themſelves in the ſame glorious buſineſs. The grand things the ſacred three have done and are doing in the proſecution of this work, the intereſt which the inhabitants of heaven take in the ſalvation of ſinners, for "there is joy in heaven over one ſinner that repenteth," and the zeal of the Apoſtles and the firſt Chriſtians, upbraid our ſtupor, and call upon us to engage in this buſineſs according to its importance. If we ſaw ſinners ſurrounded in the flames of their houſes, ſhould we not fly to their relief and do every thing which could be done? And ſhould we not much rather exert ourſelves to ſave them from everlaſting burnings? Their danger is great and preſſing, the world, the fleſh and the devil, are combined to effect their deſtruction. And alas! The poor creatures, are in general, in a death-like ſleep, fearleſs of danger. What a great and bleſſed thing would it be, if we, thro' the Lord's grace might be inſtrumental, in ſaving even one of our fellow ſinners from miſery?

Let us put on Chriſt, and imbibe large meaſures of his ſpirit and follow him, let us imitate the example he has left us, of the kindeſt, tendereſt love to ſouls; let us keep him in view and like him let us be ready to make any ſacrifice in ſuch a cauſe, and be ready to do and ſuffer as we have ability and opportunity, for the ſalvation of ſouls, and finally may we ſhine in that kingdom of our father, among thoſe who win ſouls and turn many to righteouſneſs. Yours, &c.

On the moral imperfection of Chriſtians.

IT is a clear caſe, that Chriſtians are morally imperfect, and that, while in this life, they

have much remaining ſin. This moral imperfection of Chriſtians muſt conſiſt, either in the *inconſtancy* of their holy exerciſes—*in diſtinct exerciſes of a different and oppoſite nature at the ſame time*—or, *in moral imperfection in their holy exerciſes themſelves.* We can conceive of no other, than one of theſe ways, wherein Chriſtians can fail of moral perfection. If it be in the *firſt*, it is to be ſuppoſed that the holy affections they exerciſe are *perfectly holy*, but interrupted by affections, which are wholly and totally ſinful. If it be in *this* that the moral imperfection of Chriſtians conſiſts, the following conſequences muſt be admitted, viz.

1. That growth in grace, excepting ſuch improvement as will be in Chriſtians after they arrive to a ſtate of perfection never again to be interrupted by ſin, conſiſts in the nearer approach to *conſtancy* of holy exerciſes. That it is the duty of Chriſtians to grow in grace—that they are frequently exhorted to it, in the word of God—and, that they in fact do, will not be denied. This growth in grace muſt imply a nearer approach to freedom from ſin. But as their *holy exerciſes* are already free from ſin, the exhortation can be complied with *only* by their being leſs frequently interrupted by ſuch as are ſinful. And if the Chriſtian's growth in grace imply a leſs frequent interruption of holy affections, nothing appears to forbid the expectation of an uninterrupted ſucceſſion of perfectly holy exerciſes, in Chriſtians, for days, months, and even years. And whenever this ſhall be the caſe, the Chriſtian arrives to all that ſinleſs perfection the greateſt enthuſiaſts ever imagine attainable in the preſent ſtate, and may truly ſay, "I have no ſin." But the apoſtle ſays, 1 John, i. 8. If we 'ſay that we have no ſin, we 'deceive ourſelves; and the truth is 'not in us."

2. If Chriſtians are perfectly holy in this life, excepting that, at times, their holineſs is interrupted by ſome ſinful affection, it is not readily diſcerned why they may not, alſo, be perfectly free from erroneous opinion. As all neceſſary truth is clearly and perfectly revealed, in the holy ſcriptures; and, the revelation altogether adapted to the natural capacities of men, it may not be admitted that an unprejudiced mind will ever miſunderſtand or pervert divine truth: But on the other hand, as our Savior ſays, Matt. vi. 22. "If thine eye be ſingle, thy "whole body ſhall be full of light." On the ſame ground he ſaid again, John vii. 17. "If any "man will do his, (God's) will, "he ſhall know of the doctrine, "whether it be of God, or whether I ſpeak of myſelf." The apoſtle ſays, alſo, 1 Cor. xiii. 7. that "love believeth all things." We might, therefore, rationally expect perfect harmony in ſentiment, among Chriſtians; as, alſo, perfect brotherly love.—Should it be ſaid, that this perfect harmony in ſentiment, and perfect brotherly love, are prevented by ſinful affections, which, at times, intervene; it may be replied, this would not prevent perfect harmony of ſentiment and affection during the period, however long, of the ſucceſſion of holy affections. But when thoſe exerciſes, or that train of exerciſes take place, which, by ſuppoſition, are totally ſinful, how widely Chriſtians may differ, in ſentiment, is utterly uncertain: As, alſo, whether any erroneous

belief whatever, be inconſiſtent with the ſubject's being a child of God—But this much is certain, they would be totally deſtitute of brotherly love; and would be juſt as the ſcriptures deſcribe wicked men, *hateful and hating each other.*

3. If the holy affections of Chriſtians are perfect, and entirely free from ſin, no good reaſon, it is conceived, can be given, why any one, who is born of God, ſhould be without the *full aſſurance of hope.* Perfect love to God and to our fellow-men is ſo entirely diſtinct, in its nature, from any thing ever found in the natural heart, and ſo totally oppoſite to it, that it cannot be miſtaken. We may as well ſuppoſe, that a perſon inſtantaneouſly reſtored from perfect blindneſs, to full and clear viſion, ſhould feel uncertain whether he ſee the ſun; as, that one reſtored from perfect moral blindneſs, to perfect ſpiritual light, ſhould feel uncertain whether, or not, he beheld the glory of God. Yet the apoſtle repreſents the full aſſurance of hope to be the fruit of diligent application to duty. Heb. vi. 11. And the *aſſurance* of our calling and election is ſpoken of, 1 Pet. i. 10. as the effect of diligence. Theſe paſſages imply, that the aſſurance of hope, and of our calling and election, does not accompany the firſt gracious exerciſes, which take place in the heart of one, who is born of God; but that it is the fruit, only of a ſucceſſion, and an increaſing ſtrength and purity of holy affections.

4. That the exerciſes of the Chriſtian's affections ſhould be *at any time* wholly and totally ſinful, is a ſuppoſition, which does not accord with what the apoſtle aſſerts of him, who is born of God, viz. that *his ſeed remaineth in him,* 1 John, iii. 9. Peter, alſo, ſpeaks of Chriſtians, as being born, not of corruptible, but of incorruptible ſeed, by the word of God, which liveth and abideth forever. 1 Pet. i. 23. This ſeed muſt be the ſpirit of God, or holy love in the heart. And if it *remain* in him who is born of God, ſo that he cannot ſin, it muſt be that he is never without it—never wholly deſtitute of it, after it is implanted in him.—If he be ever wholly without it, and ſin with the whole heart, as wicked men do, how can it with truth and juſtice be ſaid, that *God's ſeed remains* in him, and that he cannot ſin.

5. To ſuppoſe the moral imperfection of Chriſtians to conſiſt in the *inconſtancy* of their holy exerciſes, ſeems not conſiſtent with the repreſentation the ſcriptures give of the ſtruggle and warfare, which Chriſtians have within themſelves. The apoſtle ſpeaks of fleſhly luſts warring againſt the ſoul, 1 Pet. ii. 11. And Paul, ſpeaking of Chriſtians, ſays, Gal. v. 17. "The fleſh luſteth againſt "the ſpirit, and the ſpirit againſt "the fleſh: And theſe are con- "trary the one to the other; ſo "that ye cannot do the things "that ye would." And that this contrariety of luſtings or deſires in the ſame mind, does not conſiſt in the perfect oppoſition of different and *ſucceſſive* affections to each other, appears from what the ſame apoſtle ſays of himſelf, Rom. vii. 21. "I find then a "law, that when I would do good, "evil is preſent with me." But while the affections are perfectly holy, evil is not at the ſame time preſent: Nor is the power of temptation in any meaſure felt. Were the exerciſes of holineſs and ſin, as taking place at different times in Chriſtians, both perfect

in their kind, we ſee not how the apoſtle could ſay with propriety, as ver. 19. "For the good that "I would I do not; but the evil "that I would not, that I do." We cannot be ſaid to do that we would not, when the whole heart is in what we do—Nor can we be ſaid not to do the good we would, when this good is perfectly choſen.

The holy ſcriptures repreſent the ſtruggle in Chriſtians from different and oppoſite principles or luſtings as a warfare between enemies. And yet it is clear, there is —there can be no ſtruggle or warfare of enemies, unleſs both are alive, and on the field, and exerting themſelves at the ſame time. To ſuppoſe the luſtings of the ſpirit, and of the fleſh, in Chriſtians, both perfect in kind, only exiſting at different times, would really give no eſſentially different idea of a warfare within the Chriſtian, than there was in Adam, by being firſt holy, then a ſinner. Nothing appears, on ſuppoſition that the moral imperfection of Chriſtians conſiſts in the *inconſtancy* of their holy exerciſes, but that they may live perfectly free from ſin, for as long a period as our firſt parents did—And then, too, live in the exerciſe of perfect wickedneſs, as long as they did, before they were renewed to holineſs. Yet the fall and recovery of our firſt parents is neither an example, nor a juſt repreſentation of the ſtruggle of oppoſite biaſſes in the hearts of Chriſtians.

6. The ſentiment under conſideration implies, both the doctrine of perfection in this life, and that of falling from grace. The doctrine of perfection, as held by its advocates, implies no certainty that a ſucceſſion of holy exerciſes ſhall be continued for any particular period: Nor, on the other hand, does the exerciſe of perfect wickedneſs in him who has fallen, forbid the hope, that the ſubject may again be renewed to repentance. Should it be objected, by the advocates for the impleaded hypotheſis, that their ſentiments do not admit that Chriſtians will ever fall from grace; becauſe they maintain, there are gracious covenant engagements, on God's part, that where love has once been implanted in the heart, though its exerciſes be followed by thoſe which are perfectly ſinful, it ſhall again revive and ſpring up:—This, however, would imply no other difference between them and thoſe who hold that Chriſtians may fall from grace, than that the former ſuppoſe a *certainty* that the ſubject will be renewed to repentance; but the latter do not. The falling away in both caſes, is materially and eſſentially the ſame, viz. a perſon's ceaſing to exerciſe the leaſt degree of love to God, and having nothing but wickedneſs in his heart, though he have once been brought to ſpiritual life—though he have heretofore felt the ſenſation of pure, divine love. What more than this is neceſſary to a real, effectual falling from grace, it may be difficult to apprehend. And if the holy ſcriptures decide, that one, who falls from grace, can never again be renewed to repentance; they equally decide, that a Chriſtian never is, at any period after his converſion, wholly without any degree of the love of God in his heart—never ſees the time, when his feelings and exerciſes are only thoſe of the unregenerate ſinner. This is aſſerted on the ground, that the covenant of grace aſcertains the final ſalvation of every one, who is brought to believe in Chriſt.

If it be that the phraſes uſed in the 4th and 5th verſes of the 6th Heb. are deſcriptive of the *Chriſtian*, the words immediately following fully decide that, if ſuch an one fall away, he cannot be renewed again to repentance. But if the expreſſions, being *enlightened, taſting the heavenly gift, made partakers of the Holy Ghoſt, taſting the good word of God, and the powers of the world to come*, are not deſcriptive of the *Chriſtian* character, and of *Chriſtian* experience, where ſhall we find any in the holy ſcriptures, which are? How manifeſt is it, that *being in darkneſs*, and being *in the light* are phraſes abundantly uſed, in ſcripture, to diſtinguiſh between the ſtate and character of the *unregenerate* and the *Chriſtian*? Accordingly, in this ſame Epiſtle, chap. 10. 32. the writer addreſſes the Hebrew Chriſtians, as thoſe who had been *enlightened*. Similar obſervations might be made on the other expreſſions juſt quoted. But the Apoſtle's own words ſeem to be deciſive in the caſe. He ſays, if *ſuch* fall away, it is impoſſible to renew them *again* unto repentance. This naturally ſuppoſes that thoſe, who had been the ſubjects of the influences and experiences before deſcribed, had *once* been renewed unto repentance:—Had not this been the caſe, there would have been a manifeſt impropriety in ſpeaking of their being *again* renewed. Having once been renewed, if they fell away, they never could be renewed again. Why does not this imply, ſhould the time ever come, when there is a total failure of love in the heart of a Chriſtian, and this followed by exerciſes of perfect, unmixed ſinfulneſs, that holy love will never *again* be begotten in his heart? To ſay that there is a divine eſtabliſhment, that holy exerciſes ſhall ſucceed ſuch as are wholly ſinful, in a heart, which has heretofore felt the power of divine grace and love, contradicts the aſſertion of the Apoſtle, that, if ſuch an one fall away, it is impoſſible to renew him to repentance.

Should it be ſaid, that the *falling away* ſpoken of by the Apoſtle, does not mean a ceſſation for a little, or a given time, of holy exerciſes, in the heart of the Chriſtian; but a *final* as well as a total apoſtacy from Chriſtianity; it may be replied, that ſuch a conſtruction renders the Apoſtle's aſſertion, both unmeaning and impertinent.—This would be to make him ſay that, one who *finally falls away, and never does repent*, is *never* renewed again to repentance—that it is impoſſible to renew a *final impenitent* to repentance.

Theſe obſervations may ſerve to ſhow, that the moral imperfection of Chriſtians does not conſiſt in the *inconſtancy* of their holy exerciſes.

We may inquire, in the next place, whether it be ſuppoſeable, there ſhould be *two entirely diſtinct and oppoſite exerciſes of will*, in the Chriſtian, at one and the ſame time, the one *perfectly holy*, and the other *totally ſinful*; and, that this ſhould conſtitute the moral imperfection of Chriſtians, in the preſent ſtate.

That there may be different, and even oppoſite exerciſes of will, in the ſame perſon, at *different times*, is readily admitted. But that there ſhould be exerciſes of will perfectly diſtinct from each other, and in perfect and direct oppoſition the one to the other *at the ſame time*, not only wants the evidence of experience, but is difficult even to be conceived. It is

one conſciouſneſs which perceives and feels every thing that takes place in *one and the ſame mind*, whether it be of the intellectual or voluntary kind. Whatever be the nature or quality of affections in any individual, they are the affections of one and the ſame will. *One conſciouſneſs* to every thing, which takes place in it, runs through the whole of each particular, diſtinct mind. Two perfectly diſtinct and oppoſite exerciſes of will at the ſame time, together with two diſtinct and ſeparate perceptions of conſciouſneſs of them, imply two minds as entirely diſtinct from each other, as thoſe of any two different perſons. What makes two perſons, but different trains of moral exerciſes, between which there is no mutual conſciouſneſs—mutual perception? It muſt be *two minds* in which are found exerciſes *at the ſame time*, and theſe of a nature perfectly oppoſite to each other, between which there is no *common conſciouſneſs*—no mutual perception. But if there be a *common conſciouſneſs*, a *mutual perception* running through all the exerciſes, which co-exiſt in the mind of an individual; there is no place left for ſuch a diſtinction between its different feelings and perceptions, as will warrant us to conſider, and treat of them, as affections, both *entirely oppoſite*, and *perfectly diſtinct* from each other. There may be *different qualities* in the preſent exerciſes of the will: But that two directly oppoſite exerciſes of one and the ſame will ſhould co-exiſt, and theſe, too, of a perfectly different nature; and, there be no blending, no mutual perception of feelings between them; is as inconceivable, as that *one mind* ſhould be *two*.

If it be that the moral imperfection of Chriſtians conſiſts, neither in the *inconſtancy* of their holy affections, nor in affections of *a perfectly diſtinct and oppoſite nature* exerciſed at the ſame time; it remains, that it muſt conſiſt in *moral imperfection in their holy exerciſes themſelves*—That the moſt holy affections they ever exerciſe, in this life, have in them ſome mixture of moral evil, of ſin. This is the ſame as to ſay, that perfect, unmixed benevolence is never felt by any one on this ſide the grave. Here we may juſtly appeal to the experience of Chriſtians; and, aſk if they *ever* feel to themſelves that they love the glorious God and Saviour *as much as they ought to*, and *with a perfect and ſinleſs love*? Or, whether they are ever conſcious of this perfect friendſhip and ſinleſs love, and *at the ſame time, the ſame moment* conſcious of *perfect, unmixed enmity againſt God*?

All the difficulty, it is apprehended, which attends the opinion, that the moral imperfection of Chriſtians conſiſts in the *morally imperfect nature* of their moſt holy affections, is, that it is hard to conceive there ſhould be *any love* to God, where he is not loved in the ſame perfection, as by the ſpirits of juſt men made perfect, i. e. with a ſtrength and fervor of love, which exhauſt the whole natural capacity for love.

But is it at all inconceivable that, an affection, which gives the divine character and glory a preference to ourſelves, and to any perſonal intereſt of our own, ſhould, yet, have ſome tincture, ſome remains of ſelfiſhneſs in it? Is there any inconſiſtency in ſuppoſing, that men may love God *more than themſelves*, and yet *not ſo much more* as they ought? Do we not often experience preferen-

ces, in our affections, which are, nevertheleſs, imperfect? Do we not often make choices, when, at the ſame time, ſome degree of reluctance is felt in chooſing? Are there never any drawbacks upon the enjoyment of what we have choſen? And, yet, would there be, if the choice were pure and unmixed, and, in proportion to the nature of the object, exhauſted the whole ſtrength of the elective faculty? When we have been angry with any one, do our affections proceed, in an inſtant, from the height of paſſion, to perfect cordiality and reconciliation? Or, have we the ſenſation, both of the height of paſſion, and perfect reconciliation, at the ſame time? Or yet further; do the height of paſſion, and perfect reconciliation take place by turns, and vibrate, 'till anger totally ſubſide? The experience we have in this, and in ſimilar caſes, muſt be the rule by which we judge.

As to the poſſibility, in the nature of things, of ſuch a mixture of affection, the following things may be obſerved, viz.

That there is no exerciſe of *will* without an *object*—That the objects toward which the will is exerciſed—*the ideas*, are often, even generally complex. That the mind is ſuſceptible of complex ideas, i. e. of a number and variety of ſimple ideas, at one and the ſame time, is ſufficiently evinced by experience. Several ideas, and thoſe of different kinds, coexiſt in the mind, and are perceived at once without any ſucceſſion. It is the province of the *will* to feel and act toward the objects preſented to the mind by the underſtanding. If differing objects are preſented at one and the ſame time, the affection toward theſe objects muſt be, either of a mixed nature according to the different qualities of the general object preſented to it; or, there muſt be as many ſucceſſive affections toward the general object, as there are different qualities in it. If there be not as great a mixture of perception in the affection toward the complex object preſented, as there is of different qualities in the object itſelf; it will follow, either that there muſt be as many ſucceſſive affections as there are different qualities in the object; or, there muſt be ſome qualities in the object perceived by the underſtanding, toward which the mind does not act at all, or feel any manner of affection. But if we admit that there are ſome objects exiſting in the underſtanding, toward which no affection of the will is exerciſed, we ſhall neither know where to ſtop, nor how many objects are preſented, toward which the moral part in us never acts. The objects preſented by the underſtanding, are of the nature of motives to action. And why any motives to action ſhould be preſented to the moral faculty, toward which the will never acts, either one way or the other, we are not able to comprehend.

To ſuppoſe there are as many different acts of will in ſucceſſion to each other, as there are different ſimple ideas in a complex object exiſting at one and the ſame time in the underſtanding, will imply, either that the will never acts toward ſome of the objects preſented by the underſtanding, or that the ſucceſſion of acts of the will are much, yea very much more rapid, than the ſucceſſion of ideas in the underſtanding. But why this ſhould be ſo, we know not; nor do we derive any evidence, from experience, of the fact. But if this be really the

caſe, there muſt either be two very different meaſures of time, or *time* is not conſtituted by the ſucceſſion of mental ideas and perceptions.

If time be conſtituted by the ſucceſſion of *intellectual ideas*, it will of courſe follow, that all the exerciſes there are of *affection* toward an object now exiſting in the underſtanding, however complex, and of whatever different qualities, are ſimultaneous; and, conſequently, not ſucceſſive. Should we ſuppoſe the ſucceſſions of affection to be more rapid than thoſe of intellectual ideas, time muſt be meaſured very differently by one train of theſe ſucceſſions, from that of the other; or, the will muſt never act toward ſome of the objects preſented by the underſtanding.

It remains, therefore, if the ideas exiſting in the underſtanding are ever complex,—if the objects preſented to the faculty of the will be of different qualities, that they are felt, and the will acts *towards them all* at once, and without ſucceſſive acts and exerciſes. And if this be ſo, the affection muſt of neceſſity be of a mixed nature, according as the ſeveral ſimples preſented to it in the complex object, are ſuited to the taſte, or otherwiſe.

This, it is apprehended is agreeable to conſtant, daily experience. We often have objects preſented, which pleaſe on ſome accounts, and not on others. Yea, we rarely, if ever, find an object, which we chooſe with ſo perfect a reliſh and approbation of the will, as to be ſenſible of no drawbacks upon the affection, from ſome quality in the object, or in the relation or terms on which it muſt be choſen, not altogether reliſhed.

That ſome idea of the ſupreme God may co-exiſt with ideas of our own perſonal intereſt, is evident from the ſenſible oppoſition of heart many times felt to the character and government of God. And if affections may conſiſt of different feelings, in proportion to the different qualities of the object preſented to the mind, as has been already ſhown; it is manifeſt, there is no natural inconſiſtency in ſuppoſing the heart to conſent to the ſupremacy of God, without a perfect willingneſs, at the ſame time, to come ſo low, and be ſo low as is ſuitable for the ſinner. What difficulty can there be in the ſuppoſition, that the holy God ſhould be truly loved, and yet the affection not *perfectly* reliſh that high ſupremacy of the Deity, which with infinite reaſon he claims; and, that perfect ſelf-abaſement, which he requires of the ſinner? If ideas of the glorious God may co-exiſt with thoſe of our own perſonal intereſt, there can be no abſurdity in ſuppoſing that, without *perfect diſintereſtedneſs*, the heart ſhould *prefer* the glory of God.

If theſe obſervations be juſt, it may appear, that the moral imperfection of Chriſtians conſiſts, not in the *inconſtancy* of their holy exerciſes—nor yet, in the exerciſe of affections *of a perfectly diſtinct and oppoſite nature at the ſame time*—but in the *moral, ſinful imperfection of the beſt affections* ever found in them on this ſide the grave.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A brief account of the revival of religion now prevailing in Yale-College, New-Haven, communicated to the Editors by one of the Inſtructors of the College.

VARIOUS reports have been circulated, in ſeveral parts of the country, concerning the attention to religion which for a ſhort time paſt, has prevailed among the ſtudents of Yale-College. Some perſons have expreſſed a wiſh, that a correct account of this ſubject might be communicated to the public, that thoſe, who are intereſted in the proſperity of religion, might be able to know on what they might ſafely rely. To ſuch perſons the following ſummary will, probably, afford ſome ſatisfaction.

In the beginning of March one of the ſtudents was admitted into the collegiate church; another was admitted the following month. At this time it was not publicly known, although it was true, that a few others had become particularly attentive to divine things. Six more were received into the church, in the month of May, and, before their admiſſion, a ſmall number of others began to be uncommonly ſerious. About this time the ſame diſpoſition appeared rapidly to extend itſelf, ſo that before the vacation, which began on the 12th of May, not leſs than fifty of the ſtudents exhibited a new and very ſolemn ſenſe of the importance of ſalvation.

On their return, after vacation, the ſame character ſtill predominated, and, hitherto, not an individual has appeared to loſe the intereſt which he had profeſſed to feel in religion. The only change which has been perceived, has been that in which good men will rejoice. The determination to leave all, and follow Chriſt, has, it is believed, become ſtronger and more ſettled. The number, alſo, has been conſiderably enlarged—upwards of eighty appear now to be deeply intereſted in their ſalvation.

One of the youths, who, from peculiar cauſes, was very deeply diſtreſſed, became the ſubject of ſtrong and dangerous temptations, which, however, it is hoped, have terminated in well grounded conſolation and peace. Nothing is known to have happened, in any other inſtance, which would give pain to a wiſe and good man, nothing enthuſiaſtic, nothing ſuperſtitious, nothing gloomy, moroſe, or violent. All thoſe, who have been thus affected, have plainly improved in their diſpoſition, and in their conduct.

During the progreſs of the year, the ſtudents have generally been, at leaſt, as diligent, orderly, and decorous, ſo far as is remembered, as at any former period. But thoſe who have been referred to in this account, have become more attentive to their duty, more modeſt, more reſpectful to their inſtructors, and more affectionate to each other. A diſtinguiſhable ſerenity and pleaſantneſs of diſpoſition appears to pervade them generally.

With reſpect to religion, all of them are greatly deſirous to be taught, but none to aſſume the office of teaching. No ſpirit of ſelf ſufficiency, no inclination to diſtribute cenſures, no appearance of arrogance, no flights of a wild imagination, have hitherto been diſcovered. The lofty-minded have become humble, the light-minded ſober, the thoughtleſs ſolemn, and the vicious regular and uncenſurable. The doctrines of grace appear almoſt inſtinctively to be acknowledged by all, without a doubt, as the true doctrines of the goſpel—the doctrines according to which they hope to be ſaved.

The influence of this ſpirit, on their companions, has been viſible

and not unimportant. At firſt a very ſmall number of them diſcovered an inclination to oppoſe the progreſs of what they then ſtyled enthuſiaſm. The oppoſition has, however ceaſed, and there are very few, who are not more ſolemn, and in whom a greater propriety of conduct is not clearly diſcernible.

On the whole, the ſtate of Yale-College is, in the view of the *Inſtructors*, more pleaſing and deſirable than at any former period within their knowledge.

Yale-College, June 15th, 1802.

The Report of the Truſtees of the Miſſionary Society of Connecticut, to ſaid Society, convened at Norwalk, the third Tueſday of June, 1802.

WHILE we congratulate you, that, through the good hand of God upon you, you are again allowed to meet in General Aſſociation, not only to deliberate on the important intereſts of theſe Churches, but as the Miſſionary Society of this ſtate, to employ your counſels, and renew your exertions for the furtherance of the goſpel, in the new ſettlements and among the heathen; we, having through the ſame merciful hand, continued to this time, and having brought our proceedings to another annual termination, beg leave to preſent you with our report of them, and with ſuch papers as may be neceſſary for their illuſtration.

As the general concerns of the miſſionary inſtitution are committed to the management of the Truſtees, we eſteem ourſelves under a high reſponſibility for our conduct, to him to whoſe kingdom they more immediately relate, and to the Miſſionary Society whoſe agents we are. To them we have thought it our duty, a duty which we have cheerfully performed, annually to make a particular ſtatement of the conduct and ſucceſs of their miſſionaries, of the ſtate of their funds, and of all our proceedings.

We are exceedingly happy not only in the abundant labors of our miſſionaries,—in their fidelity and ſucceſs,—and in the divine ſmiles on our miſſionary inſtitution, but in that harmony and brotherly affection which have ſubſiſted among ourſelves: That we have ſeen eye to eye, and have proceeded in all our tranſactions with the moſt perfect unanimity. We perſuade ourſelves that it is an omen for good, and that our proceedings will meet the approbation of our conſtituents and of our judge.

That the divine ſmiles have ſo remarkably attended the miſſionary inſtitution, and that they ſtill attend it, in the liberality of our good people,—in the increaſe of our funds, in the ſucceſs of our miſſionaries, in the approbation of our legiſlature, and in the general increaſe and ſpread of the miſſionary ſpirit, challenges our particular notice, and our grateful acknowledgments to him who performeth all things for his people. Whatever ſucceſs has attended the miſſionaries, or any meaſures we have adopted we aſſume nothing to ourſelves, but aſcribe to him all the ſucceſs and glory. When he has a good work to effect, he raiſes up the inſtruments, provides the means to be employed, and gives the ſucceſs. To him therefore belongs all the glory.

The narrative we have lately publiſhed, a copy of which is herewith tranſmitted to each member of the Miſſionary Society, contains a general ſtatement of

our proceedings, of miſſionary labors, and the ſtate of our funds to the cloſe of the year 1801.

More miſſionaries have been employed, and more miſſionary labors performed than in any preceding year. Fourteen miſſionaries are particularly named in the narrative, as having been employed in the courſe of the year, for a longer or a ſhorter term. Six of thoſe miſſionaries, viz. the Rev. Mr. *Williſton*, Mr. *Jerome*, Mr. *Porter*, Mr. *May*, the Rev. Mr. *Higgins*, and Mr. *Woodward*, have all been employed in preaching to the new ſettlements in the county of Luzerne in Pennſylvania, and in the weſtern counties in the ſtate of New-York.—Their particular tours and labors are ſo fully related in the narrative, that little more is neceſſary to be obſerved reſpecting them. Mr. *Williſton* at preſent continues one half of his time in the ſervice of the Society. He is very uſeful in the ſhort circuits which he makes in the counties of Otſego, Onondaga, Cayuga, Chenango, Tioga, and Steuben in the ſtate of New-York, and in the county of Luzerne in the ſtate of Pennſylvania.

Mr. *Buſhnell*, after ſpending eleven months in the weſtern counties of New-York, returned to Connecticut in January 1801. During the whole term of his miſſionary tour, he preached not leſs than five ſermons a week, attended nearly ninety public conferences, beſides performing other miſſionary labors. Soon after his return, he was re-appointed to the miſſionary ſervice. It was expected he would ſpend a few weeks in the vacant ſettlements in the ſtate of Vermont, and that he would then viſit the weſtern counties in the ſtate of New-York; but on the account of an uncommon attention among the people in Vermont to whom he preached, he obtained liberty to continue there, ſo long as there ſhould be an extraordinary call for his labors there. He conſequently ſpent about eleven months in the northern counties of that ſtate, and returned to Connecticut in January laſt. The Truſtees have ſince reappointed him a miſſionary during pleaſure, and directed him to reviſit all the churches and places where he hath formerly preached, to confirm the brethren, to adviſe the churches, to compoſe difficulties where any have ariſen, and to perform all thoſe miniſterial ſervices which ſhall be neceſſary for the furtherance of the goſpel in the places which he ſhall reviſit.

Excluſive of the labors of Mr. *Williſton* and Mr. *Woodward*, the gentlemen who have been in the weſtern counties of New-York, and in the county of Luzerne in Pennſylvania, have preached more than 600 ſermons, beſides attending numerous conferences, forming churches, baptizing hundreds of perſons, and often adminiſtering the holy communion.

Mr. *James W. Woodward* ſpent four months on a miſſion to Black River, and has been ſince reappointed to labor in the ſame place. Hence it appears that our miſſionaries, in the ſtates of New-York and Pennſylvania, during the term of their ſeveral miſſions, have performed ſervices equal to about ſix years of miniſterial labor.

Excluſive of eleven months labors of Mr. *Buſhnell* in Vermont, Meſſrs. *Huntington*, *Hallock*, *Swift* and *Morgan* have preached between three and four hundred ſermons, during the paſt and preſent year, beſides the performance of other miſſionary labors. It

appears that more than three years of ordinary miniſterial labor have been employed in that quarter ſince our laſt report.

The Rev. *Alexander Gillet* has lately entered on a miſſion to the northen part of Vermont for the term of four months.

Mr. *Badger* and Mr. *Chapman* are performing miſſionary labors at New-Connecticut; but we have received no recent accounts from them. We conſider the furniſhing the inhabitants of that territory with the beſt miniſterial inſtruction as a matter of the firſt importance, and ſhall, by no means, loſe ſight of ſo intereſting an object.

The laſt accounts from Mr. *Bacon* our Indian miſſionary, are flattering. He expects to proceed ſoon to the river Miami, about 70 miles from Detroit, where is a large body of Indians who ſpeak the Chippeway language, and to open to them the deſigns and views of the Miſſionary Society and of their Truſtees, and begin the communication of the goſpel to them. It appears by a letter which we have lately received from him, that he has a proſpect of obtaining a good interpreter upon reaſonable terms, and that the Indians are diſpoſed to give him a favorable reception. Some of them have expreſſed a ſtrong deſire to be inſtructed in the art of huſbandry, and intimated that if Mr. *Bacon* could inſtruct them in that, ſuch numbers of their Indians would collect about him as that his hands will be filled with more than he can do. The Chippeways are ſettled on the lakes Michigan, Huron, and Superior, and are ſcattered over extenſive regions about thoſe lakes. The Wyandots, Twitwees, Miamis, Ottowas, and other tribes are ſettled within the ſame territory, or border upon it. They generally if not univerſally ſpeak the ſame language. The introduction of a miſſionary, well verſed in the Chippeway language, as we hope Mr. *Bacon* ſoon will be, may happily lead the way to the ſpread of civilization and the goſpel through a moſt extenſive country. The Truſtees earneſtly wiſh to be a means in the hands of Providence of ſuch immenſe good to large numbers of their periſhing fellow men. While we pray for wiſdom and the ſucceſs of the miſſion, we aſk the prayers of the Society, and of all the friends of Zion for us, that we may have light and prudence happily to conduct the miſſionary buſineſs, and that it may be crowned with diſtinguiſhed ſucceſs. And we pray it may be no leſs ſucceſsful among our brethren of the American foreſts than among ourſelves.

The public contributions in May laſt, we are happy to obſerve, have been more liberal than any of the preceding. In addition to theſe, many private donations have been made to the Society, two of which amounted to 100 dollars each. This affords us an ample evidence of the approbation of our benevolent people, and preſents us with a pleaſing proſpect, that their hearts and hands will be opened in future to the calls of Providence whatever they ſhall be.

The Truſtees at a late meeting, reſolved, that for the current year, two miſſionaries be employed in New-Connecticut:—That the Rev. *Jedidiah Buſhnell* itinerate as a miſſionary through the year, in the weſtern counties of New-York and the northern counties of Vermont:—That the Rev. *Seth Williſton* continue to labor as a

miſſionary, ſuch a part of the time as he ſhall not be employed to preach to the people at Liſle; and that he viſit ſuch places in the weſtern counties of New-York as the Truſtees, or in their receſs the committee of miſſions ſhall direct: —That Mr. *James W. Woodward* continue in the Black River country, unleſs otherwiſe directed by the Truſtees or the committee of miſſions, for the term of four months:—That a permanent miſſionary be appointed to itinerate in the ſouthern range of counties, in the weſtern part of New-York ſtate, and the northern counties of Pennſylvania, to enter on his miſſion the firſt of September next: —That a permanent miſſionary be employed to labor in the northern counties of Vermont:—That one miſſionary be ſent for the term of four months to the northern part of New-York, weſt of lake Champlain:—That one miſſionary be employed for four months to go up Connecticut river to the northern boundary line of the United States, and viſit the vacant ſettlements on both ſides of the river, within a convenient diſtance:—and that one other miſſionary be employed for the term of ſix months, to labor in ſuch places as the Truſtees, or in their receſs the committee of miſſions ſhall direct.

The Truſtees have alſo appropriated 200 dollars for the purchaſe of religious books, to be diſtributed among the inhabitants of the new ſettlements; 100 dollars of which to be taken up in the Connecticut Evangelical Magazine, the reſidue to be applied to the purchaſe and diſtribution of ſuch books as the Committee of miſſions ſhall think beſt.

The funds of the Society, through the ſmiles of Providence, and the liberality of good people, are ſo increaſed that the Truſtees are of the opinion that application ſhould be made to the legiſlature of the ſtate, to form a corporate body, with power to receive and hold money, lands, books or whatever ſhall be given to promote the deſigns of the miſſionary inſtitution; and by their vote they have referred the matter to your wiſe deliberation. The Rev. *Nathan Strong*, D. D. has been appointed to wait on you with ſaid vote, to explain the views of the Truſtees, and to tranſact whatever may be neceſſary relative to the buſineſs.

By the correſpondence we have opened with the Miſſionary Society of London, and Societies of the ſame kind in America as well as Europe, we are happy to find, that the miſſionary ſpirit and exertions are increaſing and ſpreading in both countries; that new and important ſocieties are forming for the propagation of the goſpel, and that Chriſtians of almoſt every proteſtant denomination are, in an uncommon manner, contributing their money, employing their time and talents for the enlargement of the Redeemer's kingdom; and that Chriſtians of different nations and denominations are felicitating one another on the happy appearances, and mutually ſtimulating each other to the glorious work.

The London Miſſionary Society, with great zeal and energy, are proſecuting their benevolent deſigns of extending the goſpel to the four quarters of the earth. They have ſent a large number of miſſionaries, the laſt year, to the iſlands in the South Sea; and their proſpects, with reſpect to the propagation of Chriſtianity in thoſe iſlands, are as flattering as can reaſonably be expected. They

are increaſing their miſſionaries at the Cape of Good Hope, and the blind and ſtupid Hottentots are flocking to the ſtandard of their Saviour. In Auguſt 1800, the Society had 1900 of them under their tuition; and ſince that time the number has increaſed. Engliſh and Dutch miſſionaries are employing their moſt vigorous and perſevering exertions for the evangelizing of this moſt ignorant and ſtupid people. Beſides theſe the Moravians have miſſionaries at the Cape, which have been very ſucceſsful.

The London ſociety have ſent miſſionaries to Africa, to the Eaſt-Indies, to Canada, and Newfoundland. New miſſionary ſocieties are forming. In Great-Britain, the church of England have engaged in the miſſionary buſineſs, and are forming a ſociety for that purpoſe. In New-England, a very important ſociety has been recently formed in the county of Hampſhire in Maſſachuſetts; of which his Excellency Governor STRONG, is Preſident. The ſubſcriptions which have been made for its ſupport have been liberal and extraordinary. From the worthy characters of the gentlemen appointed Truſtees of the ſociety, and the funds which have been obtained, there is good reaſon to expect that the ſociety will do much for the advancement of the Redeemers's kingdom in the new ſettlements, and among the aboriginal natives of this continent.

The New-York Miſſionary Society have ſome intereſting and flattering accounts from their miſſionaries, which have been ſent to the American heathen; and that ſociety, as well as the Moravians, are forming new miſſions among them.

From our letters of correſpondence and Magazines which we have received, it appears that religion and the miſſionary ſpirit have been revived in Scotland, Ireland, Denmark, and Norway; and that there is an appearance of the ſame ſpirit in Holland and Germany. We alſo learn that the London Society are printing a large edition of the New Teſtament in the French language, with a preliminary work on the evidences of Chriſtianity, to be ſpread as ſoon and as extenſively as may be in Belgium and France: —That the Baptiſt miſſionaries in the Eaſt-Indies had nearly completed a publication of the ſcriptures in the Bengalic language: And that a copious edition of them in Arabic is contemplated in England, and alſo a tranſlation of them into the Chineſe language that they may be publiſhed in the ſame. Never, perhaps, ſince the apoſtolic age, has there been among Chriſtians ſo general a zeal, ſuch ſpirited and general exertions to advance the kingdom of Jeſus, and to bring all nations to the acknowledgment of the truth as it is in him. While we contemplate theſe great and pleaſing events, and that it is God who turneth the hearts of men as the rivers of water are turned, and that it is his ſpirit only which forms them to prefer Jeruſalem to their chief joy, may we not conclude that he is about to do ſomething important and ſignal for his church? Will he not ariſe and have mercy upon Zion? Is not the time to favor her, yea, the ſet time come? When his ſervants take pleaſure in her ſtones, and favor the duſt thereof? While in theſe proſpects we are animated and filled with joy, we felicitate you in the ſame views, and doubt not but our animation and joy will be mutual,

How precious and animating are the divine promiſes, the concurrence, prayers and exertions of many thouſands of good people? How happy muſt you be in your inſtitution, and in its extenſive and beneficial effects? What can be more pleaſing than to be inſtrumental of preaching the goſpel, forming churches, adminiſtering ſacraments, and of ſpreading the ſweet ſavor of Chriſt's name through the extenſive regions of our new ſettlements? Than of preaching the goſpel to the inhabitants of a new and extenſive government, and of forming their ſentiments, habits and morals? Of what immenſe ſervice may this be to thouſands of individuals, to families, and to ſociety at large? What attempt can be more honorable than that of civilizing and chriſtianizing the heathen? Of being co-workers with God, and all the worthies of his kingdom, in an employment ſo divine? What proſpect can be ſo pleaſing as that of being inſtrumental of gathering the nations unto Shiloh, of reviving them with the hope of eternal life, and of meeting thouſands of them in the father's houſe, of whoſe ſalvation we have been inſtrumental? How will this brighten our crown and augment our joys forever, in the preſence of God and of all our holy brethren? May you, Reverend Gentlemen, ſhare a diſtinguiſhed part in this honor and joy! May the good people of this ſtate, animated by theſe proſpects, and feeling the weight of the motives which preſent themſelves to their conſideration, by their abundant prayers, liberality, and exertions to advance the Saviour's kingdom, more and more prepare themſelves, to ſhare amply with you in the ſame immortal dignities and joys!

We are not laboring in vain. The cauſe in which we are embarked is not one which ſhall fail. Neither earth nor hell ſhall prevail againſt it. For the Lord ſhall comfort Zion; he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſart like the garden of the Lord: Joy and gladneſs ſhall be found therein, thankſgiving and the voice of melody. For though the viſion be yet for an appointed time, at the end it ſhall ſpeak and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry. Amen.

In the name of the Board of Truſtees,

ABEL FLINT, *Secretary.*

Hartford, June 9th 1802.

Note. At the late Meeting of the Miſſionary Society of Connecticut, the following perſons were choſen Truſtees of the Society for the year enſuing, viz. His Honor JOHN TREADWELL, the Hon. ROGER NEWBERRY, the Hon. AARON AUSTIN, the Hon. JONATHAN BRACE, the Hon. JOHN DAVENPORT, JEDIDIAH HUNTINGTON, Eſqrs. the Rev. *Nathan Williams*, D. D. the Rev. *Benjamin Trumbull*, D. D. the Rev. *Levi Hart*, D. D. the Rev. *Cyprian Strong*, the Rev. *Nathan Strong*, D. D. and the Rev. *Nathan Perkins*, D. D.

ANDREW KINGSBURY, Eſq. is re-elected Treaſurer, and JOHN PORTER, Eſq. Auditor of the Society. The time of the ſtated, annual meeting of the Truſtees is the firſt Wedneſday of September.

QUESTIONS.

MESS'RS EDITORS,

AN explanation of John xii. 31, is requeſted, in a conſiſtency with John iii. 17; and

with the daily obſervation that ſin and ſatan have ſtill power and dominion in this world, according to Eph. ii. 2.

An explanation, alſo, of Revelation xvi. 12, 13, 14. will be very agreeable to many of your readers.

Religious Intelligence.

Extract of a letter from a Gentleman in Philadelphia to his correſpondent in Hartford, dated June 3, 1802.

"ON Tueſday laſt, the General Aſſembly of our Church adjourned, after a ſeſſion of thirteen days, during which term great and good things were related concerning Zion. This meeting of the Aſſembly I find has been looked up to by many profeſſors with an anxious eye, and I believe their expectations have been realized. There were no commiſſioners preſent from Kentucky, but letters were received from them, ſtating that ſuch was the ſtate of matters with them, as to render it abſolutely neceſſary for every man among them to be at his poſt. There were two Clergymen preſent, one from North and the other from South-Carolina, who gave the moſt heart-affecting ſtatement of matters with them. They ſeemed bowed to the duſt when they ſpoke of the goodneſs of God to their country in the courſe of one year. They related many circumſtances corroborating what you may have ſeen in print, reſpecting the uncommon emotions of body and mind which many are affected with. They declared it might be to many myſterious, as it was to them previous to their being called to engage in the exerciſes, but there was now with them no doubt but that God was in it all."

"The Lord's ſupper was adminiſtered here the Sabbath of the Aſſembly, when 68 perſons were admitted into the ſeveral Churches in the city; and the attention to religion among us is increaſing."

Extract of a letter from a gentleman in Exeter, New-Hampſhire.

"WE have had ſeveral lately become ſerious. Two were admitted to our communion laſt Sabbath. One of which was baptized being I ſhould think 60 years old. Religion appears to be ſlowly progreſſing among us—one after another is ſeriouſly impreſſed and hopefully wrought upon by the divine ſpirit. O that we might have a general effuſion of the ſpirit's influence among us! Two men of this town have lately died, who were deiſts while in health, but as ſoon as ſick they were full of diſtreſs for their ſouls; they prayed almoſt all the time, and deſired others to pray for them. One died ſometime before the other was taken ſick. His language was, "O for an intereſt in Chriſt—I would give the univerſe for an intereſt in Chriſt!"—The other while ſick ſaid to a friend, "I have been pouring out my ſoul before God all the time I could get in my ſickneſs, and now I hope he has heard me."—At another time, after expreſſing his deep repentance for ſin, he ſaid, "I want nothing, ſir, in heaven or earth but God—I want God."

Theſe acknowledgments and

this repentance of dying infidels has appeared to affect many, and bring them to ſerious thoughts."

In another letter dated 27th April he writes thus, "The Lord is doing great things for us in this place.—The ſerioufneſs which I mentioned before, continues and encreaſes. We have been long in a very dull, careleſs and ſtupid ſtate, and there appeared to be but little vital religion among us. There were indeed but few profeſſors, and thoſe were, almoſt all of them, old people who were dropping off one after another. The ways of our Zion were mourning. But it has pleaſed God to awaken an attention to hearing the word—We ſee an alteration in the face of the congregation at large. It is our hope that ſeveral have been brought to the foot of the croſs and to a knowledge of the truth as it is in Jeſus—Others appear to be under deep convictions of the evil and guilt of ſin. In this place there are weekly two conferences and a lecture. They are crouded—Though ſome diſlike and ſpeak againſt them, the number of perſons who encourage and attend them encreaſes.

There has been a ſpecial attention to religion in ſome of our neighboring towns. Many have been added to the churches.—I began to fear that we ſhould be paſſed by and that the rains and dews of divine grace would not fall on us—But I feel greatly encouraged by what God is doing for us—Pray for us."

ORDINATIONS.

ON Wedneſday the 26th of May, the Rev. *Daniel Parker* was ordained over the church of Chriſt in the ſociety of Ellſworth, in Sharon:—The Rev. *Jeremiah Hallock* of Weſt-Simſbury made the introductory prayer—The Rev. *Archibald Baſſet* of Winchester preached the ſermon from 2 Cor. iv. 5.—The Rev. *Joel Bordwell* of Kent made the conſecrating prayer—The Rev. *Cotton M. Smith* of Sharon gave the charge—The Rev. *Joſeph W. Croſſman* of Salisbury gave the right hand of fellowſhip—And the Rev. *Solomon Morgan* of Canaan made the concluding prayer.

On Wedneſday the 9th June, the Rev. *Evan Johns* was inſtalled to the paſtoral care of the Church and Society of Worthington, in the town of Berlin. The Rev. *Abel Flint* made the introductory prayer; the Rev. *John Smalley*, D. D. preached the ſermon from 1 Corinth. i. 21; the Rev. *Nathan Perkins*, D. D. made the inſtalling prayer; the Rev. *Enoch Huntington*, gave the charge; the Rev. *Benoni Upſon* gave the Right Hand of Fellowſhip; and the Rev. *Calvin Chapin* made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

The New Birth.

1. AWAK'd by Sinai's awful ſound,
My ſoul in guilt & thrall I found,
And knew not where to go:
O'erwhelm'd with ſin, with anguiſh ſlain,
The ſinner muſt be born again,
Or ſink to endleſs woe.

2. Amaz'd I ſtood, but could not tell,
Which way to ſhun the gates of hell,
For death and hell drew near;
I ſtrove indeed, but ſtrove in vain,
The ſinner muſt be born again,
Still founded in mine ear.

3. When to the law I trembling fled,
It pour'd its curſes on my head,
I no relief could find;

This fearful truth renew'd my pain,
The ſinner muſt be born again,
And whelm'd my tortur'd mind.

4. Again did Sinai's thunders roll,
And guilt lay heavy on my ſoul,
A vaſt, unwieldy load;
Alas! I read, and ſaw it plain,
The ſinner muſt be born again,
Or drink the wrath of God.

5. The ſaints I heard with rapture tell,
How Jeſus conquer'd death and hell,
And broke the fowler's ſnare;
Yet when I found this truth remain,
The ſinner muſt be born again,
I ſunk in deep deſpair.

6. But while I thus in anguiſh lay,
Jeſus of Nazareth paſt that way,
And felt his pity move;
The ſinner by his juſtice ſlain,
Now by his grace is born again,
And ſings redeeming love.

7. To heaven the joyful tidings flew,
The angels tun'd their harps anew,
And loftier notes did raiſe;
All hail the Lamb, who once was ſlain;
Unnumber'd millions born again
Will ſhout thine endleſs praiſe.

A Sacramental Hymn.

1. O HOW delightful 'tis to meet,
Around the ſacramental board;
While light and comfort, pure and ſweet,
Deſcend from our aſcended Lord.

2. Our boſoms feaſt on heavenly love,
And tears of ſweet repentance flow,
While all our thoughts are fixt above,
Our wiſhes wean'd from all below,

3. With ſoften'd hearts, and melting eyes,
We ſee the ſacred table ſpread,
And all our grateful paſſions riſe,
To Chriſt, our dear exalted head.

4. By faith we ſee his body broke,
The holy crimſon torrent flow:
Behold him bow beneath the ſtroke,
To ſave our ſouls from endleſs woe.

5. Softly as gentle dew diſtils
The influence of the heavenly Dove;
And oft the trembling boſom fills,
With holy peace, and joy, and love.

6. Here Lord we bathe our guilty ſouls,
In thy pure ſin-atoning blood,
While free ſalvation, ſweetly rolls,
Along the precious balmy flood.

6. Here Lord, our livelieſt thanks we pay,
And, faſt in holy friendſhip join,
United give our ſouls away,
And vow to be forever thine.

CORNELIUS.

A prayer for Divine Grace.

1. OH God, forever good and kind,
Among thy ſaints, I long to find,
A lowly ſeat, a humble place,
And feel the power of ſovereign grace.

2. This fading world has loſt its charms,
Fain would I fly to Jeſus' arms;
In him alone I hope to find,
An ample portion for the mind.

3. I hate the ſinner's guilty joys,
His ſenſual mirth, his empty toys;
Oh God of mercy, kindly grant,
The holy joy and peace I want.

4. Should this petition be deny'd,
I'll taſte no other joy beſide;
A ſuppliant low, before thy face,
I'll periſh, ſeeking for thy grace.

CORNELIUS.

Donations to the Miſſionary Society of Connecticut.

	D.	C.
From a friend to miſſions in Hebron,	1	
A Stranger,	5	70
Rev. George Colton,	30	
A friend to miſſions,	1	50
Solomon Goodale, Vermont, appropriated to Indian Miſſions,	100	

Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] AUGUST, 1802. [No. 2.

The work of God perfect.

(Continued from page 21.)

NUMBER IV.

HAVING already adverted to the perfection of God's work in the diſpenſation of his grace to man, in three particulars, in the events of his common proyidence—in the objects of divine mercy—and in the diſcipline which God has choſen to train up his people for the heavenly inheritance; I proceed to trace the ſame perfection,

4. In the inſtruments divine wiſdom has employed, in ſome of the remarkable ſalvations wrought out for his people, at various periods, which were intended as types of the great ſalvation of the goſpel; and, eſpecially, in that great ſalvation. What I have chiefly in view is to ſhow, that "*Out of weakneſs they were made ſtrong,*" as the apoſtle Paul teſtifies of ſome of them in the xi. chapter of his epiſtle to the Hebrews.

Joſeph was hated by his brethren, who ſold him as a ſlave to the Iſhmaelites, and they to Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian. He ſuffered a long impriſonment in Egypt, through the ſtratagems of a wanton and cruel woman, his maſter's wife, and a train of other miſeries incident to a ſtate of ſlavery, in a ſtrange land, exiled from his country and friends. At length, however, Pharaoh was led, by the myſterious operations of divine providence, to advance Joſeph over all the land of Egypt, and to place him next to his own perſon; in which elevated ſtation, he preſerved to his family a poſterity in the earth, and ſaved their lives by a great deliverance.

Moſes was expoſed in his infancy, in an ark of bulruſhes, and left to periſh. He was exiled into a barbarous land, from the land of his nativity, and from his nation and kindred, forty years; and was, as he himſelf teſtifies, ſlow of ſpeech and of a ſlow tongue; but, by appointment and commiſſion from God, he was a moſt eminent type of Chriſt as a Saviour and as a lawgiver, and as a Mediator between God and his people, in all the offices of prophet, prieſt and king; and there aroſe not a

prophet like unto Moſes, whom the Lord knew face to face, until his great antitype appeared.

There were many circumſtances of apparent weakneſs in the expedition of Deborah and Barak, with the ten thouſand men of the children of Naphtali, and of the children of Zebulon, againſt the hoſt of Jabin king of Canaan, with nine hundred chariots of iron; but they waxed valiant in fight, their victory was glorious, and their deliverance complete.

Gideon's family was poor in Manaſſeh, and himſelf the leaſt in his father's houſe; yet, being commiſſioned of God, he, with his three hundred men armed with trumpets, empty pitchers and lamps, vanquiſhed the hoſt of the Midianites, the Amalekites, and the children of the Eaſt; ſlew the two princes of the Midianites Oreb and Zeeb, and their two kings Zebah and Zalmunna. He alſo effectually taught the princes of Succoth with thorns of the wilderneſs and briers, and brake down the tower of Penuel, and ſlew the men of the city, for their unbelief and cruelty.

David was the youngeſt in his father's houſe, and while his brethren were employed in the army, he was occupied in the humble buſineſs of a ſhepherd, and kept his father's ſheep. Being ſent by his father to the army, on an office of kindneſs to his brethren, and making ſome enquiry of what ſhould be done to the perſon who ſhould kill Goliath of Gath, who had defied the armies of Iſrael, he was deſpiſed and ſharply reproved by his eldeſt brother, for his ſuppoſed weakneſs and impertinence; but, animated with zeal in the cauſe of God who had been defied, and in the exerciſe of faith, he accepted the challenge, and prevailed againſt the champion of Gath, with a ſling and a ſtone, and cut off his head with his own ſword, and obtained for Iſrael a glorious victory. Saul being ſtung with envy at the praiſe given to David, by thoſe who ſang to their harps, and anſwered one another, ſaying, "Saul has ſlain his thou-"ſands and David his ten thou-"ſands," ever after ſought his life, and never ceaſed perſecuting him, till he had driven him from the inheritance of God. But the Lord preſerved David whitherſoever he went. The kingdom of Iſrael was his from the Lord; and after the death of Saul, the houſe of Saul waxed weaker and weaker, and the houſe of David ſtronger and ſtronger. Many eminent men were raiſed up to be helpers of David, to turn the kingdom of Saul to him. And there came to him, from day to day, to help him, until it was a great hoſt, like the hoſt of God. Being eſtabliſhed in his kingdom, he fought and prevailed againſt all his enemies, until he had recovered his border at the river Euphrates, and had extended his dominion from ſea to ſea. Add to this, he was a great prophet; and the ſweet pſalmiſt of Iſrael; he made great preparations for building the temple; was a ſecond lawgiver of the Jewiſh church and people; added to the ritual of divine ſervice, and ſet in order the future temple worſhip.

Chriſt choſe for his conſtant attendants and companions, during his public miniſtry, certain illiterate fiſhermen of Gallilee an obſcure part of Paleſtine, and afterwards commiſſioned them to bear his name among the Gentiles and kings and the children of Iſrael: And we can be at no loſs for the reaſons of his choice, ſo contrary

to all the maxims of human wiſdom, ſince the ſcriptures have told us, "That this treaſure was put in earthen veſſels, *that the excellency of the power might be of God.*"

The great apoſtle of the Gentiles was ſubject to more and greater infirmities and afflictions than any other apoſtle or miniſter of Chriſt ever was, ſince the firſt promulgation of the goſpel, which, in the xi. Chap. of his 2d epiſtle to the Corinthians, he recounts, with ſome amplification. He adds to theſe in the xii. chapter what he calls a thorn in the fleſh, a meſſenger of Satan, given to buffet him, leſt he ſhould be exalted above meaſure, through the abundance of the revelations made him; which he beſought the Lord, thrice, that it might depart from him, and received for anſwer, "My grace is ſuffi-"cient for thee: *for my ſtrength* "*is made perfect in weakneſs.*" This conſideration completely ſatisfying his mind, he adds, "Moſt "gladly, therefore, will I rather "*glory* in my infirmities, *that the* "*power of Chriſt may reſt upon* "*me.*"

Above all, the man Chriſt Jeſus was born in a low condition; he ſprang indeed from the ancient and honorable ſtock of David, but at a time when the family of David was become obſcure, and his tabernacle was fallen down. He was born in a ſtable and laid in a manger, though his birth was announced by a choir of angels, and by the viſit of the eaſtern Magi, who paid their homage to the new-born king. His reputed father Joſeph worked at the trade of a carpenter, and he is thought to have followed the ſame employment. In his infancy he was compelled to fly into Egypt from the perſecution of Herod, and was through life compaſſed with infirmity. He was deſpiſed and rejected of men; a man of ſorrows and acquainted with grief. He bore our griefs and carried our ſorrows, yet he was eſteemed *ſtricken, ſmitten of God and afflicted.* His viſage was ſo marred more than any man, and his form more than the ſons of men. Though he was the heir of all things, yet he had not where to lay his head; and during his public miniſtry he was ſupported principally by the charity of a few pious friends. His laſt ſcene of ſufferings was extreme; he was falſely accuſed by the rulers and principal men of his nation before the Roman governor, was arraigned and condemned, tho' acknowledged to be innocent by the judge who pronounced ſentence; he was ſet at nought by the ſoldiers, clothed in mock majeſty, crowned with thorns, ſcourged, ſpit upon, compelled to bear his own croſs to the place of execution, crucified between two thieves, and in his expiring moments, he was reviled as an impoſtor, and his thirſt was mocked with vinegar mingled with gall. But his ſufferings and death were voluntary, he ſubmitted to them in obedience to the will of his Father; being found in faſhion as a man he became obedient unto death, the death of the croſs; he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed. He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him; and being made perfect through ſufferings, he became the author of eternal ſalvation unto all them that obey him. Though this man was made a curſe for u

cial obſervers eſteem defects or blanks in the creation—in the fin and utter and eternal deſtruction of Lucifer ſon of the morning, with his hoſt of rebel angels, who, at firſt, were probaby the nobleſt creatures of God, and the ſovereign diſcrimination between them and thoſe who kept their firſt eſtate—in the fall of man, the loweſt order of rational creatures, to the depth of miſery and wretchedneſs, and his recovery, by Chriſt, to the ſublimeſt heights of creature happineſs and glory, even to ſit down with him in his throne, as he is ſet down with the Father in his throne—in the riches of divine grace manifeſted in the origin, developement, and completion of the plan of recovery in general, and particularly in the events of God's common providence—in the objects of Divine mercy, whether individuals or nations—in the diſcipline which God has choſen to train up his people for the heavenly inheritance—and in the inſtruments which he has employed in ſalvations, from time to time, wrought out for his people, and particularly in the great ſalvation of the goſpel.

I will cloſe with the following remarks. God is in himſelf inviſible to creatures, except in his operations and acts; indeed, the character of no agent whatever can be diſcerned by creatures, intuitively; they are known by their operations and acts only. No man hath ſeen God at any time; the only begotten Son, who is in the boſom of the Father, he hath declared him; and he hath declared him by his works of creation, providence and redemption. All events, without diſtinction, are the fruit of his agency; he operates in all creatures and things in the natural and in the moral world; the hearts of all are in his hand, and he turneth them as the rivers of water are turned. Many devices are in the heart of man, but the counſel of the Lord that ſhall ſtand. The ſin, the miſery, the infirmities and imperfections of creatures, are eſſential in his plan of declaring the character of God; they are eſſential to his own manifeſtation in the fleſh; and to the exiſtence of ſuch a character as EMMANUEL GOD WITH US, This glorious character is the power of God and the wiſdom of God; he is the ONLY BEGOTTEN of the Father full of grace and truth. In him the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men; he has perfectly declared by his work as MEDIATOR the love of God and the righteouſneſs of God. In him mercy and truth have met together, righteouſneſs and peace have kiſſed each other. And through him will the beauty and glory of the ONLY LIVING GOD be ſeen and enjoyed forever by the holy inhabitants of heaven. Thus he is the brightneſs of God's glory and the expreſs image of his perſon. The exiſtence of ſin and miſery then is as important as the exiſtence, manifeſtation and eternal duration of ſuch a character. Again,

No event whatever, conſidered as the fruit of divine agency, ſhuns the ſevereſt ſcrutiny of reaſon. The general good requires that ſome creatures ſhould be veſſels of mercy prepared unto glory, and others veſſels of wrath fitted to deſtruction; and the ſovereignty of God, in ſo diſpoſing, is a holy, wiſe and good ſovereignty. Whatever objections then we find in our hearts to ſuch a diſpoſal

muſt originate from ſin, and not from reaſon. As we have nothing to object then on the ground of reaſon it becomes us to be humble for the perverſe oppoſition we experience to the ſovereignty of God in our depraved hearts, and to bow to the dominion of God only wiſe; ſaying with Moſes: "He is the rock, his work 'is perfect; for all his ways are 'judgment, a God of truth, and 'without iniquity: juſt and right 'is he."

In this feeble attempt to trace the perfection of God's work, I have chiefly attended to ſuch parts of it as inconſideration or perverſeneſs are apt to pronounce blemiſhes. If I have in any good meaſure ſucceeded in vindicating theſe from ſo foul an aſperſion, and juſtified the ways of God, I ſhall have attained an important object in view, and eſpecially if I have ſhown with ſatisfactory evidence, that they are an important medium of proof of the truth of this propoſition, *That there is none good but one, that is God:* for this is a truth, of all others the moſt important, as it lies at the foundation of the happineſs of God's kingdom, and of his own eternal praiſe. OMICRON.

On the comfort of the Holy Ghoſt.

BY the comfort of the Holy Ghoſt, we may underſtand all that ſpiritual ſupport, refreſhment and joy, which the people of God experience in conſequence and by virtue of their union to Chriſt by faith. The term comfort which is nearly ſynonymous with conſolation, preſuppoſes affliction, or diſtreſs; but implies that ſome agreeable object, or truth is preſented to the mind which gives relief and ſupport. Thus it is uſed in the following expreſſions in ſacred writ.—— "Therefore brethren, we were comforted over you in all our affliction and diſtreſs, by your faith."—"God—who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourſelves are comforted of God."

The comfort experienced by Chriſtians, in all their tribulation, is from the Holy Ghoſt as the author, or efficient cauſe; and is therefore called, Acts ix. 31. "*The comfort of the Holy Ghoſt.*" Agreeably to this, Chriſt, when he promiſed to his diſciples to ſend them the Holy Spirit, denominated him *the Comforter.* "I will pray the Father, and he ſhall give you another Comforter, that he may abide with you forever, even the Spirit of truth." It is true the ſcriptures repreſent God the Father as the author and giver of all comfort; and the Son alſo, as being anointed "to bind up the broken hearted, and comfort all that mourn." But notwithſtanding theſe repreſentations, and in perfect conſiſtency with them, the Holy Spirit, in the economy of redemption, is "the Comforter"—the author of all comfort to the children of God. The *Father* comforts; but it is by his Spirit, even the Comforter. *Chriſt* alſo comforts and binds up the broken hearted; but it is by the efficiency of the Holy Spirit.—The Spirit of God is the great agent, in the new creation and every thing which pertains to it. He is the author of *regeneration* to the elect—of *ſanctification* to the regenerate—of *comfort* to the ſanctified—and of all the gifts *for edification* which in the divine wiſdom and ſovereignty are beſtowed upon the

church.—He applies the redemption purchaſed by Chriſt, to all thoſe who are given him by the Father. As he formed a *natural body* for Chriſt, ſo he forms for him alſo, a *myſtical body*, and preſerves and ſupports it, and all its members; and ſupplies them with whatever is neceſſary to their being built up in *holineſs* and *comfort*, through faith unto ſalvation. And as he is no leſs the author of *comfort* to Chriſtians, than of *ſanctification*, and all *ſpiritual gifts*; ſo he may be properly ſtyled "the Comforter," and the comfort which he gives may be called "the comfort of the Holy Ghoſt." Conſidering the Holy Ghoſt, therefore, as the author of all Chriſtian comfort, we may inquire relative to the ſources from whence it is derived, and the way and means by which it is communicated.

The great ſources of Chriſtian comfort are the divine perfections; or the things of God and his kingdom. And the chief inſtrument or mean by which the Spirit of God brings theſe ſources into the view of the mind, for comfort, is, the ſcriptures, or word of God. In this, as in every other reſpect, God has *magnified his word above all his name*. As the Holy Spirit *ſanctifies* the people of God by his truth, ſo he *comforts* them by the ſame means, the truth, or word of God. Accordingly the apoſtle ſays "whatſoever things were written aforetime, were written for our learning, that we thro patience and *comfort of the ſcriptures* might have hope." The ſcriptures therefore, are a mean of comfort: But they are ſo, only in the hand, or by the "miniſtration of the Spirit." They contain a revelation of the things of God and his kingdom: And by attention to the reading of them, and to the word preached, ſome ſpeculative knowledge of theſe things may be obtained; yet that ſpiritual knowledge and view of them by which they become ſources of true comfort is given only by the efficiency of the Holy Spirit—the Comforter. Therefore Chriſt ſaid when he promiſed the Comforter, to his people, "But the Comforter who is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall *teach* you all things—He will *guide you into all truth*—For he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhow you things to come." By not ſpeaking of himſelf, but ſpeaking whatever he ſhall hear, is meant that he ſhall not teach any thing contrary to what Chriſt taught—nor bring or apply any thing to the minds of Chriſtians for conſolation, which is not according to the ſcriptures, or written word of Chriſt. The words might have partial reference to a further revelation to be given by the Spirit to enlarge the canon of ſcripture, which was not then completed. But ſo far as they reſpected the office of the Comforter to Chriſtians in general, or in after ages, they are to be underſtood as above. It is added—"He ſhall glorify me, for he ſhall receive of mine, and ſhall *ſhow* it unto you. All things that the Father hath are mine. Therefore ſaid I, he ſhall *take of mine*, and ſhall *ſhow it unto you.*"

The *things which are Chriſt's*, and which are the *Father's* alſo, as here mentioned, are the things which are contained in the ſcriptures, relating to the perſon, offices, and work of Chriſt; and whatever reſpects the plan, deſigns, and government of God.

Now it is the office of the Comforter to *ſhow* or reveal theſe things to the people of God. In diſcharge of this office, he gives to them a clear and ſpiritual view of truth, or a ſenſe of the reality and glory of the things revealed in the ſcriptures. Without this divine teaching and influence of the Spirit, the *word*, though clearly exhibiting the moſt important truths, would remain a dead letter—incapable of giving any ſpiritual conſolation or Chriſtian comfort to the ſoul. To this purpoſe are the words of the apoſtle 1. Cor. ii. chap. "As it is written, eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all things, yea the deep things of God. For what man knoweth *the things of a man*, ſave the ſpirit of a man which is in him? Even ſo, *the things of God* knoweth no man but the Spirit of God. Now we have received, not the ſpirit of the world, but the Spirit which is of God that we might *know the things* that are freely given us of God.—But the natural man receiveth not *the things of the Spirit of God*, for they are fooliſhneſs unto him; neither can he *know them*, becauſe they are *ſpiritually diſcerned*."

The things of Chriſt and of God, are in the *word* ſet before the minds of natural men, but they do not "receive" or "know them." They do not perceive their true nature and glory. So far as they at any time feel a *conviction* of the truth they are exerciſed with pain. Truth will always be painful to a corrupt heart. But in *the ſanctified* there is a foundation laid to derive peace and comfort from divine truth. It is to thoſe in whom the Holy Spirit hath begun this foundation, that he communicates comfort by the inſtrumentality of the ſcriptures. To do this to the beſt advantage, he places them in thoſe circumſtances of trial which are needful to give them an experimental knowledge of their own nothingneſs and abſolute dependence, and in theſe ſituations *brings to their remembrance*, and impreſſes upon their minds, in their reality and importance, the things of God and his kingdom, as contained in his word.

Many and various are the ſorrows, afflictions and diſcouragements of God's children, on account of their own great deficiencies and declenſions and in view of their numerous enemies within and without—the great oppoſition they ſee to the kingdom of Chriſt, and the triumphing of its enemies. There is no affliction, or diſcouragement which they can be under, but there are alſo, in the word of God, many declarations relative to the divine character and government, and many *precious promiſes*, exactly anſwering to their ſituation. *Theſe* the Spirit of God applies for their ſupport and comfort, ſo that they can adopt the words of the apoſtle with application to themſelves, "as *ſorrowful*, yet *always rejoicing*." Are they in circumſtances of poverty and want, or afflicted with pain, ſickneſs, loſſes or bereavements? They learn their dependence and the vanity of this world—They look to God thro' his word, and eye the divine hand in all their circumſtances—They truſt in God as their portion, and rejoice that he reigns. They have meat to eat which the world

knoweth not of. "The Lord gave and the Lord hath taken away—bleſſed be the name of the Lord"—"Whom have I in heaven but thee? and there is none on earth I deſire beſides thee." Do they look round on children, families and friends, with riſing anxiety, beholding them expoſed to be left orphans, defenceleſs, and ſurrounded by all the ſnares of an alluring, deluſive world, and in the midſt of prevailing vice, error and impiety? Yet in view of the perfections of God—his holy and wiſe providence and the precious truths and promiſes of his word, they can cheerfully commit all to him—leave the morrow to take thought for the things of itſelf, and find comfort and ſupport in the conſideration of their dependence. Are they bowed down with a ſenſe of their inſufficiency and weakneſs, and their proneneſs to wander from God through the power of indwelling ſin? The Holy Spirit, faithful to his office as Comforter, ſets before them the divine character, and the precious promiſes of God to his children, that he will never leave them nor forſake them—that his grace ſhall be ſufficient for them—and that as their *day* is ſo ſhall their *ſtrength* be. Thus they are ſtrengthened and *comforted*—and while they loathe themſelves, and are diſpoſed to ſay with the apoſtle, "O wretched man that I am, who ſhall deliver me from the body of this death," they can add alſo with him, "I thank God, through Jeſus Chriſt our Lord." And even when they are in darkneſs, doubts and fears, relative to the ground of their perſonal hope, divine truth is by the Holy Spirit, made a comfort and ſupport, ſo that they can ſay, "though he ſlay me, yet will I truſt in him."—Pleaſed with the divine character and law—and deſiring no other method of ſalvation than that in the goſpel, the language of their hearts is, "let the Lord be magnified." Thus there is a degree of Chriſtian comfort and ſupport, in the truly humble ſoul, even when in great doubt relative to a perſonal intereſt in Chriſt. A ſpiritual view of God and divine things is always accompanied with a degree of joy and comfort to the ſoul.

Again—Are the people of God pained and diſtreſſed in view of abounding iniquity, and the danger and periſhing ſtate of ſinners? They are comforted by the conſideration that the Lord will do whatſoever ſeemeth good in his ſight—that the reſidue of the Spirit is with him—that he has infinite wiſdom and goodneſs, and while he can have mercy on whom he will have mercy, the great object and deſire of his heart is, to glorify the riches of his grace, and thereby promote the higheſt happineſs of his kingdom.—And when the ways of Zion mourn, and the enemies of Chriſt lift up their heads and triumph in expectation of the downfal of his church—ſtill they find comfort and ſupport in conſideration of the *rock* on which it is built—and in view of the promiſes of God that the gates of hell ſhall not prevail againſt it—and that the wrath of man ſhall praiſe him, and the remainder of wrath he will reſtrain. Thus ſorrows, trials, imperfections, the temptations of the world—all the various circumſtances and ſituations in which Chriſtians are placed, are deſigned and overruled for their good. It is to give them opportunity of becoming experimentally acquainted

with the fulneſs of God—even all the things of Chriſt and of God which are contained in the glorious truths and precious promiſes of the goſpel. The Comforter, in performance of his office work brings theſe things to their remembrance, when needed, and ſo opens, applies and enforces them, that believers are ſupported and ſtrengthened, and built up in holineſs and *comfort* to eternal life.

From theſe obſervations relative to the way and means by which the Spirit of God communicates comfort to his people, and the ſources from which it is derived, the true nature of Chriſtain comfort appears. It is of a divine and holy nature. It implies the exerciſe of gracious affection; and, ſo far as it is really experienced by any perſon, affords certain evidence of an intereſt in Chriſt. Many have had what they indeed called Chriſtian comfort; but it was not the comfort of the Holy Ghoſt, nor ſuch as to afford any evidence of a union of heart to the divine character. They have had high and rapturous emotions, ariſing from a ſuppoſition that God has pardoned their ſins and become their reconciled God and Father—a *comfort* which every ſinner may have who can flatter himſelf that he is thus ſafe, though his heart may be unrenewed, and totally unreconciled to the true character of God. But the comfort of the Holy Ghoſt, being a fruit of the Spirit, is of a holy nature, and neceſſarily implies an holy taſte. The ſources from which it is derived, or the objects in view of which the mind is delighted and ſtrengthened, are the things of God—the divine perfections and government. But to be delighted, ſtrengthened and comforted by a view or conſideration of theſe things, implies a moral taſte in conformity to them. The affections therefore, of love, joy and delight in God, are gracious affections. And as it is evident that no comfort can be derived from a view of the divine character, any farther than it excites thoſe and other gracious affections implied in them, it therefore follows that Chriſtian comfort will ever be in proportion to the degree of gracious affection in the ſoul, and that Chriſtian hope and aſſurance will *ordinarily* follow with proportional clearneſs and ſtrength. In this view it appears, alſo, that a life of religion is far from being a gloomy and *uncomfortable* life. So far as we have any true religion, we have the Spirit of God and the comfort of the Holy Ghoſt. If Chriſtians are at times cold and comfortleſs, it is owing to their own deficiency in grace—It is becauſe they have grieved the Spirit of God, and are deprived of his influence. Chriſt has indeed predicted worldly tribulation to his followers, as the conſequence of their adherence to him; but he has added the gracious promiſe, "in *me* ye ſhall have peace." —Nor has his truth or faithfulneſs failed. To take up the croſs and follow Chriſt, involves many ſorrows and trials, yet according to his promiſe we have a comfort and ſupport under them—a joy and peace in God, which the world cannot give nor take away. "*For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo abounderh by Chriſt.*"

PHILOS.

Thoughts on the ſinner's controverſy with God.

THAT men have a controverſy with God is abund-

antly taught by his word. The ſame is fairly inferred, from the evil of their doings. The apoſtolic exhortation would be pertinent on no other ground: 2 Cor. v. 20. *Now then we are ambaſſadors for Chriſt; as though God did beſeech you by us, we pray you in Chriſts ſtead be ye reconciled to God.*

The ſubjects of divine grace were once enemies; for they were by nature children of wrath, even as others. Accordingly ſaith the apoſtle to the Coloſs. i. 21. And you, who were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled. The ſame apoſtle to the Romans ſays, *The carnal mind is enmity againſt God.* But multitudes, who yield ſome general aſſent to the truth and importance of revealed religion, have never been convinced, that *they* were enemies to the true character of Jehovah, and thence engaged in an unrighteous controverſy with him. This, however, may be true in fact, tho' they never were convinced of it; and even tho' they imagine, that their whole heart is right with God. Men are naturally blind to themſelves. It is an high attainment, for any one, to know the plague of his own heart. Men are liable to remain ignorant of their controverſy with God, by thinking him altogether ſuch an one as themſelves. To think thus of God is natural to all men, as ſinners. In this miſtake they would always continue, unleſs it were rectified, by a conviction of the truth. Men are often kept in blindneſs, as to their controverſy with God, and the enmity of their heart towards him, by a groundleſs perſuaſion of his love to them, and that this love will, ntually, ſecure their happineſs. So long as they remain in this miſtake, it will be as impoſſible to convince them, that they are enemies to God, as that they directly hate themſelves, which they know is not true. Numbers who ſeemed to themſelves at peace with God, while under this miſtake, have been afterwards convinced, that they had been making lies their refuge.

The ground of controverſy, on the part of men, is a ſupreme regard to their own intereſt. It is ſimilar, in this reſpect, to all thoſe controverſies among men, which originate in their ſelfiſh paſſions and luſts. Men have need only to be apprized of the truth, as to the real character and purpoſes of Jehovah, to ſee and know, that their hearts are in direct oppoſition to him, and his holy government. The truth of this may be illuſtrated by the following ſimilitude.

A perſon, in whoſe vicinity I live, and who unites the moſt amiable character with all the requiſite means of doing good, has a claim on me, to a certain amount. The ſum due is not beyond my *ability* to pay, at any time, were I honeſtly diſpoſed. He notifies me of his claim, and that the payment cannot be diſpenſed with. I acknowledge his claim, in words, but ſtill delay the ſatisfaction; yea, am diſhoneſt enough to harbor a ſecret purpoſe of defrauding him out of the whole. This I reſolve to do, at leaſt ſo long as it can be done, with ſafety to my perſon and intereſt. My creditor, mean while, finds motives to improve every occaſion, for ſhowing me kindneſs. Theſe are daily furniſhed, by numerous wants of mine, which he is careful to relieve, though unaſked. From all this I infer, that, however juſt

his claim, and whatever he may ſtill ſay of its being indiſpenſible, he is ſecretly determined to let it remain unſatisfied, yea, to diſpenſe, at laſt, with both principal and intereſt. Under theſe circumſtances, and miſtaking his true character, I ſeem to have great reſpect for him, and often ſpeak of him accordingly. I would reſent a ſuggeſtion of being at variance with him, or even of harboring the ſeeds of an unfriendly thought towards him, in my heart. The time comes, however, when my creditor can no longer forbear, conſiſtently with his extenſive views of doing good, and promoting the general happineſs. He is hence led to take ſuch meaſures as convince me, that he feels himſelf wronged by my delays, and that his claim, ſo far from being relinquiſhed, muſt be ſatisfied;—that in caſe of refuſal I muſt meet a proſecution at law, which will involve me in expenſe and ruin. I now diſcover, for the firſt time, that the whole of my ſeeming reſpect, and ſenſe of obligation, were founded in a falſe idea, that my indulgent creditor had too much partiality for me and my intereſt, ever to enforce his claim. But no ſooner am I convinced of the truth, than all my former feelings give place to reſentment and oppoſition. I labor to obliterate a ſenſe of paſt obligations, and to think myſelf juſtifiable, in pouring out complaints of hard uſage. My firſt ſtep is to find means of defence; yea I am reſolved that his claim ſhall be realized, only at the end of the law. It is now decided, that I have a controverſy with him, in earneſt. It is remarkable too, that all this takes place, *without the leaſt change of character, on either ſide.* My generous and long indulgent creditor has acted like himſelf,—from the pureſt motives, and in a manner, which all honeſt minds muſt approve. I, too, am the ſelf ſame character, and governed by the ſame motives as before. The apparent change, in my feelings and conduct, is a genuine reſult of the ſame motives, under the preſent change of circumſtances. Loving myſelf ſupremely, which is the ſource of every unrighteous controverſy, I am full of diſlike and enmity. Yea my feelings become implacable, to ſuch a degree, that, with ſufficient power, I would not merely defraud him of his due, but ſpoil him of all he poſſeſſes, and enrich myſelf, by his entire ruin. The only reaſon, fairly aſſignable is, that my creditor will not ſacrifice, to my ſelfiſh and diſhoneſt wiſhes, what can be no longer diſpenſed with, conſiſtently with juſtice to himſelf, and with benevolence to the multitudes, who are always dependant on his charity.

The application of this ſimilitude is plain and eaſy. Miſtaking at once the character of God, and their own, men uſually flatter themſelves, that they are at peace with him. They are too pure in their own eyes, and withal too blind to the plague of their own hearts, to admit, as poſſible, that theſe ſhould be fraught with enmity againſt him, though they defraud him every moment of his due. They can even imagine themſelves well affected towards God, and very thankful under the receipt of his mercies, while treaſuring up unto themſelves wrath, in the abuſe of them. But let the light break in upon their conſciences, ſo as to ſhow them the truth of facts; let them ſee, that the meaſures his infinite benevolence is taking, to promote his

own glory and the happineſs of his holy kingdom, muſt be deſtructive of all their ſelfiſh ſchemes and hopes; that he has not remitted his claims to their whole hearts; that he holds them guilty and condemned, and for ought they have preſent reaſon to hope, will treat them as veſſels of wrath, fitted for deſtruction; yea, that there is no hope for them, but in his ſovereign and uncovenanted mercy;—let all this be realized, and the conviction will be inevitable, that theirs is the carnal mind, which is enmity againſt God. Of all this multitudes are, one time or other, convinced, to their confuſion and diſmay. Of this all muſt be convinced in time, or by the light of eternity, when there will be no hope.

In the view taken of this ſubject, we ſee the ſource of all the oppoſition which is felt, and often expreſſed, to the diſtinguiſhing and holy doctrines of the goſpel. We here ſee the only ſource of oppoſition to the doctrines of divine decrees, election, ſovereignty, and diſtinguiſhing grace.—Theſe are doctrines revealed and clearly taught, in the word of God. As ſuch they belong to men. Were men's hearts right with God,—were theſe filled with that diſintereſted and holy love, which is the fulfilling of the law, ſuch doctrines would be their rejoicing and hope. Did men love God with all the heart and repoſe anſwerable confidence in the perfect wiſdom and holineſs of his government, they could find no objection to his having foreordained whatſoever cometh to paſs; or to *his working all things after the counſel of his own will.* They would, in like manner, acknowledge his right of doing what he will with his own, and be pleaſed, that he ſhould *have mercy on whom he will have mercy.* Knowing that all might otherwiſe be loſt, the coming and work of Chriſt notwithſtanding, they would be glad, with exceeding joy, that God had, from the beginning, choſen ſome of mankind to ſalvation, through the ſanctification of the Spirit and belief of the truth;—that theſe ſhould in due time be called, with an holy calling, and be to the praiſe of the glory of his grace. In the diſlike, which is manifeſted to theſe doctrines, we may ſee and know men's oppoſition of heart to the true character of JEHOVAH, any profeſſions of the contrary notwithſtanding.

We further ſee, in the light of this ſubject, the fearful danger men are in of making lies their refuge, and thence being deceived, to their utter deſtruction. So long as they make ſhift to quiet their minds, with miſapprehenſions of the attributes and deſigns of God, they will never embrace the truth, as it is in Jeſus. This they will never do, nor feel the need of doing, till made acquainted with the exiſting controverſy between God and them. Hence, how important to be thoroughly convinced of the truth! The goſpel reconciliation will otherwiſe be fooliſhneſs to them, and thence be deſpiſed and neglected. As a proper and neceſſary mean of convincing men of the truth, of what vaſt importance, to exhibit the attributes and government of the bleſſed Jehovah, by the light of his word, and with theſe the glorious and diſtinguiſhing doctrines of his grace! Theſe are often made the wiſdom and power of God, to the ſalvation of ſouls. Though they fail of this effect on multitudes, every mouth will be ſtopped, the impenitent have no

cloak for their ſins, and God be glorified in their juſt puniſhment.

Hence finally, how vaſt the duty and importance of reconciliation to God! Without this, there can be no peace nor ſalvation to the wicked. Without this, they could not enjoy a moment's happineſs, though God ſhould admit them to dwell, eternally, in the preſence of his glory! Continuing their controverſy with him, they muſt ere long ſuffer the dire execution of the ſentence, which is written for their admonition, *But thoſe mine enemies, who would not that I ſhould reign over them, bring hither and ſlay them before me.*

TROPHIMUS.

The uſes, deſigns and inſtructions of the book of Revelation.

MANY people conſider the book of Revelation ſo myſterious and intricate, that they expect they can obtain very little, if any uſeful inſtruction from it. All appears quite unintelligible, except that which is written in the beginning, to the ſeven churches of Aſia: They find no uſe for the reſt. Yet all, who acknowledge the divine authenticity of the holy ſcriptures, muſt admit, that this book was given us by God; and certainly, no part of it was given us in vain. We can by proper application, obtain that inſtruction from it, which the moſt High intended to furniſh. We ought not therefore to lay it aſide as uſeleſs, —as a book from which we can obtain no valuable inſtruction, eſpecially as in the book itſelf, we are called upon to attend to it, and are aſſured that he is bleſſed, who readeth and heareth and keepeth the prophecies of this book.

This book contains by way of prophecy, a general account of the world from the time in which it was written, to the final judgment: yet the prophecies are deſignedly wrapped up in figurative language, and are ſo general, that it is evident it never was intended to afford mankind a knowledge of future events in detail, or enable us to foreknow what is to be the event of wars, or the fate of particular nations, what hereſies will prevail, or in what ages and nations they will ſpread, and perhaps it does not furniſh us with ſufficient information to decide the preciſe time, when the more remarkable events, which are foretold, ſhall be accompliſhed. Mankind have a ſtrong propenſity to pry into future events; this appears by the idle attention which they have paid to aſtrology, omens, and familiar ſpirits in former ages, and to gypſies, noiſes, dreams and unfortunate days, at the preſent. And it is poſſible that many people, when they read this holy book, conſult it with a view to learn the fortune of nations, and the particular time when particular events will take place. Many have undertaken by their interpretations of this book, to tell the fortune of the world, have given their predictions with much aſſurance, and found themſelves diſappointed. Others having ſearched it for the ſame purpoſe, have been convinced that it would not anſwer their deſign, and have therefore raſhly concluded that it was of little uſe. This is probably the true reaſon why ſo many neglect the ſtudy of this book, as if no advantage could be derived from it. But is this a juſt concluſion? Is it true, that becauſe we cannot foretel future events by it in particular detail, that it is of no uſe? Or becauſe we cannot un-

derſtand every thing before its accompliſhment, which is ſignified by its repreſentations, does it follow that nothing can be known, and that it is unprofitable? By no means.

One deſign of this book is to give a repreſentation of the character and employment of Chriſt, ſince his reſurrection and aſcenſion to glory. In the writings of Matthew, and the other evangeliſts, we have the hiſtory of Chriſt in his ſtate of humiliation, when he appeared in the form of a ſervant, deſpiſed, derided and put to an ignominious death. Though his divinity is there brought into view, yet his human nature, conſiſting of an human ſoul, and an human body, in low circumſtances, make the ſtrongeſt impreſſions on our minds. His divine nature was not capable of ſorrow, but his reaſonable or human ſoul is there repreſented, as acquainted with grief, ſo that he ſaid to his friends, My ſoul is exceeding ſorrowful, even unto death. But it was important that the church ſhould have ſome juſt repreſentations of him, in his preſent exaltation, when his human ſoul and body are glorified, his divine perfections more clearly exhibited, and his whole perſon ſeated on the throne of God, at the right hand of the Father. This is given in the Revelation. In this book he is brought into view, decked with excellent majeſty and glory, ſiting on the throne of the univerſe, ſurrounded with an innumerable company of adoring intelligences, all triumphing in his perfections, and awaiting his commands. Thus he appears infinitely more exalted, than when he dwelt in a mortal body. Here we ſee him preſiding in heaven, with all power in heaven and on earth given into his hands,—in the exerciſe of an almighty providence over friends and enemies in this world, directing all the ſucceſſive ſcenes and events of it down to the final conſummation of all things. In the writings of the evangeliſts, he appeared weak and low, but in the Revelation, he appears in power and greatneſs, as being God in very deed. In the former, we have the goſpel of Chriſt in his humiliation; the latter may be called the goſpel of Chriſt in his glory. This revelation is neceſſary to impreſs our minds with a ſuitable reverence of his majeſty, and a juſt ſenſe of his infinite condeſcenſion, when he gave himſelf a ſacrifice for our ſins; and is therefore of great uſe to his people.

The Revelation is alſo evidently deſigned to fix on our minds a full ſenſe of the divine providence and agency, reſpecting all events. Theſe are repreſented in the moſt ſtriking manner, through the whole book. All the bleſſings, and proſperous days of the world, are repreſented as coming immediately from the hands of God our Saviour, and all the vials of his wrath are poured out upon it at his command, and by the miniſtry of his angels.—In the firſt great period of theſe prophecies, ſeven ſeals are opened by Chriſt himſelf, that all the events which take place under them may be ſeen to be effected by his overruling providence.—In the next great period, Chriſt is repreſented as ſending forth ſeven angels, ſounding their ſeven trumpets, intimating that all the events of this period are the effects of his government.—After this, ſeven angels come forth from Chriſt, with ſeven vials, contain-

ing the ſeven laſt plagues, in which is filled up the wrath of God, that his agency may appear, in theſe diſpenſations of vengeance.—In the fourth great period, a mighty angel deſcends from heaven, and binds Satan a thouſand years, and a long ſeaſon of peace, purity and proſperity takes place, and earth very much reſembles heaven. This alſo is the work of providence, in which the agency of Chriſt is very manifeſt.—After this Chriſt will ſuffer Satan to be looſed a little while, and ſo things will be prepared for our Lord, at the concluſion of the whole, to come to judgment, deſtroy the very frame of the world, condemn his enemies, and receive his ſaints into his kingdom and glory.—We have, in many parts of the holy ſcriptures, declarations of a divine providence in the events which are brought about in our world; but we have no where, in all reſpects, ſuch ſtriking repreſentations of the direct agency of God, in all the affairs of the world, as in theſe prophecies. This is indeed the matter of the whole book. This is an uſeful and important leſſon of inſtruction; and here Chriſt is repreſented as a ſovereign, diſpenſing his dealings of providence as he pleaſes. He is the potter, and men the clay.

Another important truth, which the Revelation is deſigned to impreſs on the minds of men, is the great love of Chriſt to his church. When he was in his ſtate of humiliation, he manifeſted the tendereſt affection for his people; and this book ſhows, that it is not at all diminiſhed ſince he is ſo highly exalted. This is evident by the proviſion he makes for his followers, under the perſecutions that they endure, and by the bleſſedneſs which he engages to ſuch as are martyrs in his cauſe. None of the vials of his wrath are poured out upon them; but all upon their enemies, and in their favor. And in the iſſue, every thing appears to have been ordered with reference to their everlaſting good.

It is alſo one deſign of this book, to exhibit the meekneſs, faith, patience, perſeverance and general character of the ſaints. Theſe are illuſtrated by the trials and temptations which they were to endure, and their conduct under them. Perhaps theſe graces of the real Chriſtian are no where in the bible ſet forth, in a more ſtriking manner, or in a way better calculated to teach us our duty, and afford us an advantage for ſelf-examination, whether or not we have the Chriſtian ſpirit.

The deſperate depravity of the human heart, in its natural ſtate, is alſo ſet forth in a ſtriking way in this book. This is taught us by repreſentations of the oppoſition made both by Pagans and Antichriſt, and at laſt by Gog and Magog, againſt God and his church; and by their impenitence and blaſphemies, under the warnings given, and the calamities brought upon them. This is ſtated, as being very univerſal, and ſuch as nothing but the power of God can reduce. This is certainly a truth very important to be eſtabliſhed in the conſciences of men.

The Revelation is alſo evidently deſigned as a warning to the wicked. No part of the word of God ſets forth his wrath againſt the impenitent, and the certainty of their final deſtruction, more forcibly, than this. The whole book repreſents them as accurſed of God, and the denunciations of his

anger againſt them are delivered in determinate language, fitted to faſten upon their minds the neceſſity of being reconciled to God, that they may eſcape the great day of his wrath. It is difficult to conceive, how any thing could be written more forcibly to diſcourage iniquity, and to urge ſinners to fly to Chriſt, and eſcape from the wrath to come, than what we here find. They are ſhown how all their oppoſition to the government of God, and their devices againſt the being and proſperity of his church, ſhall be totally defeated, and only ſerve in the iſſue, to add to the triumph and proſperity of the cauſe and people of God, and ſink themſelves into utter perdition.

This book is alſo full of ſupport, conſolation and encouragement to the ſaints, and brings the beſt motives to incite them to hope, patience and fidelity in the ſervice of God. Many parts of it are particularly deſigned to comfort the church, under the long ſtate of trial and depreſſion which is foretold. The ſaints are reminded, that all events are in the hands of their Lord, that he has promiſed them the victory, and that even in this world, the church ſhall enjoy his protection, and the proſperity of the millennial ſtate; and ſhall hereafter be received into his preſence, and ſee the everlaſting proſperity of Chriſt and his people, when all their enemies ſhall be receiving the rewards of their ungodlineſs. The motives which this book furniſhes to holineſs, render it a precious and profitable portion of holy writ. Further:

The book of the Revelation is of uſe to confirm our belief in the whole word of God. It continually gives increaſing evidence of it from age to age, by the accompliſhment of its prophecies. Many of theſe have been already accompliſhed. The church has been perſecuted, and yet preſerved,—the heathen Roman empire overturned,—Antichriſt has ariſen, and is far advanced on the decline. The ſtate of the church, and of the world, has exactly anſwered the repreſentations given in the Revelation. The accompliſhment of the prophecies has explained them. The evidence ariſing from this, ſerves to confirm the directions, promiſes, threatnings and other inſtructions of the whole bible, and increaſes their force and influence. This book therefore is worthy of ſerious attention, as it bears an increaſing teſtimony to the truth and importance of Chriſtianity.

In addition to the uſes of this book, which have been mentioned, we may notice the warnings of Chriſt to his churches, in the three firſt chapters,—the evidence it gives, that in this life we are in a ſtate of probation, and that a day of general judgment is drawing near, when the univerſe ſhall be aſſembled, and men ſhall be judged, and rewarded, according to their deeds done here in the body. It aſſures us that the concerns which are going on in our world, on account of their amazing importance, engage the attention and exertions of heaven and hell. All theſe conſiderations are ſerious motives, to perſuade us to attend to the things which belong to our peace, before they are hid from our eyes.

It ought by no means to be ſuppoſed that the Revelation has no other uſes, but thoſe which have now been mentioned; for in reality, there is ſcarce a doctrine taught in the ſcriptures, a command given in the new teſ-

tament, or a motive urged to enforce our duty, but what is one way or other illuſtrated, confirmed and impreſſed upon us, with diſtinguiſhed advantage, in this ſacred book. Therefore however myſterious and unintelligible it may be in ſome things, eſpecially when conſulted with a view to explore future events, yet reſpecting the uſes and inſtructions now noticed, it is as plain, and as well adapted to the loweſt capacities, as any part of the holy ſcriptures.

Finally: If we would read this book to advantage, we muſt not be too anxious to underſtand thoſe things which are not revealed in it,—which infinite wiſdom did not intend we ſhould know, before their accompliſhment. Some general views of future events God intended we ſhould learn, particularly that the church ſhould be for a long time perſecuted and depreſſed,—that great judgments ſhould be poured out on the earth,—that Satan ſhould be bound,—the knowledge of the Lord cover the earth,—wickedneſs again take place,—and finally that Chriſt ſhould come to judgment. So much knowledge of futurity is uſeful, and ſo much is very plain before its accompliſhment. But there are things myſteriouſly predicted, not to gratify our curioſity, but that their accompliſhment may be an increaſing evidence to the holy ſcriptures.

Let us then ſearch this book, for profit; and it eſpecially concerns us not to be ſo eager to underſtand what the author did not deſign to reveal, as to overlook and diſregard the rich inſtructions which are plainly taught, and which it is evidently the will of Chriſt that we ſhould principally regard.—When it is the leading object of people to pry into myſteries, and develope the ſecret deſigns of the moſt High, they are ready to diſregard every thing plain, however excellent and important, as ſomething vulgar, and below their aim, their imagination becomes heated, their fancy is ſet at work, and there have been many ſad examples of the moſt miſchievous effects; men have run mad in this way of ſtudying the prophecies. But if we will diligently read them, that our hearts may be ſolemnly impreſſed with the plain truths, ſerious warnings, and other uſeful things which they afford, we ſhall find abundant matter for Chriſtian edification and comfort. G.

The labor of perſons, divinely enlightened, illuſtrated, and the ſubject applied to the conſcience, in four letters, from VIATOR *to* CHRISTIANUS.

LETTER I.

DEAR CHRISTIAN FRIEND,

AS we profeſs to be Chriſtians, it eſpecially becomes us to fill up our time in the moſt uſeful manner, and to give, or to receive inſtruction, as opportunity may preſent.

You will not think me too aſſuming, as I have paſſed the middle period of life, and have travelled conſiderably, to point out ſome of the failings of the profeſſors of religion at this day, and to remind you, with myſelf, of our covenant vows—that it is our duty, and will be for our higheſt intereſt, often to reflect upon the mutability of this preſent world, and of the vaſt importance of the one to which we are haſtening—to reflect upon our obligation, perſeveringly to "run the race ſet before us," and to make it our

conſtant buſineſs to pleaſe the divine Redeemer.

The great apoſtle to the Gentiles, addreſſed his Chriſtian friends at Corinth, in the following words. 2 Corinthians v. 8, 9. *We are confident, I ſay and willing rather to be abſent from the body to be preſent with the Lord. Wherefore we labor that whether preſent or abſent we may be accepted of him.*"

Theſe words evidently reſpected the apoſtles primarily, concerning whom it is ſaid in the preceding chapter, "God who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt." But they no doubt ſecondarily reſpect all perſons, who are actually renewed by the Holy Ghoſt in every age of the world—all perſons who are actually, "created in Chriſt Jeſus unto good works," whether they be Jews or Gentiles, public miniſters or private Chriſtians.

Notwithſtanding the attachment in all men, naturally, to this world, and their great inattention to every thing of a ſerious nature, thoſe perſons into whoſe hearts, "God hath ſhined," are often "willing to be abſent from the body to be preſent with the Lord:" and ſo far as they are ſanctified, they "labor whether preſent or abſent to be accepted of him."

Perſons divinely illuminated, into whoſe hearts "God hath ſhined" to ſhow his glory "in the face of Jeſus Chriſt," have a new nature; ſo far therefore as they act under its influence, or act in character as Chriſtians, they endeavor to meet the approbation of him, who hath graciouſly quickened them, and accepted their perſons in Chriſt; and given them the "ſpirit of adoption." So far as this ſpirit prevails in them, they realize that they, "are bought with a price,", and feel diſpoſed to pleaſe him, "who hath ſo loved the world that he gave his only begotten ſon that whoſoever believeth in him ſhould not periſh, but have everlaſting life." They are equally diſpoſed to pleaſe him, "who was wounded for their tranſgreſſions, and bruiſed for their iniquities." They "are indeed dead unto ſin, but alive unto God through Jeſus Chriſt." Their language is like that of the ſweet ſinger of Iſrael, "I delight to do thy will O my God; yea thy law is in my heart."

As the affectionate wife, with reſpect to her perſon, and the management of all her concerns, ſeeks to pleaſe her huſband, whether ſhe is in, or out of his preſence, ſo perſons enlightened into the truth, and allied to Chriſt, who is "the chiefeſt among ten thouſand and altogether lovely," much more, "labor whether preſent or abſent to be accepted of him." They labor to pleaſe him, not merely in ſome tranſient warmth of affection, or upon ſome public occaſion, but uniformly, and even in the moſt retired ſituation. Moſt ſincerely they adopt the following prayer, made by the man after God's own heart, "Search me, O God, and know my heart: try me, and know my thoughts. And ſee if there be any wicked way in me, and lead me in the way everlaſting."

I am far from ſuppoſing, that thoſe enlightened from above, are perfect in the love of God and man; but imagine nevertheleſs, that it is the governing deſire of their hearts to love and ſerve the Lord—that they are diſpoſed to watch—*pray—fight the good fight of faith—to lay hold upon eternal life*

—*to go on unto perfection.* Each one in the language of Paul ſays, "I count not myſelf to have apprehended; but this one thing I do, forgetting thoſe things which are behind, I preſs toward the mark of the prize of the high calling of God in Chriſt Jeſus."

I am, dear Chriſtian Friend,
yours in Chriſt.

VIATOR.

(To be continued.)

Reflections on God's feeding his ancient church with Manna.

IT is well known, to all, who have any acquaintance with ſacred hiſtory, that the children of Iſrael, after they came out of the land of Egypt, where they had endured moſt cruel ſervitude, were made to journey forty years through a wilderneſs. This journey, with all their wanderings and all the difficulties, dangers, and loſſes they met with, was of divine appointment, and neceſſary to prepare that people to enter the promiſed land. The holy ſovereign of the univerſe was now *humbling* and *proving* them.—Among the methods which God took to humble Iſrael, Moſes particularly ſpeaks of his feeding them with manna. Deut. viii. 16. *Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.*

This manna was miraculous bread, rained down from heaven. It was to be found every day in the week, excepting the ſabbath. No man was able to make the leaſt gain of it, by gathering large quantities; for if they left the gatherings of one day over night, by the next morning it would contain worms, and become entirely unfit for uſe. On the ſixth day, however, they might gather double the quantity which they did on other days, for ſuch was the wonderful providence of God, that this bread from heaven, if laid up with reference to the ſabbath, would retain all its ſweetneſs and deliciouſneſs unhurt. Tho' ſo difficult to be kept, in ordinary caſes, even over one night, yet Moſes, by divine command, laid up a pot of this manna, that ſucceeding generations might ſee with what bread God fed the children of Iſrael in the wilderneſs; and this was preſerved hundreds of years. For the ſpace of forty years, God ceaſed not to ſend a ſupply of this food for the whole congregation. Thus wonderfully did the Moſt High diſtinguiſh the children of Iſrael from all other nations, by the manner of their being ſupported. It was far from being ſo with their fathers. Abraham, Iſaac and Jacob, from whom they deſcended, were huſbandmen, and cultivators of the earth. God did not provide for them miraculouſly; but they ſupported themſelves, and their numerous families, by the ſweat of the brow. Therefore Moſes ſaid to them—*God fed thee in the wilderneſs with manna, which thy fathers knew not.* Such a thing had never been known or heard of, before it was done for them.

Should we not ſuppoſe, at firſt view, that to be thus miraculouſly ſupported, day after day, and year after year, would be viewed by them as a great and diſtinguiſhing honor, and that they were rather in danger of being *proud* of it? Should we not ſuppoſe it would be gratifying to the feelings even of the *natural heart* to be as certain as the children of Iſrael were of daily food, and to obtain it with ſo much eaſe.

and at ſo little expenſe? They had no occaſion to endure the fatigues of the ſeed-time and harveſt, nor had they any anxiety, leſt their proſpects ſhould be cut ſhort, by untimely froſts, or blaſts. Yet Moſes expreſsly ſays, God fed them in this way that they might be *humbled* and *proved*. How can we view this as a method made uſe of by God, to *humble* them?

This queſtion will not be difficult to ſolve, if we keep in mind the natural feelings of the human heart. All mankind, in a ſtate of nature, aſpire after riches and worldly greatneſs. The natural heart has no deſire of laying up a treaſure any where but in this world. The idea of accumulating property, of increaſing worldly ſubſtance, is, with moſt men, a darling one. With a view to perſonal diſtinction, and ſelf-exaltation, each one is ambitious to collect and poſſeſs more of this world than his neighbor. To obtain this end, ſome are planning one way, and ſome another, and they are continually taking advantage of the failures and defects of each other's plans. That there is this thirſting for property among mankind is very manifeſt. It is a characteriſtic of the depraved heart. Do we not already ſee, therefore, that God's feeding the children of Iſrael with manna was wiſely fitted to *humble* them? He fed them faithfully and deliciouſly, but he effectually ſhut the door againſt their amaſſing property and growing rich. They had food in plenty from day to day, but they could not hoard up a ſingle grain of the manna; for it would not keep. In this diſpenſation of his providence, God combatted all their notions of greatneſs and grandeur. They all were well provided for, but not one of them was rich, nor was there any way for one to get above another. So eager was their deſire to make gain of the manna, that they, at firſt, broke over the divine command and began to hoard up, but what they gathered ſoon became nauſeous to them. Thus was their ambition checked, and thus were their proud hearts mortified. Their fathers Abraham, Iſaac and Jacob were men of large poſſeſſions, had many ſervants, and while they lived, they were continually adding to their wealth, and were accounted great and honorable in the earth. The ſame things were coveted by *them*, but they found themſelves reſtricted by being fed with manna. We may eaſily ſee, therefore, that this diſpenſation of God, though in reality a great bleſſing and honor to his people, was pointed directly againſt their proud and ſelfiſh hearts.

To the hearts of the unſanctified, the thought of dependence is painful. They wiſh to have every thing, on which their happineſs depends, in their own hands, and at their own diſpoſal. This being the natural feeling of the human heart, how wiſely ſuited to humble Iſrael was God's appointment in feeding them with manna? Nothing could be more ſo. While he manifeſted the greateſt care and tenderneſs for them, he croſſed all the feelings of their proud and aſpiring hearts; for they were kept in a ſtate of abſolute dependence from day to day. On the return of each night, they gave their eyes to ſleep without having a morſel of bread, or any thing with which it might be made, in their dwellings. Their whole dependence was on the mere bounty and promiſe of God.

They lived as it is ſometimes expreſſed, from hand to mouth. It was ſomething like taking all the poſſeſſions of a rich man from his hands, and giving him his ſtated meals, without ſuffering him to have any thing which he might call his own.

An intereſting application of theſe thoughts may be made to the Chriſtian life. This manna was typical of the Lord Jeſus Chriſt, who is the bread of eternal life, as appears from John vi. 48—51. "*I am that bread of life. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: If any man eat of this bread, he ſhall live forever: and the bread that I will give is my fleſh, which I will give for the life of the world.* In Rev. ii. 17. it is ſaid—*To him that overcometh will I give to eat of the hidden manna.* God's children are as dependent for ſpiritual food, as the Iſraelites were for their manna. As well may we ſuppoſe that our bodies can ſubſiſt without food, as that the renewed ſoul can live without partaking of the heavenly manna, without ſome ſpiritual refreſhing from Jeſus Chriſt. Muſt Chriſtians, then, feed upon the bread which came down from heaven, the hidden manna? How do they get ſupplied? In the ſame way that the Iſraelites did with their daily food. God does not ſet them up with a ſtock or ſufficiency at once. This is very far from being the caſe. He keeps them quite poor and empty in themſelves, and ſupplies them from one minute to another, according as he ſees they need. In this way his own glory is moſt diſplayed, and their ſafety beſt ſecured. The whole dependence of Chriſtians for that ſpiritual food, which they need, is on the mere *mercy* and *promiſe* of God, juſt as it was with the children of Iſrael, in regard to their food for each ſucceeding day. They ate all the food they had every day, and lay down at night, without having the leaſt help in themſelves. They were poor and perfectly deſtitute. If God had not interpoſed for them every day, they muſt inevitably have periſhed. It is juſt ſo with Chriſtians in regard to ſpiritual things. They are in a ſtate of abſolute dependence from one day, and from one minute to another. They have no grace which they keep in ſtore, and to which they can repair for ſupport under heavy and unexpected trials, or to enjoy ſpecial privileges. How they ſhall feel under ſome great trial which they have in proſpect, or when they may come to ſpecial ordinances, they know not, becauſe in themſelves they find no help nor ſtrength. The prophet Hoſea ſpeaks of the *Lord's raining righteouſneſs upon his people;* and theſe thoughts ſhow us how we are to underſtand him. As the manna was rained down from heaven, ſo righteouſneſs is rained from heaven on the children of God. For that peace of conſcience, that joy in the Holy Ghoſt, that increaſe of grace and perſeverance therein, which are ſo neceſſary to the Chriſtian character, they are dependent from one moment to another. All holy exerciſes, ſuch as ſubmiſſion and quietneſs under trials, faith in divine promiſes, longings of ſoul after God, and benevolence toward men, are from heaven, and are fruits of the Holy Spirit. Chriſtians have God's promiſe that they ſhall be ſupported, and this is their whole ſecurity.

It becomes them therefore, to ſay as the apoſtle Paul did, *By the grace of God we are what we are.* H.

A Narrative of a revival of religion in Middlebury, a pariſh of Waterbury, in the years 1799 *and* 1800, *communicated to the Editors by the Rev. Ira Hart, paſtor of the church in ſaid place.*

GENTLEMEN,

HAVING read with much pleaſure and profit, the accounts in your very uſeful Magazine, of the late wonderful work of God in this and the adjacent ſtates; I feel encouraged to ſend you a narrative of what the ſame *beneficent* and *merciful being* has done for us in this place. Altho the number of the converted or convinced here is not ſo great as in ſome other places of which you have publiſhed an account; yet enough has been done to awaken many ſlumbering Chriſtians to more exalted and pure devotion, and to excite praiſes to Zion's king from many who were *ſpiritually dead.* It is animating indeed, to hear the former *worldling*, ſpeak affectionately and feelingly of the goſpel of Jeſus Chriſt; the *oppoſer* commending the doctrines of grace; and to ſee the once gay and volatile youth take each other by the hand, ſaying "come and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and He will teach us of his ways, and we will walk in his paths.* The Lord will build up Jeruſalem let us be glad and rejoice.

This ſociety is but lately formed, and I am the firſt ſettled miniſter. I am informed that ſome years ſince, there was a ſmall revival of religion, and ſeveral perſons added to the church. At the time of my ſettlement, while every thing elſe appeared favorable, the ſpirit and power of vital piety ſeemed almoſt gone. There was a commendable and general punctuality in attending public worſhip on the ſabbath; but not that animation, that fixed, engaged attention and ſolemnity, which characterize thoſe who tread the courts of the Lord to be fed with the *bread of life* and the *waters of life.* We had a number of praying families, but alas too many, in which the morning and evening ſacrifice was not offered to God, and no ſupplication made by parents, for the gracious preſence of the Redeemer with themſelves and their children.

Several caſes of diſcipline exiſted in the church, which required the tendereſt management and lay upon the brethren as a heavy burden. All ſaw and acknowledged the evil and longed to have it removed, but in the general inactivity and diſcouragement, and owing perhaps in ſome degree to the want of a ſettled miniſter nothing effectual had been done. The church appeared timid, and ſome of the enemies of the croſs exulted and caſt reproach. It will appear however, that our ſinful fears were not realized; and that Chriſt, the great head of the church, cauſed the ſweet influences of his grace to break forth from this very quarter, whence we expected trouble and danger, on which we grounded our fears of diſunion, and which appeared at the time to hang over us as a portentous cloud.

Returning home from ſome places where there was a revival, my mind became impreſſed with the idea, that nothing ſo effectually

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* Iſaiah ii. 3.

kept off the divine bleſſing from us as our neglect of thoſe caſes of diſcipline. The church were urged to proceed immediately, and being ſoon convinced that reformation muſt begin at the houſe of God, entered into the affair with ſpirit. I ſoon found that individuals had for ſome time paſt been wreſtling with God in prayer, and had a ſtrong hope that what they heard from other places, would be ſoon realized here. This helped to encourage them and others to proceed againſt an offending brother without delay. In July, a complaint was regularly exhibited, and a day for the trial appointed. A circumſtance now took place which ſhewed that the Lord was on our ſide. Though the accuſed, a man aged about 80, appeared for ſome time not to regard the ſummons of the church, and tho' pains were taken to ſuppreſs the evidence; yet ſuch was the power of God, that he found no peace, 'till his heart melted, and he appeared and plead guilty to the complaint. His venerable appearance, his apparent deep-felt penitence and humility, rendered the ſcene peculiarly affecting to the church and to his own family. On his confeſſion, which was public, he was reſtored to our charity and communion. It was indeed a ſolemn tranſaction, and ſeemed to intereſt the whole audience and to make an impreſſion highly favorable to religion.

Soon after, returning from a neighboring ſociety, I called at his houſe. I perceived a ſtranger preſent and a conſiderable alteration in the countenances of the family; but whether there was any thing ſpecial, or whether their feelings were unfavorably excited, on account of my conduct in the late affair of diſcipline, I knew not. Judge then my agreeable ſurpriſe when ſoon called upon by the mother in tears to anſwer to her daughter and the ſtranger the great queſtion, "what ſhall we do to be ſaved?" To this unexpected queſtion I gave the ſcripture anſwer, and ſoon found they were indeed pricked in their hearts. And here, the late awakening with which a merciful and ſovereign God hath viſited us, may be properly ſaid to begin. It was ſoon found that other members of the ſame family were in a ſimilar ſtate of conviction. This interpoſition of God was too ſtriking to paſs unnoticed—It manifeſted to the church, and to all, that the way of duty is the way of ſafety, and the way in which divine bleſſings are uſually diſpenſed. It ſerved to arouſe the friends of Zion. They awoke from diſcouragement and declenſion; and their hearts and mouths began to open on the ſubject of religion. It was judged proper, though in the moſt buſy ſeaſon of the year, immediately to appoint occaſional lectures. Theſe were firſt preached at private houſes, but the number of hearers ſoon made it neceſſary to attend in the meeting houſe. Theſe lectures were ſeveral of them preached by neighboring miniſters, to whom we are greatly indebted for their kind inſtructions and labors of love. New caſes of conviction ſoon occurred in different parts of the ſociety; the ſtill ſmall voice of God, here and there ſpake to ſundry careleſs and ſecure ſinners, cauſing great diſtreſs of mind and a moſt anxious enquiry after the way of eſcape from the wrath to come. Our lectures were ſeriouſly and ſolemnly attended; the ſabbath was a ſolemn day; in private companies, and in the corners of the ſtreets reli-

gion was the theme of converſation. Profeſſing Chriſtians confeſſed with tears their ſhort comings, in duty and the wound the bleſſed Redeemer had here received in the houſe of his friends. They looked back with grief and wonder upon themſelves and melted with contrition before God.—The aged and the young were agreed in ſaying, "It was never ſo ſeen in our Iſrael." The call for religious inſtruction was now ſo great that it became neceſſary beſides the lectures to eſtabliſh conferences, which were attended by numbers with great ſerioufneſs and profit.

As ſeveral of the firſt caſes of conviction were among the youth, a ſerious oppoſition was on the eve of commencing among ſome of the young people, who objected to the religious attention of their companions as calculated to deſtroy their amuſements. On theſe they were bent: take theſe away, they could almoſt ſay with Micah, "Ye have taken away my Gods, and what have I more?" A merciful God interpoſed and taught them that the work was his own. They wiſely and prudently deſiſted, that they might not be found fighting againſt God. One young man, on the appearance of religious concern among the youth, began profanely to ridicule thoſe who were under diſtreſs of mind. In the midſt of his career, he attended public worſhip on the ſabbath, and as he entered the gallery, God met and pierced him with a ſharp arrow of conviction. He ſtumbled to a ſeat, and amid the horrors of a guilty, awakened conſcience, ſat trembling in view of truth and the awful iniquity of his heart; and ſoon after teſtified to the excellency of that Saviour and that religion which he before deſpiſed. This providence was I believe generally received by the youth as an admonition from heaven. They gave up their vain amuſements, crouded to conferences and lectures, and a goodly number of them have, as we charitably hope, been brought from darkneſs to light. It was indeed a glorious ſeaſon; a ſeaſon which will long be remembered by many precious ſouls, as the time of their eſpouſals to Chriſt.

At the cloſe of the year, I found the number of perſons ſeriouſly impreſſed to be about 70—14 of this number belonged to the Epiſcopal ſociety, but as they had not conſtant preaching in their own church, they generally attended with us. Some had already obtained a hope of cordial reconciliation to God through Jeſus Chriſt, but many others refuſed to ſubmit themſelves to Chriſt on the terms of the goſpel. To the number above mentioned who appeared to be under great diſtreſs of mind, may probably be added many others who were more or leſs alarmed, as there was an almoſt general appearance of ſerioufneſs and alarm throughout the ſociety.

Conſidering the importance of a right judgment of ourſelves, in the view of divine truth, and the extreme danger of thoſe who ſettle down on a falſe profeſſion, I judged it proper, not to encourage thoſe who had obtained hopes, to a ſudden union with the church. The duty of ſelf-examination, and a faithful compariſon of their views and exerciſes with the truths of God's word were ſtrongly urged, that they might not come to the goſpel feaſt without a "wedding garment," or conformity of heart to Chriſt. No addition to the church from among them took

place until the ſummer of 1800, when at different times 35 were received, 6 have been ſince admitted making in the whole 41. Of theſe a few had entertained a previous hope, and receiving freſh anointing from the Lord during this revival, were emboldened to appear openly for Chriſt. A conſiderable number remain, of whom we cannot forbear to think favorably, and to hope that they have paſſed from death to life. Speaking to one of them on the duty of a acknowledging what Chriſt had done for her ſoul, ſhe replied, "I acknowledge the duty, but I am afraid I have not experienced true religion. It is a great thing to profeſs religion. I am afraid I do not act for the glory of God, I am unprepared and durſt not come." On being told that thoſe who had come forward ſpoke the ſame language, and expreſſed the ſame fears, ſhe replied, "I hope and truſt they are prepared, but I am afraid my wicked heart has not like theirs been bowed to the will of Chriſt." Remarking to her further that as it was a *great thing* to profeſs religion, it muſt be a *great thing* to make no profeſſion, ſhe replied, "I have no excuſe but what condemns me. I ſit and ſee the church, communion days, and think my heart is with them. I often weep and long and reſolve to be ſoon with them, if I may; but what am I? I am not worthy to be there. Chriſt expects there to find his friends, and I am afraid I have not yet truly received him on his own terms." We indulge a pleaſing hope that a number more will be added to our Zion.

The awakening has embraced perſons of almoſt all ages from 15 to 65. Of thoſe united with the church 17 were young people, 6 males and 11 females. Of the whole number 41, 24 were females and 17 males. Excepting the 17 young perſons, the remainder were moſtly young heads of families. This gives a hopeful proſpect that the riſing generation will more extenſively enjoy the great bleſſings of family prayer and religious inſtruction. Theſe bleſſings it is hoped will be more highly valued than they have been, for the greater part of the convictions and hopeful converſions among us, have exiſted in families of prayer, and where one or both of the parents were profeſſing Chriſtians. The ſovereignty of God has been eminently diſplayed in this revival. Not thoſe whom we expected, but thoſe whom God pleaſed, were called to repentance. One is taken and another left. Great exertions and pains were beſtowed on ſome who yet remain unconcerned; while upon another, a tranſient remark, or the occaſional quotation of a text of ſcripture, in the hands of God, became effectual to conviction and ſalvation.

From what God has done for us, it is thought, all churches may learn the importance and ſafety of faithfully maintaining the diſcipline which Chriſt has eſtabliſhed, for the recovery of his erring children. If the diſcipline of the church is conducted with the prudence, vigilance and brotherly love which the caſe requires, the bleſſing of God may be confidently expected.

It gives me unſpeakable pleaſure to mention the general good conduct of thoſe, particularly the youths, who have made a public profeſſion of religion. "By their fruits ye ſhall know them," is the maxim of Chriſt, and it is hoped they will continue by exemplary lives to manifeſt to the world that

they have been with Jeſus, have imbibed his ſpirit, and are like him devoted to honor and glorify their father who is in heaven. In a world like this we cannot indulge the hope that there are no tares among the wheat; yet, at preſent, appearances are favorable.

The effect of the awakening on the morals of the ſociety was happy. It appeared to make children more dutiful to their parents, and reſpectful and kind to others and to one another. There was an uncommon appearance of friendſhip among thoſe who were enquiring what they ſhould do to be ſaved. They appeared to harmonize in ſentiment, and by means of converſation and correſpondence, have already acquired more religious knowledge than they would probably have done in the whole compaſs of their lives, had they continued in ſtupidity. The joy experienced by Chriſtian parents, whoſe children were the ſubjects of conviction, was indeſcribable. Many declared, they never enjoyed ſuch ſatisfaction in their children before. That now they were fond of home, of their bibles, of religious converſation, and of the domeſtic fire-ſide: That their children were not deſirous of vain, gay company or of being abſent at late hours, but choſe rather to be in their cloſets, on their knees, ſeeking an intereſt in the mercy of God thro Jeſus Chriſt. To uſe their own familiar expreſſion, they could go to bed and know where their dear children were.

The revival has entirely removed one objection often made, that an awakening is injurious to the temporal buſineſs and property of thoſe under diſtreſs of mind. The revival here began in the moſt buſy ſeaſon of the year. Lectures and conferences were frequently and numerouſly attended, yet the temporal buſineſs of the people was well done, and in good time. May I not be indulged the remark that true religion, inſtead of leading to idleneſs and diſſipation, ever leads people to be diligent in buſineſs, fervent in ſpirit, ſerving the Lord.

It was common for thoſe under ſerious impreſſions to experience much oppoſition to the doctrines of grace, particularly the juſtice of God in the eternal puniſhment of the finally impenitent—divine ſovereignty—and the electing love of God; but they found no ſolid peace or comfort until thoſe doctrines were made the foundation of their hope. When reconciled to God through the merits of his Son, they expreſſed great ſurpriſe that they had never underſtood theſe plain goſpel truths before, or beheld their excellency and beauty.

The people under convictions, often expreſſed to me their ſurpriſe, on finding themſelves ſo ignorant in the doctrines and duties of real religion. It ſeemed that their former religious advantages had been greatly miſimproved, their bibles neglected or ſealed to them. Moſt earneſtly did they deſire and ſeek inſtruction, and ſo different were their feelings from what they formerly were, that it became a common idea that miniſters preached better than before—with more clearneſs and pungency, and with a particular reference to them. With many tears did they lament the miſimprovement of their precious time and privileges. They uniformly declared they had never been happy, or enjoyed true peace of mind while neglecting Chriſt and his ſalvation; and that they often enjoyed more ſatisfaction at one

conference than they had ever done in their whole lives.

Several of the youth confeſſed that in their purſuit of vain amuſements, they found no pleaſure, and lamented that the beſt and faireſt portion of their lives had been fooliſhly waſted in purſuing a phantom, which always kept at the ſame diſtance before them. They could not be perſuaded to be in a place of ſuch amuſement, and would often appear much affected while reflecting upon the danger they had eſcaped. They now felt, how little the thoughtleſs, volatile youth realize the danger of thoſe faſcinating amuſements, which form an impenetrable barrier to ſerious reflection—prepare them for the day of adverſity, and a thick cloud of diſtreſs and horror for the bed of death.

Some account of particular exerciſes of individuals will be communicated in a future letter.

I remain, gentlemen, with due reſpect, yours in the bonds of the goſpel,

IRA HART.

Middlebury, June 15, 1802.

ROSETTA, a fragment.

"FOR thine is the kingdom, and the power, and the glory, for ever."—The doctrine contained in theſe words is my conſolation, in all my trials and afflictions, and in all the apparently dark ſcenes of providence which I am called to experience, ſaid a miniſter of Jeſus, one day, as he ſat ſeriouſly converſing with the pious Roſetta, upon the kingdom and glory of God.—My anthem of praiſe is, "The Lord reigneth, let the earth rejoice." For when "clouds and darkneſs are round about him" in any of the diſpenſations of his providence, then, even then, "righteouſneſs and judgment are the habitation of his throne." In all things God is above us. His ways are not our ways, nor his thoughts our thoughts. Chriſtians are too apt to forget this peculiarly comforting doctrine, ſo fully expreſſed in the humble form of prayer, which our bleſſed Redeemer has left on ſacred record, for their uſe, to the end of the world.—How ſtrange it is! Anſwered Roſetta,—I have tho't of it many times,—how ſtrange it is, that I was ever brought to join with you in the worſhip of God! My parents were of a different denomination. I knew it would be agreeable to them, to join with them, in public worſhip, and embrace their tenets; and I wiſhed to pleaſe them. I was afraid to aſk their conſent to join the church under your care, leſt I ſhould offend them, But my heart was filled with joy, when upon Mr. ——'s aſking, for me, their conſent, in this intereſting point, they ſo freely gave it. It was a great trial to me, to let them know the feelings of my heart, and how much I deſired to join with the people of God, under your care. But my burden was greatly lightened when I made known to them all that I had experienced in my ſoul, and found them ſo far from cenſuring me, as to acknowledge what I had experienced might be a work of God. Indeed, Sir, how ſtrange it is, that I never was awakened to any feeling ſenſe of my deplorable ſtate, as a depraved, guilty, miſerable ſinner! For a long time, I had almoſt wholly neglected the public worſhip of God. I felt no deſire to attend it on the ſabbath. I was ſtupid, and greatly hardened in carnal ſecuri-

ty. It was the conference meetings in the neighborhood, which firſt awakened my attention to the ſoul-humbling doctrines of religion. I feel that I have great reaſon to bleſs God, for the appointment of them. I cannot but hope, they were bleſſed by him, as the means of bringing me out of the darkneſs of my former hardened ſtate into the marvellous light of his gracious kingdom.—Well, then, replied the clergyman, you ſee, from this courſe of providence, how evident God has made it appear that the kingdom of the whole world is his. In this, you ſee, how all theſe things have taken place, and worked together for your ſpiritual good according to his ordering and purpoſe; and to all appearance, among other things, for the expreſs end of making you an heir of his gracious kingdom. Had not God ordained theſe things—had he not purpoſed, in this way, to convince you of ſin, and bring you to repentance, would you not have ſtill lived and died in your ſins? What makes all theſe things, when laid together, appear ſo wonderful to you is, becauſe it has been from firſt to laſt the planning and governing providence of God, and not a ſcheme of your own concerting. Your ways and your tho'ts were different, and would have ſtill remained ſo, had not an holy God mercifully appeared in drawing your attention to the great things of his kingdom.—When, therefore, you put the queſtion to your own heart, How is it to be accounted for, that I have been brought to ſuch an humbling ſenſe of my ſins, and to ſuch a ſweet enjoyment of God? This is the proper anſwer, "For thine is the kingdom," O my God. My change of life is to be conſidered, wholly as the happy effect of thy merciful, governing providence. Left to myſelf, inconſiderate and hardened in ſin, without the bleſſing of theſe gracious means, I ſhould have periſhed forever in my ſins.—How ſtrange it is, continued Roſetta, that I have lived ſo long in the world, and never have had any proper ſenſe of the evil of ſin, or of the glory of God, till the late revival of religion among us! I frequently think of it with aſtoniſhment. How blind I have been to all that is beautiful and glorious! How deaf to the voice of the charmer, who ſo affectionately proclaimed love and good will to the ſouls of periſhing ſinners! How inſenſible of the all-ſubduing power, ſweetneſs and glory of divine grace!—Oh, how powerful is the work of God! I ſhall never forget the memorable time, when God impreſſed upon my heart ſuch a deep ſenſe of the greatneſs of my ſins, and of his dreadful wrath, as revealed from heaven againſt all ungodlineſs. How like a criminal I then felt. Guilty, ſelf-condemned, my mouth was ſtopped, and I had nothing to ſay for myſelf. Language can but feebly deſcribe the anguiſh of my ſoul, till, at length, my mind was in the moſt ſurpriſing manner brought to ſubmit to God; and ſuddenly impreſſed with a delightful view of his great goodneſs and forgiving mercy, through the Lord Jeſus. And then, how memorable the change! Then, my mind was filled with inexpreſſible joy and rejoicing in God. Then, I ſeemed to be in a new world, ſo different did every thing appear, as flowing from the goodneſs of God. O! How could I ſin as I have done againſt a God of ſuch infininite goodneſs! O! How

vile I felt before God, as a ſinner dreadfully guilty, and unworthy of his notice! And yet, I felt unſpeakably happy in praiſing him, as an holy and righteous God. The ſorrows of repentance were ſweetly mingled in the cup of the moſt refreſhing joys. When I think of all theſe things, and the ſweet enjoyment I have ſince found in waiting upon God in the private and public duties of religion, I cannot but think it ſtrange, that I ſhould have ſpent ſo many years of my life, in a lamentable forgetfulneſs of God, inſenſible of the great evil of ſin, and a ſtranger to the refreſhing joys of religion.——In all this, replied the clergyman, we may learn the greatneſs of divine power in the regeneration of the ſinner. "For thine is the kingdom, and the *power*." It is the power of God which delivers his choſen ones not only from penal evil; but from the ſad corruption of moral evil. He redeems from captivity, breaks open the priſon doors, and anoints with the oil of joy, the humble mourners in Zion. He not only hath a kingdom to beſtow; but power to beſtow it upon whom he will, in ſuch a divine manner, as to make the happy ſubject cordially willing to receive it, and as readily to acknowledge the everlaſting debt of gratitude, which is due, in return. After admitting the depravity of your own heart and your paſt inattention to the duties of religion, the grand reaſon why you never, before, had any proper ſenſe of the great evil of ſin, nor any knowledge of the ſoul-refreſhing joys of religion is, becauſe, till then, God never ſet his word home upon your heart with power. That was to you the happy day of his power. It was then that he hopefully gave you power to become a child of God. As it is written, "As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the fleſh, nor of the will of man but of God."—When God opened your eyes to ſee the greatneſs of his power and glorious majeſty, how was you ſtruck dumb before him! How did you tremble, at the thought of the great day of his wrath!—And when you felt the ſtroke of the almighty power of his grace, like the hammer breaking the hard rock in pieces, how ſweetly did your heart yield in the humbleſt ſubmiſſion before him! It was this divine change, which firſt gave you a true ſenſe of the loathſome evil of ſin, and which laid a foundation in your ſoul for ſuch ineffable and eternal joy in God. You are, therefore, wholly indebted to the mighty power of God, for this deliverance from the darkneſs of ſin, and for all your rejoicing in the pure and ſoul-refreſhing light of the goſpel.

How ſtrange it is! ſaid Roſetta, in the moſt humble and unaffected manner, more than two years after obtaining a hope of having experienced regeneration, that I have lived ſo long, in ſuch an high enjoyment of the preſence of God and the ſweet conſolations of religion. While I feel my own imperfections, and my continual need of divine help to preſerve me from innumerable ſins, I cannot be ſufficiently thankful for the manner, in which I have hitherto been permitted to enjoy the light of God's countenance, and to reap continual pleaſure in the fruitful fields of his holy king-

dom. I can truly ſay, I do not feel any wearineſs in public worſhip, nor in any of the other duties of religion. Many people, once ſaid, wait a little while, and all this engagedneſs in religion will be at an end. O! How little did they know of the power of religion! What ſtrangers were they to its ever refreſhing joys! If I know my own heart, I ſtill hunger and thirſt after righteouſneſs. I ſtill love the goſpel and ordinances of Chriſt, and have the ſame earneſt deſire, on the ſabbath, to wait upon God in his houſe, for divine inſtruction, as I then had. I ſeem to enjoy the happy feelings of David, where, he ſays, "The Lord is my light, and my ſalvation; whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? One thing have I deſired of the Lord, that will I ſeek after; that I may dwell in the houſe of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." When I reflect upon my unworthineſs,—what I am and what I have been I feel wholundeſerving of ſuch great mercies. I cannot be ſufficiently thankful for them. I feel my indebtedneſs to the grace of God for all my ſpiritual enjoyments.—Right, replied the clergyman. Man, left to himſelf, has nothing to glory in. What is man, that he ſhould be clean, who drinketh iniquity like water? Behold, God putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight. Were all the Chriſtian's light, and comfort, and ſpiritual rejoicing wholly dependent on the perfection of his obedience, as the meritorious cauſe, miſerable indeed, would he be in this life. r, how many are our failings! How imperfect are our beſt ſervices! How many things have we done which we ought not to have done! How little, of what might have been done, have we done towards building up God's kingdom in the world! It will, therefore, always be a matter of admiration to every real Chriſtian, when he ſeriouſly thinks of his own vileneſs and imperfection in holineſs, to realize the daily mercies of God to his ſoul. The more careful he is to ſearch the ſcriptures, and to examine his own heart, in the matter, the more deeply will he be humbled before God—the more will he be convinced of his own unworthineſs, and that all the glory of his ſalvation from firſt to laſt belongs to God. This view of things prepares a fallen creature underſtandingly and feelingly to make uſe of theſe very inſtructive expreſſions, in the prayer enjoined by our Lord, "For thine is the kingdom, and the power, and the glory forever;" and to give his hearty conſent to them, by ſaying, "Amen." So be it. Now, I feel and know this to be true by experience. Not only the kingdom, and the power, but the *glory* too is forever the Lord's, according to the ſong of the pious pſalmiſt, "Ye that fear the Lord, truſt in the Lord: he is their help and their ſhield. He will bleſs them that fear the Lord, both ſmall and great. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's ſake."

ZEPHO.

Reflections on Job xiii. 15.

"*Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.*"

THE weakneſs and imperfection of even eminent ſaints,

in this ſtate of trial, are viſible in this venerable character. If in times of tribulation, any are ready to conclude there has been no ſorrow like their ſorrow, let them read attentively this book; which alſo vindicates the ways of God to man, in his moſt rigorous dealings with us. Job's caſe was very ſingular; the Lord had laid his hand heavy upon all he poſſeſſed. His earthly ſubſtance and children were taken away with a ſtroke. His own perſon was grievouſly afflicted—among his friends he had no comforter, not even the wife of his boſom. His three pretended friends inſiſted that the peculiar dealings of an holy God with Job, were an evidence of hypocriſy; and that he did not deal thus with his own children. This was the point of diſcuſſion between Job and his friends. Verſe preceding, "Wherefore do I take my fleſh in my teeth, and put my life in mine hand? If in this life of probation, God afflicteth none ſo greatly but the wicked, why is it thus with me? You would drive me to deſperation; but why ſhould I do thus? I have no warrant or reaſon to conclude as you ſuggeſt, or to deſpair of the mercy of God." The text for conſideration follows; "Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him." There are two diſtinct thoughts in this text, which, at firſt view, may ſeem to be contradictory; but if carefully examined and compared, may be reconciled, as the conſiſtent language of a child of God, greatly tried, but not wholly forſaken.

The firſt part of the text is highly expreſſive of a right ſpirit; a ſpirit of love to God, confidence in him, and of unreſerved ſubmiſſion to him: *Tho' he ſlay me, yet will I truſt in him.* "He is God only wiſe, holy, faithful and all-ſufficient; His government immutably perfect, and univerſal. However the clouds gather blackneſs, and he may ſeem to come forth againſt me as an enemy, and my way be hedged up, yet, living and dying, I will truſt in him, confiding in the end and iſſue of all for God's glory, and my own beſt good." Chap. xxiii. 8, 9, 10. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him: but he knoweth the way that I take: when he hath tried me, I ſhall come forth as gold."

The ſecond thought in the text is, *but I will maintain mine own ways before him.* The word tranſlated *maintain*, might be rendered, *reaſon*, or *expoſtulate*; which I conceive to be the true import. The ſenſe then will be, "Tho' I will truſt in him, living and dying, yet, with humble ſubmiſſion, will I, in prayer, expoſtulate with God. To his tribunal do I appeal, making full and free confeſſion of the whole courſe of my life; what I have done amiſs, I will freely confeſs, and make ſupplication to my judge for pardon. Were I conſcious to myſelf that I am only an hypocrite, as my friends inſinuate, I could not with freedom and confidence come near and plead with God. But he is my truſt and ſalvation, and will appear for me; if not in this life, yet in another." This ſenſe is juſtified by the following context. "He alſo ſhall be my ſalvation; for an hypocrite ſhall not come before him." verſes 21 to 23. "Withdraw thine hand far from

me; and let not thy dread make me afraid, then call thou, and I will anſwer, or let me ſpeak, and anſwer thou me. How many are mine iniquities and my ſins? make me to know my tranſgreſſion and my ſin." See indeed all the ſucceeding verſes of this, with the whole of the following chapter, in which the ſame ſpeech is continued. Chap. ix. 15. "Whom, tho' I were righteous, yet would I not anſwer, but I would make ſupplication to my judge."

The text thus explained, admits of ſome uſeful reflections. There is an uniformity in unreſerved truſt in and ſubmiſſion to God, and familiar expoſtulation in prayer with him. Separate theſe, and there is a want of conſiſtency. To profeſs confidence and ſubmiſſion to God, and yet live a prayerleſs life, is inconſiſtent. It is not leſs ſo, to pretend to pray unto God, and yet neither truſt in him, nor properly ſubmit to him. A time of great darkneſs and affliction, is a time of trial. At ſuch a time, ſome are ready to ſay, "O, I could freely truſt in God, if he would but manifeſt the light of his countenance, and ſmooth the rugged way before me. I could ſubmit to God, if he would ſpare this boſom friend, theſe children, This or that ontward comfort, or give me eaſe and health of body." that is, if he would firſt ſuffer you to make your full choice, and gratify your inclination. Feeble truſt! wretched ſubmiſſion! they deſerve not the name. True confidence in God, and unreſerved ſubmiſſion to him, are inſeparable; then alſo, with a filial ſweetneſs and freedom, may we plead with him in prayer, ſpreading all our ſorrows before him, without complaining.

Such a truſt and ſubmiſſion are at all times our indiſpenſible duty, even in times of the greateſt trials. In no caſe in which we can ever be in this ſtate, with the free exerciſe of reaſon, may we be excuſed from the prevailing exerciſe of theſe graces. Surely a ſpirit of real piety will thus dictate.

The expreſſion, *tho' he ſlay me, yet will I truſt in him*, implies that we freely continue in our entire confidence in God, and walk with him, although it coſt all that is dear to us from the world, and even life itſelf. Heb. xi. 35. "Not accepting deliverance, that they might obtain a better reſurrection." The ſoul depends on God for the faithful performance of the divine promiſes, when all the avenues leading to it appear to be cloſed up. Rom. iv. 18. "Who againſt hope, believed in hope." Thus Abraham ſojourned in a ſtrange land; and offered up his ſon Iſaac, the heir of the promiſes, believing him to be faithful who had promiſed. Under the governing influence of this grace, the ſoul rejoices in God, under all trials, living and dying; leaving all with him, with this precious conſolation, if it had no other, that God in all things will be glorified.

Surely, to them who love and confide in a holy and faithful God, it is a conſolation that he governs the world—that he will do right—will bring good out of evil—clouds and darkneſs may be round about him, yet juſtice and judgment are the habitation of his throne. The end is ſecure from the beginning, and ſhall be glorious. Is not the glory of God incomparably the beſt end? Should it not be uniformly our higheſt end, and chief aim? Who can ſo well determine how this great end ſhall be in the beſt manner anſwer-

ed, in all things, as infinite wiſdom? Wherefore then ſhould any creature quarrel with the divine decrees? Why not rejoice, in the greateſt conflicts, and the darkeſt times, that God governs the world.

The glory of God involves the greateſt good. Happy, if the deſire of our ſoul, and the tenor of our lives concentred in this, let what ever may be allotted for us, in the government of our heavenly father. The nearer we thus get to a ſovereign, holy God, the better. Then, conſiſtently with humility, ſubmiſſion and truſt, may we plead with God—with the freedom of filial prayer, expoſtulate with him. Is not this the root of the matter? If ſo, let our eye be on it continually, not only for perſonal and family, but general mercies, through Jeſus Chriſt—for Zion at home and abroad; encouraging ourſelves in God. Thus waiting on the Lord continually, however great our trials in this militant ſtate may be, internal and external ſorrows will not meet in full force, like two violent ſeas, and make horrid ſhipwreck; we ſhall be ſupported, and reſt on the rock of ages.

CLIO.

Memoirs of the late Deacon Benjamin Thomas of Middleborough in Maſſachuſetts.

HE was born, Oct. A. D. 1721, of reputable parents, who died when he was young. His advantages for receiving an education, in his youth, were very ſmall: But he was endowed, by his beneficent Creator, with a ſolid judgment, and good mental abilities, which, added to his undoubted honeſty and integrity, occaſioned his being repeatedly called by his fellow citizens to repreſent them in the general court of the Commonwealth; eſpecially at times of difficulty and diſcontent, when wiſdom and diſcretion were peculiarly needed. He was alſo a member of that honorable Convention in Maſſachuſetts, who deliberately examined, and prudently adopted, the Federal Conſtitution, which hath been productive of ſo much proſperity to our happy country.

Whilſt he was an apprentice to a trade, and hardly nineteen years of age, he was ſtruck under conviction. It pleaſed the gracious ſovereign to ſtop him in his career of youthful vanity and folly, for which he entertained as high a reliſh as other youth. To get relief from his painful conviction, he practiſed ſecret prayer. But this expedient was ineffectual; for God was pleaſed to increaſe his conviction. He had a feeling ſenſe of the total depravity of the human heart; and of his enmity and oppoſition to God and his moral government; though, at that time, theſe were ſubjects, which he had never heard from the pulpit. This view of his own heart deſtroyed all his hope, which had been raiſed and cheriſhed, by his performance of religious dutier. And he was made to ſee that the ſalvation of a ſinner is wholly of free grace; and to bow, in ſubmiſſion, to the holy ſovereign of the univerſe;—he was hopefully converted; and, ſhortly after, made a public profeſſion of religion, the ſincerity of which hath been ſince evinced during a life of ſixty years.

He ſuſtained the office of *Deacon*, above twenty-three years; and ſo diſcharged its duties, as to acquire honor to himſelf, and to promote the edification of others.

He was a man of *gifts*; and his gifts were not beſtowed in vain. He uſed them in the ſervice of true religion. No Chriſtian could hear him converſe upon religion, or pray, *eſpecially*, without receiving pleaſure and edification; for he diſcovered great *ſimplicity and godly ſincerity*.

He was a Chriſtian, who evidently grew in grace; and *remarkably* ſo, in a few of his laſt years. He ſhone brighter and brighter until he departed to the perfect day.

As he had lived a long life of religion, it pleaſed God to give him its comforts on his death-bed. He was confined ſeveral weeks, by his laſt illneſs, and was called to endure a great deal of bodily diſtreſs; but his mind was calm and peaceful. He was not anxious about his ſoul; he truſted *that* in the hand of God, and believed it to be ſafe. But he ſeemed to be afraid, leſt, by impatience, he ſhould diſhonor his profeſſion, and his God. He appeared to be ſenſible, from the beginning of his illneſs, yea, for months before, that the time of his departure was at hand; and, therefore, he was deſirous of doing what good he could to his friends and viſitors, before his opportunity ſhould be over. He was free to converſe upon the ſtate of his own mind, the excellency of the Chriſtian religion, and the unſpeakable value of the Chriſtian hope to one in his ſituation. He exhorted all, who viſited him, to ſee to it, that they did not neglect religion; aſſuring them that they would need its aid, when they ſhould be called to encounter the king of terrors. When his Chriſtian friends were about to pray with him, he directed them not to pray for the lengthening out his life; but that he might be reſigned to God's will, living or dying. Oft times, in turns of ſevere diſtreſs, he expreſſed concern, leſt, by impatience, he ſhould diſhonor God. "If my diſtreſs be ever ſo great, or continue ever ſo long, I pray for patience, that I may not diſhonor God and religion. I have always found him to be a good God. If I had a thouſand ſouls, I would leave them at the foot of ſovereign mercy."

A little before his death, being told that his children were all preſent, he ſaid, "I wiſh I had ſtrength to bleſs them, as Jacob did his." He affectionately and earneſtly recommended religion unto them; reading of the ſcriptures, family and ſecret prayer. He ſaid, "Oh! I could triumph over death; it would be nothing to die, if my children and grand children were converted."

He lamented, on his death-bed, the infidelity and lax ſentiments in divinity, which he perceived to be ſpreading and prevailing in our country. With tender concern and pity, he beheld the lukewarmneſs and deadneſs in religion of ſome profeſſors; and earneſtly requeſted his miniſter ſolemnly to warn them of their danger, and to exhort them to be alive and awake in religion, as they would hope to be comfortable, or ſafe, on their death-bed. He wiſhed, alſo, that it might be made known, that he died in full belief of thoſe doctrines, commonly called *the doctrines of grace*, and derived comfort from them.

All, who ſaw him, and heard him converſe on his death-bed, were convinced of the ſincerity of his religion, and of its inеſtimable worth; and were *almoſt perſuaded to be Chriſtians*; none could refrain from ſaying, "O, let me

die the death of the righteous, and let my laſt end be like his."

He appeared to have a humbling ſenſe of the depravity of his heart, and of his ſinfulneſs and unworthineſs of any favor from God; and ſaid, that all his dependence for ſalvation was on the free grace of God.

Thus lived this good man, and thus he died, or rather, *fell aſleep*, January 8th, A. D. 1800.

Mark the perfect man, and behold the upright: for the end of that man is peace.

J. B.

Middleborough, Maſs. Feb. A. D. 1802.

Religious Intelligence.

Extract of a letter from a gentleman of eminence in Newark, N. J. to one of the Editors, dated July 22, 1802.

"THERE is a remarkable attention to the things of religion in this and ſome neighboring congregations. Many are joining themſelves to the church, and it appears to be matter of praiſe to the God of all grace."

Extract from the Georgia Analytical Repoſitory, a periodical religious publication, for May and June 1802.

"LATE accounts received by letters, ſay, that a great and happy change has taken place among the body of the people in Kentucky; that the Preſbyterians, Methodiſts and Baptiſts have had large additions to their reſpective ſocieties; that the work of the Lord, though rather on the decline, ſtill goes on with conſiderable life and power; and that the welfare of the immortal ſoul has become the general topic of converſation. In Virginia and North Carolina there have lately been large amicable meetings of different denominations, to promote a *general union*, and ſome viſible diſplays of divine power, in their public exerciſes. By a letter from a worthy character, juſt come to hand, it appears that there is a revival of religion, which attracts much attention, now at the Waxhaws, about ſeventy miles north of Camden, in South Carolina. An able miniſter in the back part of this ſtate, ſays, in a letter very recently received, "I have juſt "returned from a tour of fifteen "days preaching, in the upper "counties of the ſtate. Thou-"ſands of every rank attended on "the word, with *awful ſolemnity*." Still later accounts from Powelton, forty-five miles from Louiſville, ſpeak of a great revival of religion in that place."

LONDON MISSIONARY SOCIETY.

From a late London paper.

Miſſionaries to the South-Sea Iſlands.

WE have pleaſure in being able to ſtate, that accounts have been received from Otaheite highly favorable, and ſuch as to induce ſanguine hopes of the complete fulfilment of the objects of this miſſion. Since the deſertion of part of the body, the reſt have reſided at Matavia, where they have acquired a knowledge of the language, and conciliated general affection and eſteem. Amongſt many inſtances which are mentioned of the favor in which they are held by the ſavages, is, that the day after the birth of a ſon to

the Rev. Mr. Henry, he was viſited by Pomarre, who adopted the infant, and gave to him the name of *Te ochree dabai*, (the great chief.)

The King of Hauhine, who is related to Pomarre, was at Oparre, at the date of the late diſpatches, and had become ſo attached to the Miſſionaries, as to have invited them to ſettle with him, aſſuring them of protection, and promiſing to attend their inſtructions, and to engage his ſubjects to do the like. He appears to be led to this meaſure, not leſs by policy than by religion; conceiving the doctrine which they preach calculated to eſtabliſh legitimate authority, and to weaken the party of ſome diſaffected chiefs, who are conſtantly engaged in plots to deprive him of the ſovereignty. Our people were then too few to ſeparate; but as long ere this the Royal Admiral, Captain Wilſon, has arrived there with ten more brethren, the wiſhes of the young Monarch of Hauhine, have, doubtleſs, been complied with, to the obvious benefit of the undertaking.

Pomarre, and all his family, have joined in a requeſt for more Miniſters. Independent of the ardent deſire we entertain for the extenſive promulgation of the goſpel, the Miſſion in queſtion holds forth other advantages of a commercial and political nature, which well deſerve conſideration. This extenſive Archipelago abounds in turmeric, cotton, and ſugar-cane, and which with numerous medicinal and dying plants grow ſpontaneouſly. Corn is produced in profuſion, and the ſhips employed in the fur trade, or whale fiſhery, might here obtain abundant ſupplies of every neceſſary. Otaheite is only three weeks ſail from our ſettlement in New South Wales, to whoſe wants it can ultimately be made to contribute, this iſland alone being competent to ſupply food to 50,000 perſons more than its inhabitants.

The loſs of the ſhip Duff was known at Otaheite. The Royal Admiral, according to recent accounts, had arrived at Canton on her way to the Society Iſlands. Beaſts of burthen are much wanted by the Miſſionaries to facilitate their profeſſional excurſions thro' the iſland; and a ſmall veſſel is requiſite to the ſame object.

Hampſhire Miſſionary Society.

THE Truſtees of the Hampſhire Miſſionary Society have reſolved to employ four miſſionaries the preſent ſeaſon; two in the Diſtrict of Maine, and two in the counties of Montgomery, Herkemer and Oneida, in the ſtate of New-York, to labor on the north ſide of Mohawk river. One miſſionary has gone to each of theſe fields of labor; Rev. *Jonathan Grout* to the Diſtrict of Maine, and Rev. *Samuel Taggart* to the weſtern part of New-York. The other two will follow as ſoon as they can be procured.

The Truſtees have alſo appropriated 300 dollars for the purchaſe of Bibles and other religious books to be diſtributed among the inhabitants of the new ſettlements.

MISSIONARIES.

THE following perſons are now in the ſervice of the Miſſionary Society of Connecticut,—

Rev. *David Bacon* either at Detroit or among a tribe of Indians on the river Miami; Rev. Messrs. *Joseph Badger* and *Ezekiel J. Chapman* in New Connecticut; Rev. Messrs. *Seth Williston* and *Jedidiah Bushnell* in the western counties of New-York; Mr. *James W. Woodward* in the Black River country; and Rev. *Alexander Gillet* in the northern part of Vermont. Three other missionaries are appointed, and it is expected they will soon enter on their missions; one to go to the northern counties of New-York west of Lake Champlain; one to the northern counties of Vermont; and one to the vacant settlements adjoining Connecticut river in the States of Vermont and New-Hampshire.

POETRY.

COMMUNICATED AS ORIGINAL.

For the Connecticut Evangelical Magazine.

Reverend Editors,

AGREEABLY to the request of the writer who, as contained in your 15th number, versified the xxix chapter of Job, I have attempted to versify the xxx chapter. The production is submitted to your consideration. If you conceive that it is worthy of a place in your useful Magazine, you will insert it; and oblige one of your readers.

C. A.

A version of the xxxth *chapter of Job.*

1. BUT, now my state's adverse, young scorners say,
   "I reap the fruit of my degen'rate way."
   Whose sires I knew: And they inferior were
   To useful dogs of my domestic care.
2. Yea, from their hands I could expect no aid;
   They liv'd in vain, and were, thro' age, decay'd.
3. Distress'd by want, they sought the lonely wood;
4. Where the wild broom and mallows were their food.
5. Vile, and unfit with honest men to be,
   They were expell'd from their society;
   (They hooted after them, as after thieves:)
6. To dwell in cliffs of vales, in rocks, and caves.
7. Inur'd to savage and to beastly ways,
   In desart solitude they spent their days:
   Among the shrubs and nettles would they lie;
   And, like an uncouth ass, were heard to cry.
8. These abject fellows all receiv'd their birth
   From fools, more base than is the vilest earth.
9. And now their false, deriding sons agree,
   In mirth and songs, to scoff and jeer at me.
10. They me abhor, and far away they move;
    Nor with me sit, in sympathizing love.
    To vent their spite, and bring on me disgrace,
    They rudely cast their spittle in my face.
11. Since mine authoritative cord He broke,
    And I endure his sore afflictive stroke;
    They lose restraint, and by their words aspire,
    To lead and rule me, as their hearts desire.
12. Although the trying rod of God I bear,
    And I mine own integrity declare;
    On my right hand the youth presume to rise;
    And what I speak, they rashly say, "are lies."
    'Tis thus they strive to overthrow mine hope,
    And leave my soul in dire despair to grope.
13. The path in which, to seek relief, I go,
    They all obstruct; and thus increase my woe.
14. As the wide breakings in of water roll
    Throughout the field, and overspread the whole;

Their power and ſkill they, hand in hand, employ,
To bear me down, and overwhelm my joy.

15. They chaſe my ſoul ſwift as the fleeting wind;
My welfare's gone; and terrors fill my mind.

16. Afflictive days, which cauſe my ſad complaint,
Impair my ſtrength, and make my ſpirit faint.

17. Though I lie down by night, I have no eaſe,
Since piercing pains my bones and ſinews ſeize.

18. My ſore diſeaſe extends o'er all my ſkin,
And, by its force, my garment is unclean.

19. I'm plung'd in mire; thy fouling power I bear;
And as the duſt and aſhes I appear.

20. Though, in diſtreſs, I ſtand, and pray to Thee;
Thou wilt not hear, nor ſhew regard to me.

21. I'm ſtricken by thy cruel ſcourge; and feel
Mine hopes deſtroy'd by thine oppoſing will.

22. To winds expos'd, I ride upon their wings;
By them I waſte, as do the fraileſt things.

24. For, through thy power, the grave will me receive;
Which is the houſe, prepar'd for all who live.

24. But though my foes may ſhout in my diſeaſe;
Death wafts my ſoul to realms of endleſs bliſs.

25. If others pin'd, through pen'ry or diſeaſe,
When I was bleſt with wealth, and health and eaſe;
Did not I act the ſympathizing part;
Relieve their wants, and cheer their troubled heart?

26. For this, I hop'd my God would me reward,
With the rich favors, for his friends prepar'd:
I look'd for *good*;—me *evil* did ſurpriſe;
For *light*; but *darkneſs* overcaſt mine eyes.

27. Through inward groans, my bowels could not reſt;
My daily woes prevented my requeſt.

28. Without conſoling light I mourning went;
And the aſſembly heard my ſore complaint.

29. I hideous cry, I ſit in ſolitude.
As owls and dragons of the dreary wood.

30. The heat of my diſeaſe is ſo ſevere,
My bones are burnt, my ſkin's as ſcorch'd by fire.

31. My pleaſant harp, and organ I refuſe;
And, in their ſtead, a plaintive voice I uſe.

January 1, 1802.

Donations to the Miſſionary Society.

	D.	C.
From a friend of Miſſions,	10	
From Rev. Dr. Trumbull, avails of his ſermons,	6	50
From Rev. Samuel Nott, Franklin,	10	
From Dr. Joſhua Lothrop,	100	
From a friend to Miſſions,	10	
	136	50

Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] SEPTEMBER, 1802. [No. 3.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you deem the following worthy of inſertion, you may publiſh it in the magazine.

THE divinity of our Lord Jeſus Chriſt is, juſtly, to be viewed as the corner ſtone of the Chriſtian ſyſtem. Take this away, and the whole building muſt fall to the ground; a fatal blow is ſtruck, and the church, which is profeſſedly founded upon this rock, is found to be a building which overlays its foundation. The importance of this doctrine can never be too forcibly inculcated, nor its evidences ſet in too clear a light. This is more eſpecially neceſſary, as it meets with much oppoſition at the preſent day. The writer of theſe hints has no intention to enter into a particular detail of the ſcriptural evidences of that truth, nor ſo much as to point out the various ſources from whence they are derived. This has been frequently done by abler hands, much to the ſatisfaction of the friends of truth. There is one thing however, which, if it is agreeable to ſcripture, will put the matter out of all diſpute, viz. That Jeſus Chriſt, called the ſon of God, the ſecond perſon in the glorious Trinity; the divine perſon, conſtituted to be the Meſſiah, and afterwards incarnate, was, emphatically, the Jehovah of the old teſtament.

The following brief hints on that ſubject, may, perhaps, excite ſome perſon of greater abilities, and more leiſure, to a more thorough inveſtigation.

When our Lord ſays, John viii. 58. "Before Abraham was I am;" There ſeems to be a plain alluſion to the name aſſumed by Jehovah, the God of Iſrael, when he called, commiſſioned and ſent forth Moſes, to deliver his people out of their Egyptian bondage. Exod. iii. 14. "And God ſaid unto Moſes, *I am that I am.* And he ſaid, thus ſhalt thou ſay unto the children of Iſrael, *I am* hath ſent me unto you." A name undoubtedly implying eternity, ſelf exiſtence and independence, and excluding ſucceſſion of paſt and future. This name Chriſt aſſumes, as the ſon of God. He does not ſay I was; but I am

the ſame as, "Jeſus Chriſt the ſame yeſterday, to-day, and for-ever." In Numb. xxi. 5—10. we have an account of a remark-able murmuring of the children of Iſrael, againſt God and againſt Moſes. To puniſh their rebel-lions and murmurings, God ſent fiery flying ſerpents among them, which bit them and many of the people died. It was undoubtedly Jehovah, the God of Iſrael, whom the children of Iſrael tempted. Compare this account with 1 Cor. x. 9. "Neither let us tempt Chriſt, as ſome of them alſo tempt-ed, and were deſtroyed of ſerpents." Evidently alluding to the fiery flying ſerpents. The glory of God the father, or the glory of the divine eſſence, is ſeen only in the ſon, but is, in any other way, inviſible. "No man hath ſeen God at any time; the only begot-ten ſon, which is in the boſom of the father, he hath declared him." John i. 18. but Jehovah the God of Iſrael, ſometimes made himſelf viſible: Adam and Eve, after their firſt tranſgreſſion, "heard the voice of the Lord God walking in the garden, in the cool of the day," Gen. iii. 8. The Lord ap-peared, at different times, to Abraham, particularly when cir-cumciſion was inſtituted. Gen. xvii. and when he interceded for Sodom. Chap. xviii. "The Lord appeared unto Moſes in a flame of-fire, in the buſh." Exod. iii. 2. Moſes, Aaron, and the elders of Iſrael, ſaw the God of Iſrael. "And they ſaw the God of Iſ-rael, and there was under his feet, as it were the paved work of a ſapphire ſtone. Alſo they ſaw God and did eat and drink." Ex. xxiv. 10, 11. "And the ſight of the glory of the Lord was like devouring fire, on the top of the mount." 17. "And the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend." Chap. xxxiii. 11. Iſaiah alſo, "ſaw the Lord ſitting on his throne, high and lifted up, and his train filled the temple." Iſaiah vi. 1. "Mine eyes have ſeen the king, the Lord of Hoſts." ver. 5. That this appearance of the Lord, or Jehovah of Hoſts, was an ap-pearance of the Lord Jeſus Chriſt, we are expreſsly informed, John xii. 41. "Theſe things ſaid Eſai-as, when he ſaw his glory, and ſpake of him."

Theſe viſible appearances, as well as others recorded in the old teſtament, were, no doubt, to be underſtood, as preludes of the fu-ture incarnations of the ſon of God.

It is alſo worthy of remark, that names which were peculiar, or appropriate to the God of Iſ-rael, are given, both in the old teſtament and new, to the Lord Jeſus Chriſt, particularly the name Jehovah, which the God of Iſrael challenges as his peculiar right, and the Jews ever eſteemed the moſt ſacred of any of the di-vine names or titles. Chriſt is ex-preſsly called by this moſt ſacred name, Jer. xxiii. 6. "And this is the name whereby he ſhall be called the Lord (or Jehovah) our righteouſneſs." i. e. the righteous branch, which was to be raiſed up unto David, was to be called by this name, as appears from the foregoing verſe. This may be placed in a ſtill more ſtriking point of light, by obſerving that the word Jehovah in the Hebrew, which, when tranſlated in the old teſtament, is uſually rendered Lord, is conſtantly by the ſeptua-gint interpreters, who were un-doubtedly acquainted with the idioms of both languages, render-ed *kurios* in the Greek, which is,

in the new teſtament, invariably tranſlated Lord, and is an appropriate name of our Lord Jeſus Chriſt, which is a ſtrong preſumption that Jeſus Chriſt is the Jehovah.

The names and titles of Holy One, Holy One of God, and Holy One of Iſrael, are, alſo, promiſcuouſly applied to Jehovah, the God of Iſrael, and to the Lord Jeſus Chriſt. Theſe names and titles, the laſt the moſt frequent, are uſed nearly fifty times in the old teſtament, and more frequently by the prophet Iſaiah than by any other ſacred writer. They are the appropriate names or titles of Jehovah the God of Iſrael, but they are many times uſed where Jeſus Chriſt is unqueſtionably meant. To this purpoſe ſee Pſalm xvi. 10. "Thou wilt not ſuffer thine Holy one, to ſee corruption." Pſalm lxxxix. 19. "Thou ſpakeſt in viſion to thine holy one." To the ſame purpoſe ſee Iſaiah xli. 14. xliii. 14. xlviii. 17. xlix, 7. lv. 5. lx. 14. The ſame title is alſo given to Chriſt in the new teſtament, Mark i. 14. Luke iv. 34. Acts ii. 17. xiii. 35. That name or title, being in theſe, and parallel places, promiſcuouſly applied to the Jehovah of Iſrael, and to the redeemer, makes it, at leaſt, probable, that by the Jehovah of the old teſtament, we are to underſtand, by way of eminence, the ſecond perſon in the Trinity, who was afterwards incarnate, and that, as he wrought deliverances for Iſrael, which were peculiar to them above all other people, ſo he hath perfected a glorious redemption, for his ſpiritual Iſrael, and therefore, both in the typical and antitypical deliverance, he makes himſelf known to his people by the ſame names and titles. The name of God, great God, and mighty God, are alſo names appropriated to Jehovah the God of Iſrael; but theſe are uſed where the Lord redeemer, is undoubtedly the perſonage meant. To this purpoſe notice the following paſſages as a ſpecimen, Iſaiah ix. 6. "For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace." Chap. xlv. 18, 21, 22. "The Lord that created the heavens, God himſelf that formed the earth and made it—A juſt God and a Saviour—Look unto me and be ye ſaved, all the ends of the earth for I am God and there is none elſe."

The ſame relations to the church, the ſpiritual Iſrael, are alſo ſuſtained by Jehovah the God of Iſrael, and by the Lord Jeſus Chriſt. I ſhall inſtance only in the relation of a huſband, or the exiſtence of a marriage covenant between them. Jehovah the God of Iſrael, was the huſband of his people, Iſaiah liv. 5. "For thy maker is thine huſband, the Lord of hoſts is his name." Jer. xxxi. 32. "Which my covenant they brake, altho' I was an huſband unto them ſaith the Lord." Chap. liv. 1. "More are the children of the deſolate, than the children of the married wife ſaith the Lord." Ezek. xvi. 8—20, 21. "I entered into a covenant with thee, ſaith the Lord God. and thou becameſt mine." i. e. in a marriage relation. "Thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed, Thou haſt ſlain my children." Hoſea ii. 19. "I will betroth thee unto me forever; yea I will betroth thee unto me in righteouſ

neſs, and in judgment, and in loving kindneſs, and in mercies." Jer. iii. 14. "Turn O backſliding children, ſaith the Lord; for I am married unto you." But it is the Lord Jeſus Chriſt, who is, by way of eminence, the huſband of the church. The entire book of Solomon's Song is an allegorical repreſentation of the myſtical marriage between Chriſt and the church. He is expreſsly called the huſband of the church. 2 Cor. xi. 2. "For I have eſpouſed you to one huſband, that I may preſent you, as a chaſte virgin unto Chriſt." Rev. xxi. 9. "I will ſhew thee the bride, the lamb's wife."

In addition to theſe remarks, let it be obſerved, that many texts in the old teſtament, which evidently relate to Jehovah the God of Iſrael, are cited by the ſacred penman of the new teſtament, and, applied to the Lord Jeſus Chriſt. Among inſtances of this kind, the following may be ſelected, as deſerving notice. Pſalm lxviii. 18. "Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men; yea for the rebellious alſo, that the Lord God might dwell among them." That he who is repreſented as aſcending up on high is the ſame with Jehovah the God of Iſrael, appears both from the ſcope of the Pſalm, and from the immediate context. But this paſſage is cited by the Apoſtle Paul, and applied to Chriſt. Eph. iv. 8. Pſalm xlvii. 5. "God is gone up with a ſhout, and the Lord with the ſound of a trumpet," refers to Jehovah the God of Iſrael, but has an evident alluſion to the aſcenſion of Chriſt. Pſalm xcvii. "Worſhip him all ye Gods." The *him* whom all the Gods are to worſhip, is ſpoken of in the beginning of the pſalm, as the Lord who reigneth over all the earth, and who hath righteouſneſs and judgment for the habitation of his throne. But this paſſage is, by the inſpired penman of the epiſtle to the Hebrews, cited and applied unto Chriſt, in the character of the only begotten ſon of God, only with this variation, that they who are, by the Pſalmiſt, called Gods, are, by the apoſtle, called angels. Heb. i. 6. Pſalm xlv. is one which according to the opinion of all judicious interpreters is applicable to the Lord Jeſus Chriſt, but verſe 6, "Thy throne O God is forever and ever, the ſceptre of thy kingdom is a right ſceptre," is without all diſpute applicable to Jehovah the God of Iſrael, who alone hath a kingdom, and everlaſting dominion. But this paſſage is cited and applied to Chriſt as the ſon of God. Heb. i. 8. More particularly ſtill, we have ſome peculiarly ſtriking characteriſtics of Jehovah the God of Iſrael, Pſalm cii. 25, 26, 27. "Thy years are throughout all generations. Of old haſt thou laid the foundation of the earth, and the heavens are the work of thy hands. They ſhall periſh, but thou ſhalt endure, yea all of them ſhall wax old as a garment, as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame and thy years ſhall have no end," cited and applied to Chriſt, Heb. i. 10, 11, 12. Iſaiah xl. 3. "Prepare ye the way of the Lord, or Jehovah." That this Lord or Jehovah, was Chriſt appears from the citation and application of the paſſage in the new teſtament, Mat. iii. 3. Iſaiah viii. 13, 14. "Sanctify the Lord, (or Jehovah) of Hoſts himſelf, and let

him be your fear, and let him be your dread. And he ſhall be for a ſanctuary, but for a ſtone of ſtumbling, and for a rock of offence." That this Lord or Jehovah of hoſts, was the Lord Jeſus Chriſt, appears from the citation and application of the paſſage to Chriſt by two different apoſtles. By Paul Rom. ix. 33. and by Peter, 1 Pet. ii. 8. Joel ii. 23. "Whoſoever ſhall call on the name of the Lord, (or Jehovah,) ſhall be delivered," is cited and applied to Chriſt, Rom. x. 12, 13. Other paſſages of the ſame kind might doubtleſs be mentioned but theſe are ſufficient for the purpoſe. Theſe obſervations, taken together, afford, I think at leaſt, a ſtrong preſumptive evidence, if not full and concluſive proof, that when the name Jehovah is uſed in the old teſtament, as pointing out the God of Iſrael, it has principal reference to the Meſſiah, the Lord our righteouſneſs, afterwards incarnate, or that the ſecond perſon in the Trinity, who is alſo called the Logos or Word, and who was afterwards made fleſh, was, by way of eminence the Jehovah of the old teſtament. If theſe obſervations are juſt, the divinity of Chriſt reſts upon a foundation not to be ſhaken, and theſe thoughts, if traced more fully, no doubt tend to reflect additional light upon that important doctrine, which lies ſo near the foundation of the faith and hope of true Chriſtians. T.

Thoughts on the Angel of the Lord.

MESS'RS EDITORS,

IF you judge the following worthy of a place, you will pleaſe to inſert it in your very uſeful magazine.

OF the exiſtence, powers and employment of angels we have no certain knowledge, except from the holy ſcriptures, which diſtinguiſh one kind of rational creatures in the intelligent ſyſtem by the name of *Angels*.—They deſcribe theſe as poſſeſſed of noble powers, moſt amiable properties, and the great miniſters of God's univerſal kingdom—the ſpecial agents of accompliſhing his deſigns in the works of providence and grace. By them he communicated inſtructions, and made revelations of future events, to the patriarchs, prophets and apoſtles. By them he hath inflicted terrible judgments on the world, and wrought many ſalvations for his people. While the ſcriptures frequently introduce angels as employed in accompliſhing the pleaſure of God, they ſometimes introduce *one* with peculiar marks of diſtinction and eminence, terming him, THE ANGEL OF THE LORD. The ſentiments propoſed to be exhibited on this character will be ſuggeſted in attempting anſwers to the following queſtions.

1. Who is this angel of the Lord?

A reply to this enquiry will be produced by conſidering the paſſages which introduce him, Gen. xvi. 7, 13. *And the angel of the Lord ſaid, Hagar, whence comeſt thou—I will multiply thy ſeed exceedingly—And ſhe called the name of the Lord,* Jehovah, *who ſpake unto her. Thou God ſeeſt me.* Upon this paſſage two remarks are very obvious. 1. This angel addreſſed and made promiſes to Hagar in terms proper only for the true and all-ſufficient God. *I* will multiply thy ſeed exceedingly. The ſame form of expreſſion which God uſed to Abraham, Iſaac and Jacob. And pronoun-

ced the promiſe to be fulfilled by his own independent ſelf-ſufficiency and power. 2. Hagar received this promiſe in full confidence, that it was made by the true God, aſcribing to him omnipreſence, a property originally divine and incommunicable. And ſhe called the name of the Lord who ſpake to her, Thou God ſeeſt me. Similar to this is chap. xxi. 17—20. *And the angel of the Lord called to her out of heaven and ſaid, Ariſe lift up the lad for I will make of him a great nation.* Chap. xxii. 1, 2. *After theſe things God did tempt Abraham, and ſaid, Take now thy ſon—Iſaac and offer him for a burnt offering.*—ver. 13. *And the angel of the Lord called unto him out of heaven and ſaid, lay not thine hand upon the lad—now I know that thou feareſt God ſeeing thou haſt not withheld thine only ſon from me.* ver. 15—17. *And the angel of the Lord called unto Abraham the ſecond time and ſaid—By myſelf have I ſworn, ſaith the Lord—that in bleſſing I will bleſs thee.* This is quoted by the apoſtle, Heb. vi. as the oath of him, who, becauſe he could ſwear by no greater, ſware by himſelf—as the oath of the eternal immutable God. Exod. iii. 1, 2. *And the angel of the Lord appeared unto him,* Moſes, *in a flame of fire, out of the midſt of the buſh and ſaid, I am the God of thy father the God of Abraham, the God of Iſaac, and the God of Jacob.* This is quoted by Chriſt in Mark xii. 26. and Luke xx. 37. and applied to the true God. There is good reaſon to conclude, that it was the ſame angel of the Lord who accompanied the Iſrealites in their journey from Egypt, Exod. xiii. 14. Who ſpake to Moſes at Mount Sinai; Acts vii. 38: who addreſſed the Iſrealites, Judges ii. 1: who appeared to Manoah, Judges xiii. and was ſo converſant with the Iſraelites in the days of their kings and prophets. By theſe paſſages it is moſt manifeſt, that this angel of the Lord was that Almighty God, who was the ſhield and exceeding great reward of Abraham, Iſaac and Jacob. But as the ever bleſſed God, ſince the apoſtacy, has had no intercourſe with mankind but thro' a mediator, can we conſiſtently apply this to any other than the ſecond perſon in the adorable trinity? Beſides, as he is called the angel, or meſſenger, of the *Lord*, to underſtand or apply this to the divine nature in the firſt perſon of the trinity would be a moſt decided impropriety and abſurdity.

Let us now conſider ſome other repreſentations of him. Gen. xviii. 2. *And the* LORD *appeared to him,* Abraham, *in the plains of Mamre, and he lifted up his eyes and looked and lo three men ſtood by him*—One of theſe he addreſſed, *My Lord if now I have found favor in thy ſight—And he ſaid lo, Sarah thy wife ſhall have a ſon—Is any thing too hard for the Lord*—Joſhua v. 13. *When Joſhua was by Jericho, that he lifted up his eyes and looked and there ſtood a man over againſt him with his ſword drawn in his hand—And he ſaid as captain of the hoſt of the Lord* am I now come. And the captain of the Lord's hoſt ſaid, looſe thy ſhoe from off thy foot for the ground whereon thou ſtandeſt is holy.* The ſame form of ſpeech was addreſſed to Moſes by the angel of the Lord in the buſh, and manifeſted this to be the ſame perſon. And from the preceding obſervations have we not concluſive evidence, that

* Was not this the origin of the title by which the moſt high ſo frequently addreſſed his people, THE LORD OF HOSTS?

this angel of the Lord, was the ETERNAL WORD the ſecond perſon in the bleſſed trinity, appearing in a *viſible form*—the ſame majeſtic perſonage who, in a future period, would be made fleſh and dwell among men and became our glorious IMMANUEL? We may now enquire,

Secondly, For what purpoſes he made theſe appearances? And may we not ſuppoſe the following?

1. For the inſtruction, encouragement and comfort, of thoſe to whom he appeared.—In times of darkneſs and diſtreſs how opportune and eſſential were the inſtructions and ſupport which they received from *the angel of the Lord?* Hagar in the wilderneſs, Abraham at mount Moriah, Jacob at Bethel, and under fearful apprehenſions from his brother Eſau, and Moſes with the Iſraelites at the Red ſea and in their journey thro' the wilderneſs to the land of promiſe.

2. To reconcile their minds to that myſterious doctrine and event, the incarnation of the ſon of God.—The myſtery of godlineſs, God manifeſt in the fleſh, hath ever perplexed and confounded the wiſdom of the world. The incarnation and crucifixion of the ſon of God hath never been digeſted nor reliſhed by the unbelieving heart of man. In this age of mental improvement, how many are offended at the doctrine of the croſs? Even among the choſen, how many, like Thomas, are faithleſs and unbelieving? If, in the full blaze of evangelical truth, and when the certainty of the fact is ſupported by the moſt demonſtrative evidence, the human heart is ſo ſceptical, and the faith of the pious ſo apt to be miſled, how dark and unbelieving muſt have been the ſtate of the world, and how feeble the faith even of thoſe who were waiting for the conſolation of Iſrael, when the doctrine was exhibited only by figurative promiſes, or obſcure prophecies, and as a very diſtant event?—And did not the compaſſionate Redeemer from pity to the bewildered ſtate and the unſtable faith of his people illuſtrate the poſſibility of the event by aſſuming a viſible form and cultivating a familiar converſe with them? If, when meditating on the important and glorious event, their unbelieving hearts ſhould ſay, how can theſe things be? how directly might their faith reply, but even now the Son of God favors us with occaſional and friendly viſits, and why may he not accompliſh that, in reality which he now does in appearance? And if we derive ſuch relief and comfort from theſe tranſient viſitations from him in our trials on earth, how deſirable, how glorious will eternal redemption from all evil be, in his preſence, in heaven? How natural and eaſy, in the mind's view, the tranſition from the appearance to the reality?—How peculiarly adapted were theſe appearances to convince and ſatisfy their minds, of the poſſibility of the event and perſuade their hearts to the belief of it?—May we not conſider theſe appearances,

3. As ſo many earneſts of his future incarnation, and deſigned to confirm the faith of his people in it? After it was moſt graciouſly promiſed that the word ſhould be made fleſh and dwell among men, were not thoſe appearances ſo many practical aſſurances, that faithful was he who had promiſed who alſo would do it? And how mightily did they tend to confirm their faith in the ſure accompliſhment of the promiſe? In the con-

eluſion of every interview, how naturally would they reflect and ſay, God will aſſuredly tabernacle with men? Already he anticipates the event: We rejoice in confidence of it.

4. To excite earneſt expectations and deſires of his incarnation in their minds. If an explanation of the prophecies reſpecting the appearance and ſufferings of the Meſſiah, conſtrained the diſciples to ſay, How did our hearts burn within us, while he talked with us in the way, and opened to us the ſcriptures? how muſt theſe perſonal interviews of the redeemer to the patriarchs, have inſpired thoſe who were looking for redemption by him with glowing affection and ardent deſires for his coming and kingdom, conſtraining them to pray ardently come Lord Jeſus, come quickly?

In meditating on this ſubject, we naturally reflect, How intent was the Son of God on the arduous work of redemption! Before the heavens were prepared, or the foundations of the earth were appointed, he rejoiced in the habitable parts of the earth and his delights were with the ſons of men. As ſoon as there was occaſion and opportunity for his merciful interpoſition, he commenced the glorious work and antecedent to the actual accompliſhment of it, afforded gracious aid to his choſen people, appearing to them and converſing with them, and in his love and pity he bore them, and carried them all the days of old. How muſt this angel of the Lord have been abſorbed in this wonderful work, arduous as it was, that he ſhould have ſo contemplated it, anticipated the actual performance by ſo many previous appearances, and ſo inceſſantly proſecuted, until he had completed it!—How admirable his benevolence, his condeſcenſion his humility and his grace! How muſt he have endeared himſelf to angels and to men by ſuch aſtoniſhing and affecting diſplays of them! And muſt not, will not the redeemed, moſt affectionately and thankfully, aſcribe bleſſing and praiſe, for ever and ever, to him who has loved them, and waſhed them from their ſins in his own blood!

PEREGRINUS.

SEVERAL communications, under the ſignature of Aſthenes, *have been received from the ingenious and pious author of "The Goſpel a Doctrine according to Godlineſs," which was publiſhed in ſix numbers, in the firſt volume of this Magazine, beginning at page* 251.

EXTRACT OF A LETTER TO THE EDITORS.

"GENTLEMEN,

AS I herewith tranſmit ſeveral pieces with a view to the Evangelical Magazine, provided they ſhall be judged ſuitable for that purpoſe, I beg to be indulged in ſome explanations, to account for the part I am acting, and to juſtify the requeſt I am about to make.

I have long been in very low health, and during the laſt nine months preceding the beginning of this, almoſt wholly confined, incapable of preaching, or viſiting my people, or performing any public miniſterial duty.

Almoſt all that I have heretofore written, in any form, on religious ſubjects, is interſperſed with ſo many characters and abbreviations, as to be of no uſe to any but myſelf. Wiſhing to be not wholly uſeleſs in my confined and extremely feeble ſtate, I con-

ceived the deſign of employing the ſmall portion of time, in which I am able to ſit at my table and handle my pen, in reſcuing from oblivion ſome of my former compoſitions, by making from them extracts and tranſcripts into a legible hand, that my children, at leaſt, might be able to read them. I found I could do a little in this way, when too weak, in mind as well as body, to do any thing to purpoſe in the way of new compoſitions. And whilſt I am incapable of addreſſing my fellow-creatures on the great things of religion in the uſual way of my calling, if I could furniſh any thing adapted for their inſtruction, improvement or quickening, thro' the medium of the preſs, I hoped I ſhould not live altogether in vain. I therefore put my extracts in a form adapted to a magazine publication. Some of theſe I now communicate; and if theſe ſhould prove acceptable, and my life ſhould be continued, I may probably make further communications."

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Serious diſcourſe between two neighbors, Friendly and Thoughtful.

Friend. MR. THOUGHTFUL, as you appear to pay conſiderable attention to the ſcriptures, I preſume you muſt have remarked, that, according to thoſe ſacred writings, all mankind are compriſed within two general diviſions, deſignated by the general terms, the righteous and the wicked—ſaints and ſinners—believers and unbelievers—children of God and children of the devil.

Thought. I have indeed often noticed this, and viewed it as a very ſolemn and awakening truth, that all who fall entirely ſhort of the character of the righteous as drawn in the ſcriptures, muſt of courſe be ranked among the wicked, who are in the way to deſtruction.

F. May I then uſe the freedom to aſk, whether you have made the application to yourſelf, ſo as to come to a ſatisfactory concluſion in your own mind, to which of theſe great diviſions of mankind you belong?

T. Alas! ſir, I muſt readily acknowledge, that, according to the plain tenor of the ſcriptures, I am conſtrained to view myſelf as ranking among the wicked.

F. Do you then entertain any expectation of eſcaping the deſtruction to which the wicked are condemned in the word of God? Have you any hope that you ſhall be ſaved?

T. I confeſs that, notwithſtanding my preſent awful ſituation, I have ſome hope that I ſhall be ſaved.

F. Have you any reaſon for this hope?

T. I think I have.

F. What reaſon can you produce to ſhow that your hope is rational, or well founded, and not a mere fond preſumption?

T. I find many things revealed and declared in the ſcriptures, which encourage me to hope that I ſhall be ſaved—ſome of which I will mention, viz. "Look unto me, and be ye ſaved, all the ends of the earth.—Ho, every one that thirſteth, come ye to the waters, and he that hath no money, &c.—Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord.

and he will have mercy upon him; and to our God, for he will abundantly pardon.—As I live ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turn from his way and live.—As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up; that whoſoever believeth in him ſhould not periſh, but have eternal life. For God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his ſon into the world to condemn the world; but that the world through him might be ſaved.—God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them.—As tho' God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God. For he hath made him to be ſin for us who knew no ſin; that we might be made the righteouſneſs of God in him. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief. —God our ſaviour, who will have all men to be ſaved, and to come unto the knowledge of the truth."

F. Theſe and ſuch like paſſages of ſacred writ ſhow, that ſinners may be ſaved, and indiſputably imply, that ſome will be ſaved. But do you, ſir, conſider theſe and ſimilar declarations as implying or amounting to a promiſe of ſalvation to ſinners as ſuch? Or do you infer from them, that all mankind will be ſaved, or even all under the light of the goſpel?

T. By no means. The ſcriptures moſt clearly and decidedly teach the contrary. Even ſome who heard the goſpel from the mouth of Chriſt himſelf, and ſaw many of his mighty works will, in the day of judgment, be condemned to a more intolerable puniſhment than the people of Sodom.

F. Who of all the numerous hearers of the goſpel will be ſaved?

T. They only who repent—who believe on the Lord Jeſus Chriſt—who receive the love of the truth, and obey the goſpel according to the plain and deciſive language of inſpiration, "Without holineſs no man ſhall ſee the Lord."

F. It appears then, that you have no reaſon to think you ſhall be ſaved, unleſs you become a true penitent, a ſincere believer, a cordial friend to Jeſus Chriſt, a ſubject of real holineſs.

T. True; I have not the leaſt reaſon to expect ſalvation upon any other ſuppoſition.

F. But do you expect, that you ſhall ever, of your own accord, or by your own exertions, repent and believe, to the ſaving of your ſoul?

T. Some appear to think they can and will repent and turn to God, when they find it indiſpenſibly neceſſary, to eſcape impending deſtruction. And I once ſaw no reaſon why I might not expect, by my earneſt endeavors and more vigorous and peſevering exertions, to accompliſh ſuch a reformation and change, as would iſſue in ſalvation; but alas, I have hitherto failed, totally failed, and am conſtrained to confeſs, that from all paſt and preſent experience of my own heart, I ſee no reaſon to think I ſhall ever of myſelf come to repentance, or exerciſe the leaſt degree of true love to God, or goſpel-holineſs, but abundant reaſon to conclude that I ſhall not, without being firſt moved to it and

wrought upon by the ſpirit of God; and the ſcriptures, I find, confirm this concluſion.—"Except a man be born again, he cannot ſee the kingdom of God.—By grace are ye ſaved through faith; and that not of yourſelves; it is the gift of God.—Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights. Of his own will begat he us with the word of truth." Theſe and numerous other paſſages plainly teach me to view all the goodneſs or holineſs ever found in men, as being originally not of themſelves, but of God.

F. Why then do you hope that you ſhall yet repent and turn to God? Do you think that he is under any obligation to grant the ſpecial influences of his ſpirit to all mankind? or that he actually doth ſo? or that he hath promiſed this infinite favor to any thing that you ſhall do, whilſt out of Chriſt, altogether ſelfiſh, and dead in ſin? or that you can lay him under any obligation to do it for you?

T. I muſt confeſs I do not find any evidence that this is the caſe. On the contrary, I find that ſo long as I am out of Chriſt—ſo long as I do not believe on him, in the manner required to intitle to ſalvation, I am ſo far from having either a preſent title to life, or a gracious promiſe of the ſpecial, efficacious influences of his ſpirit to change my heart, that I am under the curſe, condemned already, and the wrath of God abideth on me. Indeed, I find there is a promiſe, that he who aſks ſhall receive, and that he who ſeeks ſhall find; but alas, I have aſked and ſought again and again; and yet do not receive or find. I therefore conclude the aſking and ſeeking, to which the promiſe is made, is a different thing from any to which I have attained; or implies another kind of deſire, and acting from other principles and motives, or for other ends, than I have ever yet done. I likewiſe find, that God claims it as his right and prerogative, to do as he pleaſes, with reſpect to the beſtowment of his favor and grace. His language is, "I will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy."

F. Is it not then a fact, a real truth, that if you are ever converted and ſaved, it will be by the free grace of God, to which you have no claim, and which he may grant or withhold as he ſees fit; ſo that it may be truly ſaid, if God ſees fit or is pleaſed to beſtow his grace upon you,—to give you an heart to know him, to repent and turn and receive the love of the truth, you will be converted and ſaved; but otherwiſe you will certainly periſh?

T. This doth indeed appear to be the true ſtate of the caſe.

F. What then is the ground of your hope? or what reaſon have you to hope, that you may yet be converted and ſaved?

T. So far as I can learn from the ſcriptures, and from the preaching and inſtructions which appear to me to correſpond with them, all the reaſon I have to hope that I may yet be converted & ſaved, may be ſummarily expreſſed in theſe following particulars, viz.

1. Jeſus Chriſt, by the one offering of himſelf for ſin and becoming obedient unto death, hath made an atonement for ſin and

wro't out a righteouſneſs perfectly acceptable and well-pleaſing to God, every way ſufficient to render it conſiſtent with his juſtice and the beſt good of his kingdom, to juſtify and ſave every one who believeth in Jeſus; and alſo to grant the ſpecial influences of his Spirit to whomſoever he pleaſes, for their conviction, quickening and ſanctification. Hence, God not only declares that he will be gracious to whom he will be gracious, but hath alſo expreſsly promiſed ſalvation to every one who believeth.

2. God is infinitely gracious and merciful.

3. He hath in fact had mercy on many, and even on ſome of the chief of ſinners. Therefore, it may be that he will have mercy on me.

4. It is plain from the ſcriptures, that he intends to ſave a number of mankind. Therefore, it may be that I ſhall yet be ſaved.

5. His ſending the goſpel, the word of ſalvation, into a place, ſeems to carry an intimation, that he hath a deſign to convert and ſave at leaſt ſome in that place.

The goſpel is called the word of faith, and the word of ſalvation; and Paul ſays, "Faith cometh by hearing, and hearing by the word of God." If I rightly apprehend the ſcriptures upon this head, the word of God is the divinely appointed *mean* of faith and ſalvation, and neceſſary to it, at leaſt, according to God's ordinary method of operation.

Although an heart to believe, or to receive the love of the truth, is an effect of the ſpecial operation of the ſpirit of God; yet in order to the actual exerciſe of faith in Chriſt, it is neceſſary that he ſhould be revealed or made known. For men, tho' ever ſo well diſpoſed, cannot believe in him of whom they have not heard, or of whom they have no knowledge; and the word appears to be the divinely appointed mean of the knowledge neceſſary in order to actual believing on the Lord Jeſus Chriſt. Nor can I diſcover, that God doth often, if ever, change the hearts of ſinners who have come to years of diſcretion, without ſome knowledge of the object of faith derived from the word. It does not appear, that in the days of the apoſtles ſalvation was ſent to any except where the goſpel, the word of ſalvation, was ſent; and wherever this word was ſent, there appears to be evidence, that it was made effectual to the faith and ſalvation of ſome. Hence there appears to be more reaſon to hope for the ſalvation of ſome among thoſe who have opportunity to hear the word or derive inſtruction from it, than among thoſe who have not; and I accordingly entertain more hope of my own ſalvation, than I ſee preſent reaſon to have of that of any individual among thoſe where the goſpel is, and appears likely to continue, totally unknown: And eſpecially, if the word hath taken effect upon me ſo far, that my attention is greatly engaged to it, and I am excited to liſten to and ſearch it, with ſerious and deep concern about my ſpiritual ſtate and eternal welfare, there ſeems to be proportionably greater reaſon to hope God intends to make it effectual to my ſalvation. But after all, ſo long as I am impenitent and deſtitute of all real holineſs, unbelieving and out of Chriſt, and do not receive the love of the truth, I am far from having any promiſe or ſure evidence that I ſhall be ſaved. And if I have long ſat under the

word, and heard the goſpel preached, year after year, without any ſaving effect, and eſpecially, if I am now as careleſs and ſtupid and hard-hearted as ever, or even more ſo, it is evident, that I have very great reaſon to fear, that I ſhall die in my ſins, and lie down in ſorrow. There is a *may be*, a poſſibility, that I ſhall be ſaved; but to all appearance, far greater reaſon to fear that I ſhall periſh.

Sir, I have now ſtated the ſum and ſubſtance of what I can ſay reſpecting the grounds or reaſon of my hope; from which you will readily perceive, that when I ſaid, I had ſome hope that I ſhould be ſaved, I did not mean to intimate that I thought I had any preſent title to ſalvation, or any meaſure of that *kind* of hope which the real Chriſtian experiences; but only, that I conſidered my condition as being not altogether hopeleſs or totally deſperate—that I believed there was a poſſibility, and, at leaſt, ſome degree of probability, that I ſhould be ſaved; ſuch, however, as may admit a greater probability that I ſhall finally periſh. And I freely acknowledge, that I often appear to myſelf to be upon the point of concluding my caſe is quite hopeleſs. Notwithſtanding all the awakening and inſtructive means which I enjoy, and all the infinitely ſolemn and weighty arguments and motives which are placed before me, I find myſelf ſo extremely blind, ſtupid and unfeeling, and my heart ſo entirely eſtranged from God, ſo perfectly dead in ſin, ſo deceitful and deſperately wicked, and apparently growing worſe and worſe, that I am, at times, almoſt driven to the concluſion, that God will certainly caſt me off forever—that there is no room left to hope that I ſhall ever find mercy; and nothing appears to keep me from ſinking into deſpair, but a perſuaſion of the important truths which I have already mentioned, and that God is an infinitely wiſe, holy and gracious *Sovereign*, who can and will have mercy on whom he pleaſes, and even on ſome of the chief of ſinners.

If any reader of the preceding diſcourſe ſhould be ready to ſay, that, according to the ſtatement contained in it, the caſe of ſinners is very awful and alarming; it will be readily admitted, that it is indeed ſo. Yet if this is in truth the caſe, is it not beſt that it ſhould be known? Is it not evidently of importance, that ſinners ſhould be convinced of the truth with reſpect to their real character and ſituation?

If it ſhould be inquired, whether this repreſentation of the caſe of ſinners will not tend rather to diſcourage them, and to drive them into deſpair, than to be of any real ſervice to them; it may be replied, that it is calculated and *deſigned* to make them deſpair of obtaining ſalvation by their own righteouſneſs, or of bringing God under any obligation to convert and ſave them, or of attaining to true happineſs in any way except that of meer free grace through the redemption which is in Chriſt. And till they are brought to this kind of deſpair, it is conceived, they will never rightly apprehend and cordially embrace the goſpel. Great numbers, it is probable, are ruined by preſumption, to one that is loſt by deſpair. And if the preceding exhibition ſhould prove a means of bringing any unrenewed ſinners to a realizing conviction that their condition is quite as awfully dangerous and alarming as the exhi-

bition ſuggeſts—and if, as the natural conſequence of this, it ſhould prove inſtrumental of exciting in them the moſt earneſt enquiry how they may eſcape impending deſtruction, and the deepeſt concern about the event; which again would naturally excite them to cry earneſtly to God for mercy, whilſt every other ſource of hope was wholly removed; it is believed, there would be a hopeful proſpect of their deriving ſpecial benefit from it. God grant that this may be the caſe; and that ſinners may be not only convinced, but alſo converted and ſaved, of his infinite mercy, thro' Jeſus Chriſt!

ASTHENES.

The re-union of ſaints in the world of ſpirits.

Judges ii. 10. "All that generation were gathered to their fathers."

A SIMILAR form of expreſſion, occurs in various paſſages in the holy ſcriptures.—Thus it is ſaid of Abraham, that he *died and was gathered to his people**—of Iſhmael, he *died and was gathered to his people*†—Iſaac *died and was gathered to his people*‡—and thus God ſaid to Moſes, *die, and be gathered to thy people, as Aaron thy brother died, and was gathered to his people.*§ In theſe and a few other paſſages, we find this form of expreſſion, differing from our text only in this way, that the word *people* is uſed inſtead of *fathers*, meaning no doubt much the ſame. If any difference be ſuppoſed, it is only that people is the moſt entenſive in its ſignification. *Their people* or *fathers*, muſt imply thoſe who were nearly connected, by natural relation, friendſhip, or in ſome other way. As the expreſſion is rarely uſed, except in the caſe of thoſe who were reputed the people of God, it may be deſigned to expreſs the relation which is peculiar to them. The following obſervations are ſubmitted.

1. The expreſſion, "They were gathered to their fathers," points out an event which is connected with dying and takes place at that time.

This is evident from the uſe of the words, in the paſſages already quoted, and in moſt places where they occur, and in ſome places this only is mentioned, when it is evident that death alſo is included.*

2. The fathers to whom they are ſaid to be gathered, are thoſe who died before them, and exiſted in the world of ſpirits. This is evidently true, becauſe, at death, they were ſeparated from their friends and connexions in the preſent world, ſo that they could not be ſaid to be gathered to them. And, if their departed friends had not an exiſtence in the inviſible world, it would be abſurd to ſpeak of being gathered to them. The expreſſion ſuggeſts the idea of *an aſſembly*, or ſociety, collected from different places and ages of the world and united in a happy exiſtence, beyond the grave.

3. This gathering to their fathers is diſtinguiſhed from death, though connected with it. Death as it reſpects the diſſolution of this bodily life; and a ſeparation of the ſoul and body, is mentioned, in moſt places, referred to above as diſtinct from this gathering.

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* Gen. xxv. 8. † Gen. xxv. 17. ‡ Gen. xxxv. 29. § Deut. xxxii. 50.

* Numbers xx. 24. xxvii. 13. and chap. xxxi. 2.

Thus we have ſeen in the hiſtory of Abraham, Iſhmael, Iſaac, Moſes and Aaron. Each of theſe *died* and were *gathered* to their people. Were nothing further deſigned by this than the diſſolution of this mortal life, the impropriety muſt forcibly ſtrike the mind of the reader.—In that caſe as has been hinted already, they would not have been ſaid to be *gathered* to their people, but *ſeparated* from them. We add,

4. This expreſſion cannot be deſigned to imply the burial of the dead,—or that their bodies were gathered to the bodies of their friends and progenitors; and that for two obvious reaſons, *firſt*, their burial is mentioned in diſtinction from this gathering, and as ſomething quite different from it. This appears from paſſages of holy ſcripture already recited. Thus Abraham died, and was gathered to his people, "and his ſons Iſaac and Iſhmael *buried* him in the field of Machpelah."*—"Iſaac died, and was gathered to his people, and his ſons Eſau and Jacob *buried* him."† Jacob before his death, informed his ſons that he was about to be gathered to his people, and charged them to *bury* him, in the *burying* place of his fathers, and when he had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and *was gathered to his people*.‡ After which we have an account of the tranſportation of his body by his ſons from Egypt to Canaan, and that it was depoſited in the burying place of his fathers according to his direction. Moſes alſo died and was gathered to his people. But, he, i. e. the Lord, buried him in a valley, in the land of Moab, and no man knoweth of his ſepulchre, unto this day.* From theſe paſſages it is evident that, the burial of the body, and the gathering to their fathers, are by no means the ſame, but widely different.—One, the gathering to their people or fathers, is uniformly mentioned as an event immediately connected with dying, though diſtinct from it, and in no degree dependent on the will or conduct of their ſurviving friends on earth. The other, (the burial of the body) as dependent on their will and performed by them.

We obſerve ſecondly. That theſe two are diſtinct from each other, appears from this, viz.

The bodies of theſe ancient ſaints were not in all inſtances, gathered to the bodies of their people and fathers by burial. Thus, in the caſe of Abraham, the bodies of his people and progenitors were hundreds of miles diſtant from the place of his burial. The body of Moſes was not gathered to the bodies of his people in his burial, for it was placed alone, and the bodies of the generation mentioned in the paſſage under conſideration, were not gathered to their fathers in this ſenſe—their immediate progenitors were buried in the wilderneſs, and the more remote, in the land of Egypt.

Thus it appears that when the inſpired writer informs us that all that generation, were gathered to their fathers, it is not deſigned merely to let us know that they ceaſed to live on earth, or that their dead bodies were put in graves: Much leſs, that the ſpirit, or the ſoul, ceaſed to exiſt and

* Gen. xxv. 8, 9. † Gen. xxxv. 29. ‡ Gen. xlix. 29—33.

* Deut. xxxiv. 6.

be conſcious. But that they were removed from this world, to dwell with their pious anceſtors who had gone before them to glory.

This ſtate of exiſtence is inviſible to mortal eyes. It is diſcoverable by none of our ſenſes—the natural reaſon of man, perceives no certain evidence of it. A probability is all that can be learned, and this, not from natural, but moral arguments. The immortality of the ſoul, and its conſcious exiſtence when ſeparated from the body, may indeed be argued from the perfections of God, the nature of his moral government, and the accountability and moral characters of men. But ſuch is the weakneſs of human underſtanding, that it cannot be eaſily determined whether arguments drawn from theſe and ſimilar topics, riſe above probability. Who, unaſſiſted by ſupernatural revelation, could pronounce with unwavering certainty, that infinite wiſdom could find no method to anſwer the deſigns of moral government, though man ſhould not be made immortal?

For this reaſon, probably, among others, the ſtate of man after death is in the ſacred writings, ſtiled *Hades*, i. e. *that which is unſeen.** But by ſupernatural revelation, "life and immortality are brought to light," from the ſacred writings we learn that Enoch walked with God, and was not, for God took him.† That Elijah went up by a whirlwind into heaven,‡ and that when the righteous are taken from this world, they enter into peace and reſt in their beds, each one walking in his uprightneſs,§ and of the pious patriarchs it is ſaid, "Theſe all died in faith not having received the promiſes, but having ſeen them afar off, and were perſuaded of them and embraced them, and confeſſed that they were ſtrangers and pilgrims on earth," that "they deſired a better country, that is an heavenly."* Theſe with other ancient ſaints now in glory, conſtitute the cloud of witneſſes by which we are encompaſſed. The general aſſembly and church of the firſt born—the ſpirits of juſt men made perfect,† to which we come.

From the holy ſcriptures we learn, not only that man has a future and endleſs exiſtence after death, on which he immediately enters on leaving the body; but alſo that he is unchangeably fixed in a ſtate of happineſs or miſery, according to his character, in this world, according to the things done in the body, whether good or bad."‡ That this ſtate ſhall be extended to the whole man, by the reſurrection of the body, and the general judgment at the end of the world. When the bodies of the ſaints ſhall be raiſed glorious and immortal, adapted to their ſtate of perfection in heaven, and the bodies of the wicked ſhall be alſo raiſed, adapted to their ſtate of condemnation and woe.

How precious is that revelation which contains theſe moſt intereſting truths! and which manifeſts the divine deſigns of love and mercy through a crucified Saviour!—Through whom the guilty may become righteous, and who has obtained eternal redemption for his church,

Not only the new teſtament, where theſe things are more clear-

* Mat. xvi. 18. Acts ii. 27, 31. Rev. i. 18. † Gen. v. 24. ‡ 2 Kings ii. 11. § Iſaiah lvii. 1, 2.

* Heb. xi. 13, 16. † Heb. xii. 1, 23. ‡ 2 Cor. v. 10.

ly and abundantly teſtified, but the old alſo, and even the earlieſt parts of it, intimate theſe moſt intereſting truths, while they aſſure us, that the people of God when they left our world, were gathered to their people and their fathers, and thus were united with the ſpirits of the juſt, made perfect, who had led the way before them in the aſcent to glory.

The ſubject leads to the following reflections.

1. The death of good men is not a ſeparation from their beſt friends and deareſt connexions, but a re-union with them.

Death has been uſually conſidered, as a ſeparation from our deareſt connexions, and it is ſo to the wicked—they leave all their friends behind them. They are never reconciled with their pious progenitors. The ſeparation is perpetual—this is ſtrongly marked in our Lord's repreſentation of the rich man and Lazarus.* A great gulf is fixed between them which can never be paſſed. But the godly when they leave the body, are the charge of angels, and mingle with the ſaints of the ages which are paſt. "The beggar died—and was carried by angels to Abraham's boſom."

To thoſe indeed who remain on earth, it is a real, though a ſhort ſeparation. But good men have dearer and more numerous friends in heaven than on earth. To theſe, they are re-united by dying. Many eſpecially who are advanced in life, have parted with friends who were exceedingly dear to them, on earth. And theſe friends are ſo much improved—and they are introduced to ſo many more, unknown to them here, and are themſelves ſo much altered for the better, by a ſeparation from the body, that the re-union muſt be every way inexpreſſibly happy.

In regard to Chriſtian friends whom they leave behind, they are comforted in the proſpect of their ſpeedy arrival—and they are delivered from the fear of a future ſeparation.

While abſent, they know them to be the peculiar care of heaven—that the Lord Jeſus Chriſt is their ſhepherd—that he is preſent in his churches—walks in the midſt of the ſeven golden candleſticks—holds the ſtars in his right hand—that his angels are miniſtring ſpirits to thoſe heirs of ſalvation—and perhaps they are themſelves employed, by their common Lord, in theſe offices of love and kindneſs to them. This thought is exceedingly comforting. The reflection is natural, from the ſubject, and it is not foreign to the apparent ſenſe of many ſacred paſſages.

We are not to look at thoſe things as the objects of ſenſe, but of that faith which is "the ſubſtance of things hoped for, and the evidence of things not ſeen."

Such faith views with unalterable delight, the general aſſembly and church of the firſt born—and ſees the ſpirits of juſt men continually arriving from our world to be gathered to their fathers—re-uniting with their pious progenitors, and thoſe friends who were like their own ſoul on earth, how much more ſo in heaven! By the friendly offices of theſe, moſt probably, they are introduced to an intimate and happy acquaintance with the ſaints of diſtant ages and countries, and mingle in the throng.

Amidſt ſuch an innumerable multitude of perfected ſaints, the union of the whole is entire—they

* Luke xvi. 19—31.

love one another with a pure heart fervently, and are made perfect in one. But may we not ſuppoſe that love to be ſtill more peculiarly happifying in the re-union of thoſe who were intimately connected, in the duties and trials, the joys and ſorrows of mortality; and who were originally twin-born-ſouls?

The moſt improved minds of created beings, and eſpecially of men, are limited to narrow bounds, a ſmall circle, only, can be comprehended. Creature love, therefore, though it embraces the whole moral ſyſtem, and reſts in God as the ſource and ſum of good; in its exertions muſt immediately reſpect particular objects, in a ſmall circle, adapted to a capacity ſmall like ours. As the man whoſe love embraces his country at large —to ſerve its intereſt muſt exert his abilities, not in all places and occupations, but in one—even ſo the ſpirit, united to the intereſts of God's kingdom, muſt act accordingly. This being ſo, may we not reaſonably ſuppoſe that each of the happy ſpirits above ſtands in his lot, or fills the place and performs the ſervices to which his abilities are beſt adapted? And that ſpirits peculiarly united on earth, in friendſhip, ariſing from ſimilarity of talents, diſpoſitions and taſte, in thoſe things, which conſtituted their character as ſpirits, not as mortals—that thoſe, and others like them, not known in this world to each other, will be peculiarly united in their exerciſes and enjoyments? God is a God of order, in heaven no leſs than on earth.—Has he fixed the ſtanding of each member of his church below to his proper place and buſineſs, with an exactneſs like that which he has uſed in the ſeveral members of the natural body*—and doth he not maintain equal order in heaven?—Happy ſpirits! releaſed from the ſins and ſorrows of mortality, united to their God and Saviour—to angels and ſaints—happy in the beſt company—in the nobleſt employment.

2. Our *pious* anceſtors who are removed from our world, are gathered to their fathers, they are united in glory. How many of our progenitors are of that bleſſed number it is not ours to determine; to God who knoweth the hearts of all men, and to him only it belongs. But we have learned from his word to entertain this bleſſed hope, for as many as ſeriouſly profeſs to be the diſciples of Chriſt, and whoſe practice does not viſibly counteract their profeſſions. Forming our charitable judgment by this rule, what a glorious number have been removed from earth to the happy family above?

Readers, while we are on this pleaſing ſubject, you will readily call to mind many of our venerable anceſtors, the ſweet ſavor of whoſe names is not wholly loſt.

Our comfort concerning departed Chriſtian friends is that "they are gathered to their people," "they reſt from their labors, and their works follow them."

3. Shall we not be perſuaded to ſpend life in a preparation for death and heaven? Who of us does not earneſtly deſire to be happy after death—to be happy with our pious anceſtors, and Chriſtian friends, who are gone before us? Will any one ſay when he commits to the houſe of ſilence, the remains of a pious and beloved parent—wife or friend—let this parting be final—this ſepara-

* 1 Corinth. xii Chap. throughout.

tion eternal! Never more let me give or receive the expreſſions of natural kind affection! This would be indeed to "ſorrow as thoſe who have no hope." Rather, who is not earneſtly deſirous to meet thoſe deareſt, thoſe tenderest names, in the region of happy ſpirits, and live with them forever?

That we may be gathered to our pious anceſtors, we muſt tread in their ſteps. We muſt follow them where they followed Chriſt, and "go our way forth by the footſteps of the flock." We muſt aſk for the old path, the good way, in which the ſaints of all generations have travelled to heaven. We muſt walk in it, and the end of our journey will be happy. Plain is the path which leads to heaven. It is but to receive the truth in the love of it, and walk by the ſame rule; and we ſhall be ſafely guided thro this wilderneſs, to the promiſed land. By faith we may behold it now, and when we ſhall be gathered to our fathers, we ſhall taſte the milk and honey. Our preſent ſtate is not without its troubles, among which, and far from being the ſmalleſt, is the removal of our deareſt Chriſtian friends. But this will give additional felicity at the expected meeting. Small are the pains of ſeparation, compared with the pure and ſublime joys of that bleſſed reunion. But ſad is the caſe of thoſe who have neither part nor lot in this matter, painful the day of ſeparation, but more painful, that day, when ſaints ſhall be reunited, and they ſhall ſee them coming from the eaſt and weſt—from the north and ſouth, to ſit down with Abraham, Iſaac, and Jacob, with their pious anceſtors, in the kingdom of God,—but they ſhall be ſhut out. May God of his infinite mercy, through Jeſus Chriſt, prevent us from ſo dreadful a doom! And may the awful idea effectually alarm every one, to fly from the wrath to come, and ſay from the heart to each of his pious anceſtors, "thy people ſhall be my people, and thy God my God!"

The labor of perſons, divinely enlightened, illuſtrated, and the ſubject applied to the conſcience, in four letters, from VISITOR *to* CHRISTIANUS.

(Continued from p. 61.)

LETTER II.

DEAR CHRISTIAN FRIEND,

AS perſons divinely illuminated, have the moral image of God reſtored, or a holy taſte begotten within them, it is imagined that 'they labor to be accepted of the Lord,' in their temper, ſentiments and conduct.

1. They labor to poſſeſs that temper, in which religion eſſentially conſiſts, thoſe gracious affections, which God in his holy word approves.

They are ſenſible that if they were to have their deſerts, they ſhould periſh eternally, and labor to keep themſelves humble, under a ſenſe of their great vileneſs, to be at the divine footſtool, and daily to make the penitential cry, *God be merciful to us ſinners.* Altho' they hope for mercy through the Saviour, they find that they are very far from being what they ought to be, and pray that he *who hath begun a good work in them, would perform it until the day of Jeſus Chriſt.* We ſee their pious longing verified in the conduct of king David: "Purge me with hyſop and I ſhall be clean, waſh me and I ſhall be whiter than ſnow. Make me to

hear joy and gladneſs; that the bones which thou haſt broken may rejoice: Hide thy face from my ſins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right ſpirit within me." They realize, that "God reſiſteth the proud, but giveth grace to the humble:" that the 'ſacrifices of a broken and contrite heart he will not deſpiſe.' After all their prayers and pious ſervices, they know that they are unprofitable ſervants, and with the greateſt ſincerity ſay, "Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration and renewing of the Holy Ghoſt."

Perſons divinely enlightened, labor likewiſe, to have their hearts ſenſibly exerciſed in that love, in which is compriſed the general nature of religion, and which indeed is the ſubſtance of all the Chriſtian graces, by whatever name they are called.

In like manner, they labor to rejoice in the rectitude of divine government, even when called to paſs thro' the moſt ſevere trials. They well know God's right to govern—that ſuch are the perfections of his nature, that he can do no injuſtice to any of his creatures, and that tho' 'there is no evil in the city which the Lord hath not done,' yet 'he never willingly grieves and afflicts the children of men;' that he hath ſome good end to anſwer by all the puniſhment inflicted on the wicked:—that the ſharpeſt trials which attend the truly righteous are only fatherly chaſtiſements, for "whom he loveth he chaſteneth—all things work together for good to them that love God, to them who are the called according to his purpoſe;" and that they will ultimately terminate in the glory of God, as it is ſaid 'to him are all things.' With theſe things in view, they labor "to rejoice evermore:" to "let patience have its perfect work that they may be perfect and entire wanting nothing." We ſee this temper actually verified in the prophet Habakkuk: "Altho' the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine, the labor of the olive ſhall fail, and the fields ſhall yield no meat, the flocks ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls. Yet I will rejoice in the Lord, I will joy in the God of my ſalvation." To the foregoing, out of the many, which might eaſily be mentioned, may be added the example of Paul: "I have learned in whatever ſtate I am, therewith to be content: I know how to be abaſed, and how to abound: Every where and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need."

2. Perſons divinely enlightened, "as new born babes, deſire the ſincere milk of the word that they may grow thereby." Poſſeſſing that ſpirit, which guides "into all truth," they will labor to underſtand and cordially to embrace all the ſentiments taught in the bible, however they may "ſtain the pride of all glory." They know, from divine teſtimony, that "every man's work will be tried, of what ſort it is:" that nothing but truth can abide when tried by a perfect ſtandard, that erroneous ſentiments, can no more abide the final trial, than hay, wood and ſtubble, can withſtand fire; they labor therefore, "to hold faſt the form of ſound words," received from the apoſtles, eſteeming the modern catho-

iciſm, *that it is no matter what men believe, if they are honeſt to themſelves,* to be infidelity. In the view of thoſe who are divinely enlightened, there are truths eſſential to religion. They labor to know what they are; and exceedingly dread the thought of being "carried about by every wind of doctrine." The intereſting queſtion with them is, what hath God revealed? Doctrines clearly taught in the ſcriptures, notwithſtanding all the difficulties attending them, they ſuppoſe to be important, and labor to embrace. The holy ſovereignty of God, the doctrine of the trinity, the depravity of man, the divinity and atonement of Chriſt, the neceſſity of the new birth, the certainty that thoſe who believe *ſhall be ſaved*, that thoſe who believe not, *ſhall be damned*—ſhall actually experience interminable miſery, are doctrines ſo clearly revealed, that they conſider them eſſential to be received, and labor to be unwavering in the belief of them.

3. Perſons divinely enlightened, labor to walk according to the order of the goſpel, to obſerve the ordinances of the new-teſtament, baptiſm and the Lord's ſupper, and to maintain upon all occaſions, propriety of conduct, "to have always a conſcience void of offence toward God, and toward men." They have "the law of their God in their heart, and it is the natural tendency of their new nature, to influence them to right conduct. If that were fully to prevail, they would perfectly obſerve the following, and all divine commands: "Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love in honor preferring one another: Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord: Rejoicing in hope, patient in tribulation; continuing inſtant in prayer. Diſtributing to the neceſſity of the ſaints, given to hoſpitality. Bleſs them who perſecute you; bleſs and curſe not. Rejoice with them who do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceit. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay ſaith the Lord. Therefore if thine enemy hunger feed him; if he thirſt give him drink: for in ſo doing thou ſhalt heep coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Selfiſh, unrenewed men, neither love to be bound by the foregoing, nor by any other divine rules, but to "walk in the ſight of their own eyes!" Thoſe perſons into whoſe hearts, "God who commanded the light to ſhine out of darkneſs, hath ſhined, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt," love the divine law. They love to meditate upon it, and take great pleaſure in obeying it. We ſee this ſtrikingly verified in the conduct of the pious Pſalmiſt: "O how love I thy law! it is my meditation all the day." "Thy teſtimonies alſo are my delight."

Perſons divinely enlightened, believe that they and all men, "muſt appear before the judgement ſeat of Chriſt: that eve

one may receive the things done in his body, according to that he hath done whether it be good or bad." Their faith is not merely ſpeculative, but it has an influence upon their conduct. They look to the perfect example of their divine leader, and endeavor to imitate it. They labor to keep "clean hands," to "*do juſtly, to love mercy*, and *to walk humbly before God*," 'to do unto others as they would that others ſhould do unto them.' They labor carefully to conform to the following moſt excellent rules, "ſay not to thy neighbour go and come again and to-morrow I will give," when they have it by them: "Give to him who aſketh of thee and from him that would borrow of thee, turn not thou away." They labor in proportion to their ſanctification, as God gives them opportunity, to diffuſe happineſs among all claſſes of people. Like the good Samaritan, they bind up the wounds of the diſtreſſed! They feel quick for the orphan, and "cauſe the widow's heart to ſing for joy." 'Whatſoever their hand findeth to do,' they labor, 'to do it with their might.' After all their labors, they view themſelves as "unprofitable ſervants," and hope, only thro' grace, to hear from their judge in the laſt great day, "well done good and faithful ſervants, enter ye into the joy of your Lord."

I am yours, &c.

VIATOR.

(To be continued.)

A narrative of a revival of religion in Middlebury, a pariſh of Waterbury, in the years 1799, *and* 1800, *communicated to the Editors by the Rev. Ira Hart, paſtor of the church in ſaid place.*

(Continued from p. 69.)

LETTER II.

GENTLEMEN,

IN my laſt letter, I propoſed to give you ſome account of particular exerciſes of individuals. I ſhall begin with the caſe of a young woman, a profeſſor, who had been induced to attend a place of amuſement, which ſhe afterwards became convinced was improper. The circumſtances will be mentioned moſtly in her own words, as communicated to me in a letter.

"In compliance with your requeſt, I give you my opinion and experience of the impropriety of a profeſſor's attending balls. Permit me however, in the firſt place, to relate ſome particulars in an earlier part of my life. At the age of 13, I was admitted into company, as an equal with thoſe of 20, and 25. At 16, the Lord was pleaſed to ſtop my career of folly, and to call my mind from the world, by a deep ſenſe of the importance of religion to the preſent and future happineſs of my ſoul. After a painful conviction of the awful depravity of my heart, the amazing diſtance I was at from God by nature, my deſert of everlaſting puniſhment, and the total inability of helping myſelf by any works of righteouſneſs which I could do; I was brought, as I believed, to throw down my weapons and ſubmit to God. The beauty, excellency and propriety of his character and government, produced a calm ſerenity of mind, to which I was before a ſtranger. The converſation and ſociety of the ſerious gave me more ſatisfaction in one hour, than all the vain amuſements, which I could call to mind, from my cradle until that time.

I met with many trials from the gay company with which I had always lived in harmony; but for the moſt part was enabled to encounter them with leſs difficulty than I expected. Returning from ſchool, I met with a gentleman who had been abſent during the time of my ſerious impreſſions. He accoſted me in the following manner. "How do you do Miſs ——? I hear you are ſerious and have done dancing—Is it ſo?" I replied that I had indeed refuſed to attend balls, for I believed that I had already ſpent too much time in that folly; but feared I was not ſo ſerious as had been repreſented. Well, returned the gentleman, "you have got a fit, but I am not much concerned, it will ſoon be over. I never knew an inſtance fail, but that in a ſhort time, thoſe ſerious perſons would be as gay as ever. I ſhall ſee you ſoon at ſuch and ſuch a ball room; and you will dance as ſprightly as ever. I ſhall then remind you of what I now ſay, but you will tell me, I don't feel now as I did then." He left me, for I was unable to anſwer. As ſoon as his face was turned, the tears flowed without control. I exclaimed to myſelf, *Oh is it poſſible! Is it poſſible!* Can it be that I ſhall be left to that miſerable reſort for happineſs! I tryed to believe that he propheſied falſely; but ſtill I knew that it was not impoſſible. For ſome time I was much diſtreſſed, leſt I ſhould be left to diſhonor the cauſe of religion, and bring contempt upon its profeſſors. About the age of nineteen, this over anxious concern, as I then thought it, left my mind, by degrees, and I loſt much of the ſenſe of my dependence. I heard too much of the applauſe of my fellow worms, which gave a ſpring to pride and ſelf conceit, till alas! they gained an unhappy aſcendency. I was now frequently in company with thoſe, who were indeed *civil* but not *ſerious*, and joined in their trifling amuſements. Their attention and politeneſs concealed the danger, and led me to be more and more converſant with ſuch ſcenes of folly. At the time of your ordination, when I was about 20, I was ſolicited by a near relation, out of politeneſs to ſome reſpectable acquaintance then preſent, to attend a ball, I knew he would not adviſe me to do any thing which *he judged* at all inconſiſtent with my profeſſion. After conſiderable converſation, and with much reluctance, I conſented to go; and I aſſure you, ſir, there was not a perſon in the company, but what ſaw me. After the intereſting ſervices of the day, and the ſolemn conſecration of a miniſter to feed my ſoul with the bread of life and the waters of life, here I was in the ball room, amid the thoughtleſs and the gay. Nor was this the laſt time. I was again where there was muſic and dancing. My Chriſtian friends were alarmed and reproved me, but with little effect. I had liſtened to the voice of adulation, and God had left me to reap the reward of my folly. I had almoſt loſt ſight of God and was ſwiftly gliding down the ſtream of ſpiritual declenſion. But in mercy God was pleaſed to ſtop me, open my eyes, and bring me to conſideration. Oh! the diſtreſs, anxiety, fears and doubts which now harrowed up my ſoul!* Darkneſs without and darkneſs within! I ſincerely thought that if I could have recalled the laſt 12 months, and have removed in-

* This was at the beginning of the late revival.

to ſome diſtant land, where I could never behold a face which I ever ſaw before, I ſhould have choſen it, rather than to have brought the diſgrace, which I then felt I had brought upon the church of Chriſt. My diſtreſs was unknown to any but myſelf, and nothing ſhort of experience can conceive it. All my former feelings, with the gentleman's prediction, were brought freſh to mind, and every reflection tended to aggravate my crime and enhance my diſtreſs. A compaſſionate Saviour at length brought me to feel and ſay,

"His ſtrokes were fewer than my crimes,
"And lighter than my guilt."

"I think, ſir, I can ſay from experience that the amuſements of the thoughtleſs, are exceedingly detrimental to the Chriſtian's growth in grace, calculated to keep the ſoul in leanneſs, and to render the perſon unhappy in a religious profeſſion and diſcontented with the world. Conſcience is continually ſmiting and reproving; and as the Chriſtian has more light than an infidel, he is of courſe more unhappy in the neglect of duty. To undertake to ſerve God and Mammon is a ſure way to render life miſerable, for both ſcripture and experience tell us we cannot do it. If you judge what I have written will be of uſe as a warning to my young brethren and ſiſters in Chriſt, you may diſpoſe of it for that purpoſe."

Several profeſſing Chriſtians were ſhaken and greatly diſtreſſed, leſt they had truſted in the hope of the hypocrite. The awakening was of great ſervice to them, and indeed to the whole church. We had ſweet ſeaſons of communion, at the Lord's table, and ſeemed in ſome degree to realize that Jeſus was preſent in his church, to comfort and refreſh his people. The diſtreſs and doubts entertained at this time by ſome, were wiſely ordered in Providence to their own future comfort and growth in grace, and to quicken others in the way to Heaven.

The following caſes will exhibit a general view of the exerciſes of thoſe who have been ſubjects of the work. I give the account nearly in their own words, that they may appear to ſpeak for themſelves and teſtify what God has done for their ſouls. A man aged 55 gave me the following account.

"I had little or no religious inſtruction until about the age of twenty-one; and except a few ſeaſons of conviction which were ſoon gone, my youth, and indeed my life has been ſpent in ſtupidity. I was perſuaded that I muſt and could do ſomething of myſelf, but continually put it off for a more convenient ſeaſon, and lived without hope and without God in the world. I was much oppoſed to the Calviniſtic doctrines of grace, and wanted to aſk miniſters and others whether they were really Chriſtians according to their ſcheme of juſtification by faith alone. I offered my children in baptiſm, becauſe it was faſhionable, and ſuppoſed I had ſo far done my duty. After ſome thought upon the doctrines of religion, I concluded that if election was true, I was not to blame. Here I ſettled down at eaſe, and was in this ſituation when the religious attention began. I had a curioſity to hear and ſee, but felt no uncommon concern until I heard a ſermon from theſe words "Come unto me all ye that labor and are heavy laden and I will give you reſt."* The word was

* Matt. ii. 28.

ſet home with power, and my ſins appeared as a thick cloud. I determined to ſubmit myſelf to God, I thought I did; yet I felt unaccountably diſtreſſed. I thought I had done enough, but found no relief from my agony of mind. My ſinfulneſs appeared greater than I could before have believed; it lay upon me as an inſupportable burden, until the anguiſh of my mind impelled me to cry out for mercy. One day, being alone in the fields, I could not contain my diſtreſs, but for ſome time on my knees cried aloud, "*Lord have mercy on me! Lord have mercy on me!*" I had hitherto neglected family prayer, but now I reſolved to begin the next ſabbath morning. The time came, but I could not pray. My diſtreſs was ſoon increaſed, by reflection on this text, "No man having put his hand to the plough and looking back is fit for the kingdom of heaven."* The word came with power, and I ſaid "Woe is me, if I don't pray in my family." In the evening I attempted. I had many trials, ſome of them perhaps uncommon and not profitable to relate. Still I was determined to be ſaved by the law. My heart roſe againſt goſpel doctrines, eſpecially election, which I hated. Yet I could find no reſt in the law. That I had broken the law was manifeſt, and this ſcripture was directly againſt me, "Curſed is every one that continueth not in all things which are written in the book of the law to do them."† I could ſcarcely eat, drink or ſleep; concluded there was no mercy for me, and approached the gates of deſpair. All this time I was ſeeking ſalvation by works of the law. One morning I felt better and enjoyed a ſerenity of mind, for which I could not account. I was ſoon engaged in contemplation on this ſcripture, "For whoſoever will ſave his life ſhall loſe it; and whoſoever will loſe his life for my ſake, ſhall find it."‡ My mind immediately explained it thus, "Whoſoever will ſave his life by reſting on his own works of the law, ſhall loſe it; but whoſoever will renounce all dependence upon himſelf and truſt alone to grace in Chriſt ſhall find it." In a moment, the fabric I had ſo long and ſo obſtinately endeavored to rear, tumbled in pieces. I wondered at the ignorance and folly of all my former attempts, and that I ſhould miſtake eſſentially in ſo plain a caſe. The difficulty was ſoon removed by this text, "The natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned."* My mind dwelt upon theſe and other paſſages as upon a rich treaſure newly found. I ſeemed really to come from darkneſs to light. The words I had often read, but there now appeared an heavenly beauty I had never known before. I felt a deſire to glorify God, who had contrived ſuch an excellent ſcheme of ſalvation, and revealed it ſo plainly to men. I found the bible had been a ſealed book to me, and that with all my gettings I had never got a true underſtanding of the way of ſalvation by Jeſus Chriſt. The whole ſcheme of goſpel doctrines, eſpecially election and divine ſovereignty, which before made my heart riſe up in emnity againſt God, now appeared glorious and lovely doctrines. I ſaw, that all I had done to obtain ſalvation was wholly ſelfiſh; that I was totally

* Luke ix. 62. † Galatians iii. 10. ‡ Matt. xvi. 25. * 1 Corin. ii. 14.

depraved, and that unleſs election was true there could be no hope in my caſe. I perceived that all my oppoſition to the doctrines of grace originated in pride, becauſe I was not willing that God ſhould work in me to will and to do of his own good pleaſure. I now rejoiced that he did do it, and yet found myſelf in the unimpaired poſſeſſion of moral freedom. I thought before that I was right and God was wrong, but now I felt that God was right and I was wrong; and that my former ſcheme of ſalvation, by works of the law, if it could be true was not deſirable, becauſe unſpeakably leſs beautiful, than that by ſovereign grace in Jeſus Chriſt. I felt no deſire to hear preaching about works, unleſs a clear diſtinction was made between duty and merit. I thought little of myſelf or of the danger of future puniſhment; God was all glorious, and the Saviour the chiefeſt among ten thouſand for his own ſake. Having obtained help of God, I continue unto this time, a brand plucked from the fire; in myſelf, a poor, miſerable, guilty creature; and if I am ever ſaved, it will manifeſtly be all of God. Not unto me but unto God through Chriſt be all the glory forever."

A young woman addreſſed me by letter as follows. "My deſign, in this communication, is to inform you what the Lord hath done for my ſoul. At the time of my firſt ſerious impreſſions, I was 16 years old, and had to that time lived a careleſs and ſtupid life; a ſtranger to God and Chriſt, and to things ſacred and divine. I thought I was not very bad as I refrained from ſtealing, lying, ſwearing and other open violations of God's holy law; not conſidering that he looks at the heart. I thought I was too young to attend much to religion, and I conſidered it a ſad and melancholy thing fit for none but thoſe who were juſt about to leave this world. I depended much on the doctrine of election, as I had perverted it. "If I am to be ſaved I ſhall be ſaved, let me do what I will; and if I am to be loſt I ſhall be loſt, let me do what I will." Here I reſted, ſecure in my ſinful neglect of God and his ſon Jeſus Chriſt. And I fear that many who are older and wiſer than I reſt on the ſame ſandy foundation. I had a great taſte for reading, but I read thoſe books only which ſerved to poiſon my mind, and lead it from God and ſerious things. When the awakening appeared among us, and one and another of my companions were enquiring, what they ſhould do to be ſaved? I reſolved to go on as I was, let the conſequences be what they would. I lived from home, and hearing that my aged parents and two of my ſiſters were under great concern of mind, I could not forbear ſighing and ſaying to myſelf "are they all fools; I ſhall never enjoy another moment's comfort with them as long as I live." It appeared to me that I would not feel as they did for the whole world. The firſt ſerious impreſſion on my mind was while reading theſe lines in the "Young Child's pious reſolutions."

"'Tis time to ſeek to God and pray
"For what I want for every day,
"I have a precious ſoul to ſave,
"And I a mortal body have."

"I had hitherto thought that there would be time enough for me to attend to religion when I was *old*; but theſe words came with ſuch power that I could not reſt without ſeeking an intereſt in

Chriſt *immediately*. I was greatly concerned about myſelf, and felt that I muſt do ſomething, but what to do I knew not. I could not pray, and never had pray'd in my whole life. I durſt not repeat the Lord's prayer, becauſe I thought it was made for his diſciples and not for me. I reſolved that no one ſhould know my feelings; but ſoon my diſtreſs poured in upon me as a flood, and I could not forbear crying to the Saviour for mercy. I attended meeting the next ſabbath, expecting to find ſome relief, when theſe awful words were the ſubject of diſcourſe: "It ſhall be more tolerable for the land of Sodom in the day of judgment than for thee."* My ſins roſe in order before me. I was ſtruck dumb before God while theſe words ſounded in my ears, and the ſermon deſcribed my awful caſe. Inſtead of finding comfort I went home with a heavy heart. I ſoon began to doubt whether the bible was the word of God. I thought it might poſſibly be a forgery, and earneſtly hoped it was. I hated the bible becauſe it contained my condemnation.† I felt that God was partial in ſhewing mercy to others and not to me. The enmity of my heart roſe againſt him; and indeed I wiſhed there was no God. I attempted to caſt the blame upon him and juſtify myſelf, but ſtill could not be ſatisfied. I longed to be ſpoken out of exiſtence, for the more I underſtood of the divine character, the more I hated it, and could not endure the thought that the Lord reigned and that all things were at his abſolute diſpoſal. When I heard of ſome who obtained comfort and had not been ſo long in diſtreſs as I had, my heart boiled within me. I thought I could not live long in this diſtreſs, and that God would not ſuffer ſuch a wicked wretch to live; and even death appeared deſirable though it ſhould make me eternally miſerable, becauſe while living I thought I was preparing for a more aggravated puniſhment. While walking I ſometimes imagined the earth would open and ſwallow me up; and that I hung over the bottomleſs pit by nothing but the brittle thread of life. I ſlept but little, for if I went to ſleep I was afraid I ſhould awake in hell.

In this unhappy ſtate of mind, I continued from Sept. '99 till March 1800, when I was taken dangerouſly ſick, and for ſome days deprived of reaſon. When my reaſon returned, I ſuppoſed I muſt ſoon die; but, *how* different were my feelings now from what they had formerly been! God appeared to me perfectly juſt and righteous in all his dealings with me. It appeared to be right and reaſonable that I ſhould love ſuch an holy being. I felt more compoſed and tranquil than ever before, and I could ſay with the man reſtored to ſight, "Whereas I was blind now I ſee."* I ſaw ſuch a beauty and lovelineſs in God and the things I before hated, that I ſeemed to be in a new world, where every thing ſpoke the glory of God. He appeared to me ſo holy, righteous and good in all his works and diſpenſations, that I could freely ſubmit myſelf to him and ſay with Job, "Though he ſlay me yet will I truſt in him."† When I recovered ſo as to wait on God in his houſe, I enjoyed

* Matt. xi. 24.

† This ſentence gives the true reaſon why the ſcriptures are rejected by infidels.

* 1 John ix. 25. † Job xiii. 15.

more delight in one day than in all the balls and vain amuſements, I had attended in my life. God and his ſervice have ever ſince appeared glorious to me, and oh that I may glorify him in life, death and eternity! My hope depends ſolely on the rich, free and ſovereign grace of God in Jeſus Chriſt."

A young married woman gives the following account.

"Near the cloſe of Sept. 1799, while I enjoyed a comfortable ſtate of health, a religious meeting was attended at our houſe. I found myſelf ſomewhat impreſſed with a ſenſe of ſin, and thought I wiſhed to be a Chriſtian. A day or two after this meeting, my health rapidly declined; I was ſoon dangerouſly ill and to appearance on the borders of the grave. My great concern was to recover my health, and my hope reſted in the phyſician, and not in Chriſt. My ſituation grew more and more alarming, and my friends viewed me as near the end of life. I was in ſome meaſure alarmed, and much feared that if I ſhould die I ſhould be eternally miſerable. I endeavored to ſatisfy myſelf by reflecting, that I was not ſo guilty as others. Except when people were talking to me of faith, repentance and the new-birth, I always doubted whether the juſtice of an holy God would ſend me to hell for the few crimes I had committed. Alas, how little did I know of the evil nature of ſin and of my own criminality before God! And all this when I was viewed by others on the borders of eternity. Indeed, ſir, your converſation, at the time of your viſits, and the converſation of other religious people, was never ſufficient to drive me wholly from this refuge. Neither your prayers, nor the apparent near approach of death, ever excited in my mind any degree of anxious concern for my ſoul. The idea of leaving my huſband and my children appeared the moſt diſtreſſing; but I choſe not to hear the ſubject mentioned, and endeavored to keep it from my mind as much as poſſible. A beneficent God at length interpoſed in my behalf, rebuked my painful diſorder, and reſtored me to my family as one ranſomed from the grave. But I was as ſtupid under the mercies of God, as I had been before under his chaſtiſing hand. Nothing could make my heart ſubmit. I was ſtupid when brought to the brink of the grave, with an eternity of woe before me; and I was ſtupid when marvelouſly reſtored to health. The world with all its deluſive charms now preſented itſelf to my view. As ſoon as I was able to ride out, I viſited an elder brother, who converſed with me freely on my ſituation, and the mercies I had received. I obſerved to him, that I really wiſhed to become religious, but I was certain it was not in my power. He replied, that it was impoſſible for him to tell for what purpoſe my life had been ſo remarkably ſpared; but that from my apparent ſtupidity there was great reaſon to fear, it was that I might have an opportunity of filling up the meaſure of my iniquities. The idea ſtruck me, and ſeemed the voice of warning from God to me to anſwer for my ingratitude. The ſins of my paſt life roſe, and were ſet in order before me. I ſoon found I had abuſed all the mercies of God; that there was a holy law which I had tranſgreſſed, and that I was under its juſt tho' awful curſe. I reſted but little the following night, and my diſtreſs continued for ſeveral days. I was a-

gain about to go back; but the following ſabbath I attended meeting, when a thank-offering was preſented for my recovery. Here my conviction and diſtreſs revived, and continued thro' the week. The next ſabbath, I heard a ſermon from theſe words, "Ephraim is joined to idols let him alone."* The ſermon was applicable, as I thought, to my caſe, and ſeemed to be addreſſed to me in particular. My convictions increaſed, until I found myſelf hanging over the pit of everlaſting woe, deſtitute of the leaſt merit, and wounded by reflection upon a whole life ſpent in rebellion againſt God. Although I was convinced that I had been hitherto kept in exiſtence by the forbearance of God, yet now it appeared to me that I ſo richly deſerved his wrath and curſe, that I had nothing elſe to expect. With theſe views I again attended meeting, and found the ſame broken law flaming againſt me, and bringing my iniquity before my face. I returned home, took my bible and retired, and while peruſing the ſacred pages this thought aroſe in my mind, "Jeſus has died for ſinners." It filled my heart with joy, and although in my agony of mind I had not very clear views of Chriſt as Mediator, yet the idea was now ſweet and refreſhing to my weary and heavy laden ſoul. After a few weeks, I found myſelf, as I believed, willing to come to the feet of Jeſus and lie low in the duſt before him. My comfort was all built on Chriſt as the foundation, and I think he then appeared, and ſtill appears lovely as he is in himſelf, and will be ſo forever, whatever becomes of me a ſinner. During my convictions I had many heart-riſings againſt God and the doctrines of grace; but when this enmity was ſlain by the Holy Spirit, in a way which I know not, God appeared juſt and righteous; Chriſt the chiefeſt among ten thouſand and altogether lovely; and the doctrines of grace the ſweet food of my ſoul, the manna from heaven. Indeed, ſir, I have been ſuch an ungrateful, blind and ſtupid ſinner that I am ſure there can be no hope in my caſe unleſs there is a remnant according to the election of grace."† My attainments are ſo far ſhort of what I ſhould ſuppoſe would be in a real Chriſtian, that I am, eſpecially at times, doubtful whether I ſhall ever obtain a ſeat at the right hand of Chriſt; but if this ſhould ever be, I ſhall be leſs than the leaſt of all ſaints, and muſt forever diſclaim all merit in myſelf; lay my crown at the feet of Immanuel and aſcribe all to his meritorious righteouſneſs. Let the praiſe and the glory be forever to his electing love, to rich, free and ſovereign grace."

Theſe caſes are not ſelected becauſe more ſtriking than others, but as moſt eaſily and conciſely deſcribed; and obtained with leſs difficulty than others, perhaps in many reſpects more intereſting, might have been.

Earneſtly deſiring that the religion of Jeſus Chriſt may ſpread through the whole earth, I remain your moſt obedient humble ſervant, IRA HART.

Middlebury, July 15, 1802.

A ſhort account of the life and death of Miſs. Deborah Thomas of Middleborough, (Maſſachuſetts.)

SHE was a perſon of a reſerved diſpoſition, of a calm

* Hoſea iv. 17.

† Romans xi. 5.

and peaceable temper, and of ſuch a deportment as to be very agreeable to the ſeveral families, in which ſhe reſided at times in the capacity of an inſtructor of children.

She ſaid, during her laſt illneſs, that ſhe had been many times heretofore, under awakening, and, at ſeveral times, greatly concerned for her ſoul; and, therefore, was aſtoniſhed that ſhe had been able to continue in ſuch ignorance of divine things, as ſhe now found herſelf to be in. She obſerved, that, when her brother's ſon, a youth of about fourteen years of age, died ſuddenly, (which was two years before her death,) her mind was ſtrongly impreſſed with a ſenſe of the certainty of death, and the uncertainty of the time of its coming; and with a belief that *ſhe* had not long to live, though *then* ſhe was in health.

But, notwithſtanding her frequent awakenings, it doth not appear that ſhe was the ſubject of any ſpecial conviction, 'till her laſt illneſs commenced; when the ſpirit of God, by means of her reading Mr. Gray's ſermon, (to uſe her own expreſſion) *tore her all to pieces.*

She now ſpoke of the ſin of her nature, and of her moral impotence to do good, and acknowledged God's righteouſneſs in puniſhing ſinners. She ſeemed to be convinced of the enmity in her heart againſt holineſs. She was in great diſtreſs of mind; ſpent much of her time in reading and praying, and often aſked others to pray for her. About two months before her death, there appeared an alteration in her mind. She ſaid, that ſhe had ſome diſcovery of the mercy of God through Chriſt; and ſhe mentioned texts of ſcripture, by which her mind was enlightened and comforted. She ſaid that for about a fortnight ſhe had been praying, and that it ſeemed as though ſhe could help praying no more than ſhe could help breathing. Not long after this, ſhe fell into darkneſs, fearing that ſhe was yet under the power of ſin, and being convinced, that, without holineſs, no man can ſee the Lord. She complained of being confuſed in her mind, and being unable to think ſteadily on any thing. She deſired Chriſtians to converſe freely with her, and to examine her cloſely. She ſeemed to be afraid that they would think better of her than they ought to think. Theſe words, "Be not deceived, God is not mocked," ſhe often repeated. After this, ſhe ſpoke of death with compoſure. One time, being diſtreſſed, ſhe was aſked the occaſion of it: She ſaid, I am not at all concerned about having any injuſtice done to me. A good God cannot do me wrong. I am not afraid of death; but to think of being an enemy to God to all eternity appears dreadful. She was aſked whether the divine character appeared amiable to her? She anſwered, it appears ſo at times; but I cannot think that I have ſuch a ſenſe of his amiable character, as Chriſtians have. Her friends were affected with her caſe, converſed with her, and prayed with her; but God's time of deliverance was not yet come. About a fortnight before her death, ſhe appeared to be more calm in her mind. She ſaid, that ſhe felt at times, a little more ſatisfied as to the ſtate of her ſoul. Being aſked, whether ſhe were willing that a ſovereign God ſhould do with her as he pleaſed? She anſwered, I think I am; and looking up with a pleaſant countenance, added, and he will do

with me as he pleaſes. She appeared to be glad that ſhe was in the Lord's hand.

On the Tueſday preceding her death, ſhe ſtrangled, was thought to be dying, and the neighbors were called in. Seeing them around her, after a revival, ſhe aſked her mother, whether they viewed her to be dying? Her mother replied, ſhould you be ſurpriſed, if we did think ſo? She ſaid, no, not at all.

After this ſhe converſed but little 'till Wedneſday evening, when it pleaſed God to lift up the light of his countenance upon her, and to fill her ſoul with *joy unſpeakable and full of glory.* She ſpoke of the love of God through Chriſt, ſaying, O glorious Chriſt! O bleſſed Jeſus, my Lord and my God! Her joy appeared to be free from enthuſiaſm, or any thing of a viſionary nature. She appeared to be entirely compoſed, and ſaid, that ſhe never felt ſo happy before in all her life, as now. On Thurſday ſhe expreſſed a deſire to leave this world, and be with Chriſt. She was aſked, whether ſhe were not willing to wait God's time? She looked up, and ſmiled and ſaid yes, yes! God's bleſſed time is beſt. She converſed freely, and ſaid many things, which could not be recollected, and many more, which could not be diſtinctly heard, by reaſon of her weakneſs, and coughing. She no more complained of darkneſs. She was deſirous of ſpeaking to her friends, and ſaid, that the reaſon why ſhe had not counſelled them before, was, becauſe ſhe thought that no body had ſo bad a heart as ſhe had: But I wiſh I had ſtrength now to warn my friends to prepare to meet me in glory.

She appeared at times this night to be dying. She charged her attendants to tell her, whenever they ſhould perceive that to be the caſe. Once ſhe called to her mother, and ſaid, I think that I am dying, and, if it is the will of God, I am glad. After a little while, ſhe ſaid, I think I am not dying yet, and deſired her parents to lie down again and get ſome ſleep, and ſaid, it may be that I ſhall ſleep a little too. About break of day, the watcher notified us that ſhe appeared to be faint. We went to her immediately. Death appeared in her looks. She was ſenſible that ſhe was dying, and was calm and ſerene in her mind. Not ſeeing her father, ſhe ſaid, where is my dear father? When he came near to her, ſhe ſaid, I deſire father to pray for me. He aſked her, what ſhe deſired him to pray for? She replied, pray that my faith may hold out, and that I may have patience to the end. After prayer, ſhe aſked for her mother, and looking on her with a ſmile, ſaid, my mother, my mother, my dear mother, I am dying. Her mother aſked her, whether ſhe was afraid to die? She replied, no more than if I were going to ſleep. A little after ſhe revived, and ſaid, I am dying; but I believe that I ſhall live ſome hours yet, and ſhe did. In which time many of the neighbors came in, and ſhe kept ſpeaking with great earneſtneſs; but her voice was ſo weak that but a little part of what ſhe ſaid could be underſtood. She ſaid, O bleſſed Jeſus, I caſt myſelf at thy bleſſed feet! O glorious Jeſus! He is my Lord, and my God. And thus ſhe fell aſleep in Jeſus, as we truſt, on January 15th, 1790, in the 34th year of her age. She died of the pulmonary conſumption.

The foregoing narrative was *ſubſtantially* written by her venerable father, the late Deac. Benjamin Thomas, of whom ſome memoirs were publiſhed in the laſt number.

MESS'RS. EDITORS,

THERE are doubtleſs, many who truſt they are reconciled to the great doctrines of the goſpel, and hence entertain a hope of eternal life; who, yet, for ſome reaſons, or perhaps none that are ſatisfactory, neglect that important duty enjoined by Chriſt, of confeſſing him before men. They complain that they are walking in darkneſs without light—they hope indeed, but with a great mixture of fear and doubt—they have ſo little ſenſible comfort of hope, or clearneſs of evidence, that they ſhrink from the duty as unqualified, and dare not proceed to the ſolemn tranſaction of covenanting with God. Such, you will agree, are intitled to your benevolent attention. For the peruſal and benefit of ſuch, the following letter is preſented. It was written by a lady to her friend; and being a practical comment upon that ſubject, it is hoped may be as a voice from behind them alluring them to the duty of uniting with thoſe who call themſelves by the name of Iſrael.

With theſe views and wiſhes, it is humbly ſubmitted to your diſpoſal. E. M.

June 22d, 1799.

MY DEAR FRIEND,

IT muſt be a delightful ſubject of contemplation to every benevolent heart that Chriſt hath a church in the world, and that the gates of hell ſhall never prevail againſt it.

When in this day of great confuſion, and diſtreſs of nations, we ſee him building it up in our land, and in other parts of the world, bowing the hearts of the ſinful children of men to his ſceptre, and manifeſting himſelf as a ſin-pardoning God; how ought every heart to rejoice in his univerſal government! What peculiar advantages do the diſpenſations of Providence in the preſent day afford, for contemplating the divine character!

At the ſame time, it muſt be very trying to the feelings of one, who having encountered the perils of a boiſterous ocean, with pain anxiety and diſtreſs when fear ſat on every wave, hope ſprang up with favoring gales, and diſappointment uniformly ſucceeded; to find one's ſelf again toſſed upon the ſame tumultuous ſea in a poor bark, ſhattered by former tempeſts amidſt ſurrounding rocks. How neceſſary is a ſkilful pilot; and one, who can alſo command even the winds, and the ſea, and they obey him! O to reſt wholly upon him! This is but a faint epitome of my paſt life, and of my preſent views.

I feel, my dear friend, as if I may with confidence open my heart to you, upon a ſubject, in which I know you are ſo much intereſted—I mean the advancement of Chriſt's kingdom. And I truſt you will more ſenſibly rejoice, in the hope that he will admit *me* a humble member of his family, than a ſtranger whom you never ſaw. You know, Madam, a little, and but a little, how I have always lived in darkneſs. And it is not at all ſtrange that I had no light, ſince I never obeyed Chriſt's commands. It appears from his own words, that *obedience* is the only teſt of diſcipleſhip, and the only ground, or condition upon

which we may hope to enjoy the light of his countenance, and the comfort of divine manifeſtations. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved of my father, and I will love him, and will *manifeſt* myſelf to him.* You have converſed with me with reſpect to joining the church; and a number of my Chriſtian friends have done the ſame—but I have been waiting and hoping for more light, and better ſatisfaction about my own ſtate—viewing it a duty, which at times I have felt equally afraid either to neglect or perform; while I have had a thouſand very wrong and wicked feelings, beſides a great degree of ſloth and inattention; till about ten days ſince when I was told that Mrs. S———, and a young woman were about to be examined for admiſſion into the church, it affected my mind very much. I was convinced there would never be a better time than to go with them—but I was all darkneſs—could not go with the feelings I had. I was drawn and driven to ſeek relief where it may be found; and O, without knowing my former feelings, you cannot imagine the contraſt—with what calmneſs and ſatisfaction I ſuſtained the examination. I had nothing good to relate of myſelf; but I think, if I am not much deceived, I felt that I could truſt in Chriſt, where there is an infinite fulneſs of all good. It afforded me a ſweet calmneſs of mind that I had gone ſo far towards viſibly and publicly joining myſelf to the Lord in a new and everlaſting covenant, and felt willing to be under any poſſible obligation to devote myſelf to him.—I have ſince been received as a member of the viſible church of Chriſt, and I deſire an intereſt in your interceſſions at the throne of grace, that I may not diſhonor that great name I profeſs to love.

I have not thoſe high exerciſes that many have and which I have ſo often hoped for—to be as it were taken up and ſet a great way forward on the ſpiritual journey at once; and to have but little to do afterwards to arrive at complete ſanctification. But I am determined, if Chriſt will give me the Chriſtian armour, to diſpute every inch of ground, and maintain a conſtant warfare. And O how gracious the promiſe, that "to them that have no might, he increaſeth ſtrength." If he leaves me I ſhall fall at once. How quickly the branch will wither when ſeparated from the vine! I feel that it is not beſt for my proud heart to have all thoſe tranſporting views that ſome have, leſt I ſhould be exalted above meaſure. They are the ſoul humbling views I need, and think I deſire; and I hope (O what preſumption it would be to hope it, did we ſtand in our own ſtrength) I hope, through the infinite riches of redeeming love, ere long to

"———ſee and hear and know
All I deſir'd or wiſh'd below,"

to be filled with the knowledge and love of an holy God, and be ſatisfied in the image and likeneſs of Chriſt. Are all theſe feelings a deluſion? Am I deceiving myſelf? I cannot feel them to be a deluſion? I know that Chriſt's kingdom will be glorious let what will become of me; and in this I do, and will rejoice.

Pray for me my friend that I may have conſtant ſupport from

* John xiv. 21.

him who quencheth not the ſmoking flax, nor breaketh the bruiſed reed.

I am ever yours,

MARIA.

MESS'RS. EDITORS,

THE following letter was written by the author, to the writer of this, by particular requeſt. The circumſtances related in it were facts; and were conſidered, at the time, as remarkable, both by Chriſtians and others who were preſent. If you think them a witneſs for God, as a prayer-hearing God, and that they may by his bleſſing excite *Chriſtians*, as well as miniſters, to fervent prayer on ſimilar occaſions, which are often ſo diſtreſſing to the friends of the dying, you have permiſſion to publiſh them.

Yours, &c.

PHILOS.

"DEAR SIR,

I HAVE long delayed complying with your requeſt to ſtate to you the exerciſe of my mind, on the death of a deſirable child. But the ſcene is ſtill freſh in my mind. Previous to the ſickneſs of my child, it repeatedly occurred to my mind—"God will viſit the iniquities of the fathers upon the children unto the third and fourth generation"—and I as often made ſupplication that the evil of affliction might come on *me*—'as for theſe ſheep what have they done?' I well remember where I was ſtanding, and the feelings of my mind, when I made this requeſt, the day before the child's illneſs. A ſhort and very diſtreſſing ſickneſs cloſed his life. The ſecond viſit, the phyſician ſaid his diſſolution was near. You will at once conclude the precious ſoul, to be ſaved or loſt, ought to be near my heart. Our hope was in God. And as the parting moment drew near, I found ſtrength and ſupport beyond my expectation, or any thing I ever thought took place in this world in ſuch parting moments. I found it eaſier to bury my own, than another's child.

With reſpect to the child, tho' under eight years of age, he was ready in aſking queſtions, and was earneſt to have a mother inſtruct him upon religious ſubjects. He was at a meeting of the youth and children, for prayer, the evening of the night in which he was taken ſick—and ſome of the laſt of his words were, "I want to be where the good folks are." I mention this as it is poſſible ſuch tender minds may have a taſte and happineſs in hearing young people pray and ſing together which they cannot deſcribe, only by "wanting to be where they are." I found the words of the Saviour precious in the 14 firſt verſes of the 18th chapter of Matt. eſpecially the 10th verſe—"Take heed that ye deſpiſe not one of theſe little ones. For I ſay unto you that in heaven their angels do always behold the face of my Father which is in heaven."

Reſpecting parting with the child, I think I never felt calmer when he fell into a natural ſleep, than when he breathed his laſt. My comfort ſenſibly roſe higher and higher from day to day. At length I began to reflect, and query with myſelf, what a great ſinner I was! with a view to take my place—the loweſt place. But I could not, by this, check the riſing comfort, in view of God. I then thot, poſſibly my child's caſe might be unhappy. But my mind was ſerene—and filled with a comfort I cannot expreſs. I

could ſet my ſeal that juſtice was good and glorious. While thus filled with comfort, that I was unable to mourn, the tho't roſe in my mind, what a glorious day will the Millennial day be to the church militant, if ſuch ſupport can be given and received in the preſent ſtate! My mind was then attracted to the church triumphant, being filled with the fulneſs of God, and the glory of the Lord riſen upon their ſouls. If all the world and its ſcenes ſhould be made to paſs before them, it would ſcarcely attract a ſingle thought. There could be no room for any thing but God. Nor would more be needed. Truly God is a ſufficient portion for the ſoul. Our comfort and happineſs do not depend on the ſtate of any gone before us, or on any of his creatures. For myſelf, I know I was and am happier in reſigning up my child to God, at his call, than I could be in the child, if he had been continued to me as before. Inſtead of being overwhelmed with ſorrow of heart, as I have expected heretofore when I have turned my mind on the parting with a child, I found a ſatisfaction in degree and kind far exceeding that of the day of his birth. I rejoiced in the will of God; and thought, if he called, I could ſpare every one of the goodly number then living. You will aſk the cauſe of this. By what means it came to paſs that a trial in this way, ſhould be no trial, or affliction; but a happineſs greater than could be without it, yea a bleſſing worth both the Indies? *Prayer.* This was the precious means. And if the word was printed in letters of gold, and my utmoſt endeavors uſed to deſcribe to you a mind ſupported at ſuch a time, and in ſuch a manner, and the earneſt deſire I had ſome way to have it manifeſt, that there might be much praying for ſick and dying ones, and all tenderly concerned; the one half could not be expreſſed. "For what man knoweth the things of a man, ſave the ſpirit of a man which is in him? even ſo, the things of God, knoweth no man but the the ſpirit, of God." 1 Cor. ii. 11. In my caſe, miniſters prayed, and Chriſtian brethren prayed. The ſpirit of prayer was given to one perſon not preſent, whoſe expreſſed confidence in being ſatisfied as to the requeſt, I cannot give you better than in the words of the beloved diſciple. "And if we know that he hear us, whatſoever we aſk, we know that we have the petitions we deſired of him." In the goodly number of prayers made in a few hours, I found my mind ſenſibly drawn up to God in the devotion. One particular circumſtance I am conſtrained to relate. On the day of the child's death, and while frequent prayers were offered up in his behalf, and for all concerned, a perſon entered with a requeſt in behalf of a neighbor, that he might be remembered in prayer, being juſt then bereaved of his partner in life, and greatly diſtreſſed. The requeſt was complied with; and from that moment relief came, and that high ſatisfaction in the divine will, which I have related. Job xlii. 10. "*The Lord turned the captivity of Job when he prayed for his friends.*" Iſa. lxv. 2. "And it ſhall come to paſs that before they call, I will anſwer, and whiles they are yet ſpeaking I will hear."

As for myſelf the expected trial was paſt, hours before the child's death.—And the requeſts made

in the prayers, appeared to be minutely anſwered. The child was taken, but ſupport was given and continued, yea, more than ſupport. "Alſo *the Lord gave Job twice as much as he had before.*"

Dear ſir, if you can make any uſe of this narration for the honor of God, and the comfort of diſtreſſed friends in dying ſcenes, by exciting Chriſtians as well as miniſters, to pray much at ſuch ſeaſons, the deſire of my mind will be anſwered."

Yours, &c

An apoſtolical Anecdote, Gal. ii. 11—16, incluſively.

"BEFORE that certain" Jewiſh zealots, "came from James" who was then at Jeruſalem to Antioch, Peter "Did eat with the Gentiles" there, who had embraced the goſpel and had not ſubmitted to circumciſion; "But when they were come, he withdrew, and ſeparated himſelf" from them, as if he had thought them unclean, tho' the Lord had ſo expreſsly taught him the contrary in a viſion, and at the houſe of Cornelius; and this he did, not from any change in his ſentiments, but purely, as "Hearing them which were of the circumciſion," being unwilling to diſpleaſe them, and thinking their cenſures of much greater importance than they really were. "And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation. But when (Paul) ſaw that they"—Peter and others "Walked not uprightly" in this affair, "According to the truth of the goſpel," which taught the contrary, ("He) withſtood him to the face, becauſe he was to be blamed," and "ſaid unto Peter before them all, if thou being a Jew, liveſt after the manner of the Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?—We who are Jews by nature, and not ſinners of the Gentiles, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith by Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified."

Reflections on the preceding anecdote. 1ſt, If miniſters were leſs afraid of the cenſures of men, and more afraid of diſpleaſing an holy God, would they not be in the way to do much more, than they now do, for the glory of God?—2d, How great a diſgrace it is, for a miniſter of the goſpel, in any company, to be aſhamed of its peculiar and diſtinguiſhing doctrines of grace, when providentially called to defend them!—Let ſuch an one look on the blameworthy Peter, and remember how, an unſhaken Paul treated him, for his weak and diſſembling conduct, in the face of the whole multitude.—3d. How much it concerns highly reſpected miniſters of the goſpel, and highly reſpected members in every Chriſtian church, to ſhow an unſhaken firmneſs, in ſupporting all goſpel doctrines, and ſuch Chriſtian proceedings as are right; and in publicly diſcountenancing all pretended ones, which are wrong, leſt the weaker brethren, like Barnabas and the other Jews, be carried away with their diſſimulation, to do ſuch things, as will greatly diſhonor God and injure the Church. A. [illegible]

Religious Intelligence.

Extracts from the Minutes of the General Aſſociation of Connecticut, A. D. 1802.

THE General Aſſociation of Conecticut met, agreeably to appointment, on the third Tueſday of June, 1802, at 11 o'clock, at the houſe of the Rev. Matthias Burnet, in Norwalk.

The delegation to the convention of the clergy of the ſtate of Vermont, appointed at the laſt Aſſociation, reported the following plan of union, mutually diſcuſſed by the convention and ſaid delegation, and approved and accepted by ſaid convention.

"Articles of union and intercourſe between the General Aſſociation of the clergy of the ſtate of Connecticut, and the General Convention of the clergy of Vermont."

Under an impreſſion of the great importance of harmony and peace among the miniſters of Chriſt, and his churches, it is the earneſt deſire of both bodies to form ſuch a connection and intercourſe as may be permanent, and mutually beneficial.

Article 1. Each body ſhall ſend one or two delegates or commiſſioners to meet and ſit with the other, at the ſtated ſeſſions of the body.

Article 2. The delegate or delegates from each body, ſeverally, ſhall have the privilege of entering into the diſcuſſions and deliberations of the body, as freely and equally, as their own members.

Article 3. That the union and intercourſe may be full and complete between the ſaid bodies, the commiſſioner or commiſſioners from each, reſpectively, ſhall not only ſit and deliberate, but alſo act and vote:—Which articles are the great principles of the union between the General Aſſembly of the Preſbyterian Church in America, and the General Aſſociation of the miniſters of Chriſt, in the ſtate of Connecticut.

The above articles were approved and accepted by this Aſſociation. Whereupon the Rev. Martin Tullar, preſented his certificate as a delegate from the convention, in Vermont, and took his ſeat accordingly.

After attending to ſundry other matters, the Aſſociation, in compliance with a ſtanding rule, proceeded to make the uſual enquiries concerning the ſtate of religion, in the churches, under the following heads, 1. Is there any ſpecial attention to or revival of religion in your diſtrict? 2. Is there general union and harmony in the churches? 3. What number of vacancies in each diſtrict, and in what ſtate with reſpect to union? 4. What inſtances of removal by death or otherwiſe—or ſettlement of miniſters, or new churches formed, ſince the laſt ſeſſion of the General Aſſociation. As the reſult of the enquires, the Aſſociation remark with pleaſure that, in thoſe churches and congregations, where there have been recent revivals of religion, the fruits are ſuch as confirm the hopes and joys of the people of God. It alſo appears that harmony and peace generally prevail in the churches; and that there is, in ſeveral congregations, in this ſtate, an increaſing diſpoſition to attend the public worſhip and inſtruction of the Lord's day. We are alſo peculiarly happy in obſerving that there appears in Yale-College, a very general and ſerious attention to religion, which affords a very pleaſing proſpect to

the friends of Chriſtianity and of the proſperity of the churches. It alſo appears that there is a revival of religion, very extenſively, within the limits of the General Aſſembly of the Preſbyterian Church.

The following miniſters were appointed to certify the good ſtanding and character of preachers of the goſpel, travelling from this ſtate into other ſtates—The Rev. Dr. Nathan Perkins, Hartford N. Rev. William Robinſon, Hartford S. Rev. Dr. Benjamin Trumbull, New-Haven W. Rev. Thomas W. Bray, New-Haven E. Rev. Joſeph Strong, New-London, Rev. Dr. Iſaac Lewis, Fairfield W. Rev. David Ely, Fairfield E. Rev. Moſes C. Welch, Windham original Aſſociation, Rev. Andrew Lee, Windham E. Rev. Samuel J. Mills, Litchfield N. Rev. Dan Huntington, Litchfield S. Rev. Dr. Nathan Williams, Tolland, Rev. John Devotion, Middleſex.

The Aſſociation proceeded to chuſe delegates to the General Aſſembly of the Preſbyterian Church to meet, in the city of Philadelphia, on the third Thurſday in May next, and the Rev. Dr. Timothy Dwight, Aſahel Hooker, and David Ely were choſen.

The Rev. William Lockwood, Dan Huntington and Matthias Burnet were choſen ſubſtitutes; either of whom to ſupply the place of ſaid delegates now choſen, who may not be able to attend.

The Rev. David Tullar and Joſeph Waſhburn were appointed delegates to the convention of Vermont, which meets on the evening of the firſt Tueſday of September next at Granville.

The Rev. Amzi Lewis was appointed to preach the Concio ad Clerum on the evening after the next commencement at Yale-College.

The following perſons were elected RECEIVERS, in their reſpective diſtricts, to receive ſuch ſums of money as the miniſters and others may be willing to contribute for the purpoſe of defraying the expenſes of the delegation of this Aſſociation to the General Aſſembly of the Preſbyterian Church and the General Convention of the clergy of Vermont, (viz.) The Rev. Henry A. Rowland, Hartford North, William Robinſon, Hartford S. Matthew Noyes, N. Haven E. Bezaleel Pinio, New-Haven W. Samuel Nott, New-London, Hezekiah Ripley, Fairfield W. Samuel Blatchford, Fairfield E. Zebulon Ely, Windham, Andrew Lee, Windham E. Samuel J. Mills, Litchfield N. Azel Backus Litchfield S. Dr. Nathan Williams, Tolland, Elijah Parſons, Middleſex. The Rez. Abel Flint, was appointed Treaſurer of the Aſſociation and Joſeph Waſhburn Auditor of the accounts of the ſame.

Returns were made according to vote, of unſettled miniſters and candidates continuing to preach under the licences of the diſtrict Aſſociations of Connecticut, viz.

Of unſettled Miniſters.

Rev. Simon Backus, Guilford, Rev. Aaron Kinne, Winchester, Rev. David Huntington, Middletown, Rev. Samuel Sturges, Greenwich, Rev. John Willard, Kenſington, Rev. Aaron Woodward, North-Haven, Rev. Abraham Fowler, Derby, Rev. Eraſtus Ripley, New-Haven, Rev. Ezekiel J. Chapman, Saybrook, Rev. Jedidiah Buſhnell, Saybrook.

Licenſed Preachers.

Jeremiah Day, Yale-College, Ebenezer G. Marſh, Yale-Col-

lege, Bancraft Fowler, Yale-College, Jonathan Bird, Berlin, Robert Porter, Farmington, Gurdon Johnſon, Granby, Nathaniel Dwight, Wethersfield, James W. Woodward, Hanover, N. H. Timothy Williams, Woodſtock, Aaron Hovey, jun. Mansfield, —— Loomis, Colcheſter, William Hart, Berlin, William Riels, Milford, Pitkin Cowles, Southington, Abijah Carrington, Milford, Timothy Stone, Milford, John Niles, Killingworth, Thomas Robbins, Norfolk, Humphry Moore, Pincetown, Maſs. Gideon Burt, jun. Long-Meadow, David Ripley, Abington, Jabez Munſel, Franklin, John Lord, Waterford, Iſaac Knap, Norfolk, James Eells, Glaſtenbury, Elihu Smith, Granby, Maſs.

Voted, that the next meeting of the General Aſſociation be holden at the houſe of the Rev. Stephen W. Stebbins in Stratford, on the third Tueſday of June next.

Extract of a letter from Rev. James Welſh, of Lexington, Kentucky, dated July 15, 1802, to one of the Editors, containing ſome further account of the late revival of religion in that country.

"THE work began in the ſouthern part of this ſtate, in the country called *Green river*. The people of God became deeply ſenſible of the ſtate of the church in this country, which, at that time, was indeed in a very declined ſituation. All the laws were made void in the moſt wanton manner, and little more than the form and ſome outward appearance of religion among us. Under this view of things, numbers of Chriſtians became much concerned that God would change our mournful ſtate, and revive his cauſe among us.

Many earneſt prayers I believe aſcended to a throne of grace, for a conſiderable time previous to the commencement of the work amidſt many and various diſcouragements. It was to be obſerved however, that much greater numbers attended the miniſtration of the word for ſome time before the work began.—But except this, nothing elſe could be ſeen, unleſs it might be a ſtrengthened determination among a number of God's people to continue in waiting on him for a day of his power; and ſome increaſe of hope that eventually they ſhould not be diſappointed in their expectations.

So far as I have been informed the work began on *Green river*, from the exerciſes of a very pious woman as I have ſtated above.

It appeared that God made uſe of the compaſſionate burſts of ſorrow which broke from her heart, for the multitudes around her, in the way to ruin, to awaken reflection in many of them who had always lived in total careleſſneſs before. Many from that time began to hear the call of the *Lord of Hoſts* and conſider their ways; conſequently to ſee their undone ſtate by nature and enquire what they ſhould do to be ſaved.

There the work began and thence it ſpread. You have inquired, ſir, as to the views of theſe under convictions? They appear, ſo far as I can judge of them, generally to have very awful apprehenſions of their ſtate as ſinners, of the holineſs, juſtice and majeſty of God. Their views of the demerit of ſin, and their utter inability to eſcape from the wrath, with which they then believed it threatened, have brought many of them apparently to the brink of *deſpair*, and filled them with ſuch

dire forebodings of the dreadful doom they then believed awaiting them, as to overcome nature, caſt them down to the ground; and from every thing that can be ſeen, nearly to arreſt and ſtop the functions of life. In many, however, who can neither ſpeak nor act, the *arterial* power does not ſeem to be much altered; tho in others, I have obſerved an intermiſſion of *pulſe* for a conſiderable time.

The length of time, as well as degree of agitation has been different in different perſons, under this exerciſe. The continuance of mental darkneſs alſo has been ſo. Some who have been very remarkably awakened have hopefully ariſen from that doleful ſtate, have been hopefully taken from nature's horrible pit and miry clay, their feet ſet upon the rock of ages, and a new ſong put into their mouths, even high praiſes to Chriſt, their deliverer. Others have continued for days, weeks, and ſome for months, though not under thoſe great horrors, yet without comfort. Others again have been able to ſhake off very conſiderable awakenings, and grow perhaps more hardened than ever; but of this *claſs*, I know but few conſidering the numbers that have been ſubjects of the work. With regard to the joys of theſe ſubjects, they ſeem to bear a proportion to the diſtreſſes they have been in. In ſome theſe joys are ſo great as to overcome them, as their diſtreſſes previouſly had done; tho with this difference, that the features of *deſpair* and *horror* are not to be ſeen as in the other caſe. As to their views of themſelves, they generally cry out aloud againſt the obduracy, wickedneſs and unbelief of their hearts, and appear deeply to mourn that now when they would attempt to do good, evil is ſo abundantly and prevalently preſent. That the law of God is holy, juſt and good, they heartily acknowledge, but how to perform that which is right they find not. The manner in which many of them appear to eſtimate Chriſt and his merits is very lively and affecting, and I think muſt be conſiderably emblematical of the exerciſes of that better world where adoring myriads, with one heart and voice, and every power, cry out, ſaying to the Lamb, "Thou only art worthy," &c. The work ſtill goes on, tho the meetings are not ſo large as at firſt.

You inquire laſtly, what claſſes are taken? All claſſes; the learned and ignorant, and numbers of the moſt violent oppoſers of the different claſſes, and in the very acts of daring hoſtility againſt heaven, and oppoſition to the work. It is no ſmall comfort, ſir, to hear from you that many prayers are daily aſcending among you to the heavens on our behalf. May they enter into the ears of the Lord of *Sabaoth* with acceptance both for you and us!"

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Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] OCTOBER, 1802. [No. 4.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A ſerious addreſs to profeſſing Chriſtians, on the duty and vaſt importance of acting with ſteady and perſevering vigilance, wiſdom and fortitude in the ſpiritual warfare.

In 1. Corinthians xvi. 13. theſe general orders are recorded, viz. "Watch ye, ſtand faſt in the "faith, quit you like men, be "ſtrong."

THESE words of the apoſtle Paul, ſound like the orders of a military officer to the ſoldiers under his command, exhorting and charging them to be continually on their guard—to attend to their duty with care and diligence—to ſtand their ground and maintain their poſt, with undaunted courage, and in every encounter to act the part of men of ſound judgment and unconquerable fortitude: and probably the apoſtle alluded to this. For all profeſſing Chriſtians are viſibly enliſted as ſoldiers under Chriſt, the captain of ſalvation, to fight, under him, againſt the world, the fleſh, and the devil; and to all who go through the warfare ſucceſsfully and come off victorious, a glorious crown is promiſed.—And Paul, as a principal officer under the Chief Captain or General, publiſhed his general orders to the inferior officers and ſoldiery, To watch—to ſtand faſt in the faith—to quit themſelves like men—to be ſtrong.

To watch is to keep awake—to be continually upon our guard—to keep a good look out. An injunction to watch implies, that there are enemies or evils, of which it concerns us to beware, and againſt which we ought to be on our guard; or important duties to be performed, for the proper diſcharge of which, it is neceſſary to be in a wakeful, watchful temper and frame. Of this important duty of watching, ſome illuſtration may be exhibited under the following particulars.

1. As ſoldiers in a garriſon, or in the field, are to watch, in order to diſcover and obſerve the motions and deſigns of the enemy, and to guard againſt being ſurpriſed or any way injured by them; ſo Chriſtians ſhould watch con-

tinually to obſerve and guard againſt their *ſpiritual* enemies—the enemies of their ſouls, and of the cauſe and intereſt in which they are engaged. With unremitting diligence ſhould they obſerve the motions of *ſin*, and watch againſt that ſecret, ſubtil and deadly enemy, and againſt all temptations to it, and carefully guard all the avenues, by which it might gain acceſs, or obtain any advantage over them. "Watch and pray, that ye enter not into temptation."

The wiles and ſubtil devices of that great adverſary the devil, are alſo to be watched and guarded againſt, with the utmoſt vigilance. This is evident from numerous paſſages of ſcripture, and, among others, from Paul's addreſs to the Epheſians in theſe words, "Finally, my brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the *wiles* of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places."

Chriſtians are alſo to watch againſt the deſigns and practices of thoſe among men, who are unfriendly and inimical to Chriſt and his cauſe, in whatever ſhape they appear—whether, of avowed oppoſers, attempting their ſubverſion by holding forth terrors on the one hand, or flattering allurements on the other; or, of friends, ſecretly undermining the truth, and laboring to draw them off from the true to a falſe or perverted goſpel. The open enemies and avowed oppoſers of the goſpel are to be guarded againſt. "Beware of men," ſaid Chriſt to his diſciples; "for they will deliver you up to the councils," &c. Nor is it of leſs importance to watch and guard againſt falſe teachers and ſeducers, and all who, under a ſhow of religion and of a regard to truth, and to our beſt good, attempt to explain away the plain and obvious meaning of ſome of the moſt important declarations of the word of God—to eſtabliſh principles plainly repugnant to them, and to perſuade us to look for ſalvation on principles different from thoſe, on which the ſcriptures teach us to ſeek it, or warrant us to look for it. Chriſt ſaid, "Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves."—"Take heed that no man deceive you: for many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many." Paul informed the Coloſſians, that all the treaſures of wiſdom and knowledge are hid in Chriſt, *leſt any man ſhould beguile them with enticing words;* and ſaid to them, "Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt."—The ſame apoſtle expreſſed his ſurpriſe, that the Galatians were ſo ſoon removed from him that called them into the grace of Chriſt unto another goſpel:—"which," ſaid he, "is not another; but there be ſome that trouble you, and would *pervert* the goſpel of Chriſt." And how ſolemnly did he warn them to guard againſt and reject every falſe or perverted goſpel, in his immediately following words? "But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let

him be accurſed. As we ſaid before, ſo ſay I now again, If any one preach any other goſpel unto you than that ye have received, let him be accurſed."

The apoſtle John likewiſe cautioned and warned his Chriſtian brethren, to watch and guard againſt falſe teachers, and their corrupt doctrines. "Beloved, believe not every ſpirit, but try the ſpirits whether they are of God; becauſe many falſe prophets are gone out into the world." In ſhort, the accounts given us by the inſpired writers of the New Teſtament, of falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt—of miniſters of Satan transformed as the miniſters of righteouſneſs—of unruly and vain talkers and deceivers, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake—of men having a form of godlineſs, but denying the power thereof, who creep into houſes, and lead captive ſilly women, laden with ſins—that ſome ſhould apoſtatize from the faith, giving heed to ſeducing ſpirits, and doctrines of devils, ſpeaking lies in hypocriſy, &c.—that, as there were falſe prophets among the viſible people of God, under the former diſpenſations; ſo there ſhould be falſe teachers among profeſſing Chriſtians, who privily ſhould bring in damnable hereſies, even denying the Lord that bo't them, and that many ſhould follow their pernicious ways, by reaſon of whom the way of truth ſhould be evil ſpoken of; and that through covetouſneſs with feigned words they ſhould make merchandiſe of their hearers—that the time ſhould come, when they would not endure ſound doctrine, but after their own luſts, ſhould heap to themſelves teachers, having itching ears, and ſhould turn away their ears from the truth, and be turned unto fables—and that evil men and ſeducers ſhould wax worſe and worſe, deceiving and being deceived—*theſe* and ſuch-like accounts and predictions, together with the rules and directions given, to aſſiſt us in diſtinguiſhing the true from the falſe, and the exhortations to ſtand faſt in the faith, and to contend earneſtly for the faith once delivered to the ſaints, *clearly ſhow* that falſe teachers and ſeducers, with their corrupt doctrines and pernicious ways, conſtitute a formidable corps among the enemies of our ſouls, and of the cauſe of Chriſt, and loudly admoniſh us to watch their motions and deſigns, and guard againſt them with the utmoſt care and attention.

2. Chriſtians, like ſoldiers, are to watch, in order to diſcover and improve every opportunity for annoying their enemies, attacking them ſucceſsfully, and obtaining advantages over them. Though one object of their vigilance is to guard againſt being ſurpriſed or any way injured by their enemies; yet they are not to conduct like ſoldiers, who act *merely* on the defenſive; but like thoſe, who readily diſcover and improve all opportunities to advance upon, attack and ſubdue them. They are to mortify the deeds of the body through the ſpirit—to mortify their members which are upon earth, all the members of the body of ſin—yea, to crucify the fleſh with the affections and luſts.

3. As ſoldiers are to watch, to keep their own men orderly and within the limits preſcribed them, and to guard againſt any miſchief which might ariſe from the timi-

dity, negligence, miſconduct, or treachery of any among themſelves: ſo Chriſtians ſhould watch over one another for ſimilar purpoſes.

This is evident from the general rule to direct their proceedings towards an offending brother, recorded in the 18th of Matthew. The ſame is evident from numerous exhortations and directions addreſſed by the apoſtles to their fellow Chriſtians, and theſe in particular, viz. "Brethren, if a man be overtaken in a fault, ye who are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs."—"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak."—"Exhort one another daily, whilſt it is called to-day; leſt any of you be hardened through the deceitfulneſs of ſin." "Let us conſider one another to provoke unto love and to good works."—"Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled; leſt there be any fornicator, or profane perſon, as Eſau."—"Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins."

Let it be added, as a matter of peculiar importance,

4. We ſhould watch our own hearts and ways, to guard againſt and avoid the *neglects* of duty, and the falſe ſteps, to which we are all liable, and to be at all times in the diligent and faithful practice of all preſent duty; and ſo, continually prepared and ready for the coming of our Lord.

The next injunction is, "ſtand faſt in the faith." Standing faſt in the faith implies a perſevering, ſtedfaſt or firm belief of the great doctrines of the goſpel, taught by Chriſt and his inſpired apoſtles, in oppoſition to wavering in our minds about them, or being unſteady and uneſtabliſhed in the belief of them. It implies receiving, retaining and holding them in their original genuine meaning, in oppoſition to falſe conſtructions, perverſions, or corruptions of the goſpel or word of God.

Men may be tenacious of the ſcriptures, and place great confidence in them *as they underſtand them*, and yet diſbelieve and reject the truth which they contain. This was the caſe with the Jews, when Chriſt was on earth. For he ſaid to them, "There is one that accuſeth you, even Moſes, in whom ye truſt. For had ye believed Moſes, ye would have believed me: for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?" So likewiſe, many profeſſed believers and preachers of the goſpel may underſtand and explain it, ſo differently from and ſo contrary to its true import, as to ſet aſide the real truth, and ſubſtitute error and falſhood in its ſtead. This was the caſe with thoſe falſe teachers among the Galatians, who would *pervert* the goſpel of Chriſt. This alſo may have been, and doubtleſs hath been, the caſe with numerous other claſſes of profeſſed believers and preachers of the goſpel. Such, however ſtedfaſt and perſevering they are in the belief of what *they call* the goſpel, do not ſtand faſt in the faith, but depart from it.

Standing faſt in the faith implies, not only a ſtedfaſt perſeve-

ing belief of the great truths of the goſpel; but alſo, an unſhaken perſevering *profeſſion* of them, even though it ſhould be attended with reproaches, perſecutions and ſufferings.

Chriſt, having forewarned his diſciples, that they would be purſued with hatred and ſufferings for his ſake, and ſuggeſted proper motives to conſtancy and faithfulneſs, added, "*Whoſoever*, therefore, ſhall *confeſs* me before men, him will I confeſs alſo before my Father which is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven." At another time he ſaid, "Whoſoever, therefore, ſhall be *aſhamed* of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the ſon of man be *aſhamed*, when he cometh in the glory of his Father, with the holy angels."

Standing faſt in the faith alſo includes living and ſteadily acting under the influence of the great truths of the goſpel, and conformably to their import—maintaining and ſtanding firm in the obedience of faith, in a practice correſponding to the doctrines and conformable to the precepts and inſtitutions of Chriſt.

In the general orders now under conſideration it is added, "Quit you like men, be ſtrong," as if it had been ſaid, in your ſpiritual courſe and conflicts, do not act like unſteady, weak and cowardly children; but act the part of men, grown to full ſtrength and maturity, of ſound mind and unſhaken fortitude.—Or, by theſe words, the apoſtle cautioned his fellow Chriſtians againſt imitating thoſe irreſolute, cowardly, or unfaithful ſoldiers, who, upon the firſt appearance of the enemy, quit their poſts and betake themſelves to ignominious flight; or who, after they have made ſome reſiſtance, finding the conflict more ſharp and obſtinate, of longer continuance and greater difficulty and hazard, than they expected, at length give way or yield, and ſuffer the enemy to obtain their end; and charged them to act like brave and faithful ſoldiers, who are careful to be in readineſs, and, upon the approach of the enemy, ſtand their ground, fight them manfully, and perſevere in the conflict, though it be long, obſtinate and bloody, and never give over till they have obtained their end.

Thus ſhould every ſoldier of Chriſt quit himſelf in the Chriſtian courſe and ſpiritual warfare. He ſhould be always upon his watch, and always in readineſs for every duty and every encounter with his ſpiritual enemies, to which he may be called. In reſiſting the devil, he ſhould reſiſt him ſtedfaſt in the faith, with which, as with a ſhield, he may quench his fiery darts. And in ſtriving againſt ſin and temptations to it, and mortifying his own luſts and ſinful inclinations, he ſhould be firm, determined and perſevering, and never yield or give way in the leaſt, nor allow theſe enemies time to gain ſtrength, or to obtain any advantage.

When the faith, in which he is to ſtand faſt, is attacked, either more directly and openly, or obliquely and ſecretly under a plauſible ſhow of friendſhip, he ſhould be careful not to give it up in any ſhape or degree, out of complaiſance to thoſe whoſe eſteem he would wiſh to enjoy. If he is tempted to diſſemble or renounce the faith, to deny or give up the truth, with the promiſe of great favors on the one hand, or the

threatnings of terrible ſufferings on the other, he ſhould not ſuffer theſe things to have the leaſt effect towards inducing him to yield, but with manly fortitude, in a dependence on the infinite power and all-ſufficient grace of the Captain of ſalvation, reject the bribes and face the dangers preſented before him. And if the enemy proceed to execute their threatenings, and he begins to feel the ſmart of cruel inſtruments of torture, he muſt ſtill ſtand faſt in the faith, and perſevere to the laſt, like the ſoldier determined to conquer and obtain the end for which he engaged in the war, although it coſts him his life.

Thus did the apoſtles and many primitive Chriſtians, who, having endured to the end, ſealed their teſtimony to the truth with their blood, and were more than conquerors through him that loved them.

(To be continued.)

Supreme love to God the firſt and higheſt duty.

MANY in the Chriſtian world ſuppoſe, that religion conſiſts chiefly in the practice of thoſe duties, which we owe our fellow-creatures, and that juſtice, honeſty, faithfulneſs, truth and kindneſs, in our intercourſe with mankind, include the whole of chriſtianity, which is of any great importance. They therefore conclude, that it is of little conſequence, whether perſons believe and reverence the doctrines of ſcripture, worſhip God in public, in the family and cloſet, ſeriouſly obſerve the ſabbath, or the other duties, which more immediately reſpect God and divine things. Theſe duties, they conſider, if not as needleſs ſuperſtition, yet, at beſt, as of little moment in compariſon with thoſe which we owe mankind. If they are but externally moral, honeſt, and kind to their fellow-creatures, they imagine, that they have all, which is eſſential in religion, and neceſſary to ſecure heaven, however they may diſbelieve and oppoſe doctrines of the goſpel, or neglect divine worſhip and thoſe duties, which they owe more immediately to God, their Creator and conſtant benefactor. Thus they ſet up their duty and obligations to men, above their duty and obligations to their Maker. But is this agreeable, either to ſcripture or reaſon? The Lord Jeſus certainly taught a different ſentiment in his anſwer to the queſtion, "Which is the great commandment in the law? Thou ſhalt," ſaid he, "love the Lord thy God with all thy heart, ſoul, and mind. This is the firſt and great commandment."

That ſupreme love to God is our firſt and higheſt duty, is evident from various conſiderations.

1ſt. We ought to exerciſe a benevolent love or regard for the exiſtence and happineſs of every being, in proportion to his greatneſs and importance in the ſcale of exiſtence, other things being equal. Thus the life and happineſs of a man ought to be more regarded than thoſe of a fly, becauſe they are more important; as the man is capable of much more uſefulneſs and enjoyment than the fly. Or if, of two perſons of the ſame moral character, one is capable of doing and enjoying twice the good, as the other; in this caſe, the life and happineſs of the one are of twice the worth and importance of the other, and therefore deſerving of a proportionably greater

regard. It is then a dictate of reaſon and benevolence, that we ſhould regard beings, other things being equal, according to their greatneſs and importance. The more important they are, or the greater their capacity to do and enjoy good; the greater ought to be our benevolent regard for them, and the more ought we to value their exiſtence and happineſs. But God is infinitely greater and more important than all other beings; as he is capacitated to communicate and to enjoy infinitely more happineſs than all creatures; yea, they are as nothing, or as the light duſt of the balance in compariſon with him; and all the happineſs in the univerſe depends upon him. As therefore God is infinitely greater and more important than all other beings, ſo he deſerves our higheſt love or benevolent regard. This love to him is our firſt and higheſt duty. And if we poſſeſs a ſpark of true benevolence, it will regard the infinite Jehovah as its firſt object.

2d. We ought to love all beings, not only with the love of benevolence in proportion to their greatneſs and capacity for happineſs, but alſo with the love of complacency, as far as their moral characters are holy and excellent. The more holy and lovely any being is; the more we ought to eſteem and delight in him with the love of complacency. But God is the great inexhauſtible ſource of holineſs and moral excellence,—is infinitely the moſt glorious, worthy and amiable of all beings.—We ought therefore to love him ſupremely with this love of eſteem and complacency. It ought to flow forth towards God, the infinite ſource of all moral excellence, as its firſt object. And this will be the certain effect, if we poſſeſs any degree of true holineſs or benevolence.

3d. God is not only the greateſt and beſt of all beings, but we are under infinitely greater obligations of gratitude to him, than to all others. To him we are indebted for life, every favor and comfort. He hath created us, continually preſerves us, and gives us every good we enjoy. He hath alſo made proviſion for our eternal felicity by giving his Son to die for ſuch ſinful rebels, that whoſoever believeth on him might not periſh, but have everlaſting life. On theſe accounts we are under the higheſt obligations of gratitude and love to our Almighty benefactor, and if we poſſeſs any true gratitude, it will flow out in the higheſt degree towards him, to whom we are under unſpeakably greater obligations, than to all other beings.

Theſe ſeveral conſiderations clearly manifeſt, that it is our firſt duty to love God ſupremely with the love of benevolence, complacency, and gratitude. Therefore the firſt of the ten commands of the moral law is, "Thou ſhalt have no other God before me," which is the ſame, as that we ſhall love him more than any other object. As this is the firſt command in the decalogue, it naturally teaches, that it is the firſt and moſt important duty. It may alſo be obſerved, that four of the ten commands reſpect our duty towards God, and the other ſix our duty towards mankind. But the four that reſpect our duty to God, are placed firſt in order, which ſeems plainly to ſhew, that the duties we owe to God are of ſuperior obligation to our duty towards our fellow creatures, and claim our firſt and higheſt regard. The Lord Jeſus therefore declar-

ed, that to love God with all the heart, is the firſt and great command. And this truth he exemplified in his conduct while on earth. For his chief object, as he declared, was to glorify his heavenly Father, and do his will.

The feelings alſo of the people of God, as expreſſed in the ſacred ſcriptures, are, "Whom have I in heaven but thee? and there is none on earth that I deſire beſides thee. As the hart panteth after the water brook, ſo panteth my ſoul after thee O God." Such paſſages ſhew, that they regarded the infinitely great and glorious Jehovah above all other objects, and that they felt this to be their higheſt duty.

Having thus ſhewn, from theſe various conſiderations, that ſupreme love to God is our firſt or higheſt duty, it is propoſed

II. To ſhew what influence this love will have upon thoſe who poſſeſs it.

If we really love God, we ſhall certainly love and reverence his word, in which his character and will are moſt clearly revealed—ſhall be pleaſed with its truths, and take ſatisfaction in reading and meditating upon it. Our feelings will, in ſome degree, correſpond with thoſe of the Pſalmiſt; "O how love I thy law! it is my meditation all the day. How ſweet are thy words unto my taſte! I rejoice at thy word, as one that findeth great ſpoil."

Supreme love to God will alſo certainly influence us to take pleaſure in his worſhip and ſervice,—in public and ſecret prayer, in religious reading, converſation and meditation, in ſerious obſervance of the ſabbath, and other duties of religion. If we love God, we ſhall take delight in holding communion with him in ſuch duties; juſt as we take pleaſure in the company and intercourſe of thoſe, whom we love and eſteem. Our deſires will be after God, and our thoughts and affections will be upon him and divine things. Thus our fellowſhip, "will be with the Father, and with his Son Jeſus Chriſt."

Thoſe who have a ſupreme regard for Jehovah, will, as the ſcriptures declare, keep his commands. They will not live in the practice of any known ſin, or in the neglect of any known duty. They will therefore remember and keep holy the ſabbath—will not forſake the aſſembling of themſelves together for public worſhip, as the manner of many is—will pray with all prayer and ſupplication—will enter into their cloſets, and pray to their heavenly Father in ſecret, and will live in a careful obſervance of all the duties, which are enjoined upon them, in the ſacred ſcriptures, towards both God and man.

If we truly love the character of Jehovah, we ſhall feel a peculiar regard for his cauſe and honor—ſhall ſeek and rejoice in their promotion—ſhall be pleaſed with thoſe, who appear to be friends to God and religion; ſhall diſapprove of the profane, wicked, and irreligious, and be diſpleaſed with every thing, which tends to diſhonor and injure the cauſe of Chriſt. This will be the certain effect of divine love in the hearts of all who poſſeſs it.

It will alſo diſpoſe them to rejoice, that the moſt High is at the head of the univerſe, and will direct all events, as he in infinite wiſdom ſees beſt. This muſt afford great joy and conſolation to all, who are friendly to his character, and they will make him their hope and truſt.

We ſhall, if under the influence of ſupreme love to God, treat his name and attributes with reverence—ſhall carefully avoid profaneneſs, ridiculing or making light of divine things, and ſhall repent of and forſake all ſinful practices. And it will be painful and diſagreeable to us to ſee others, by ſuch things, diſhonoring and injuring religion.

This love to God will likewiſe render us honeſt, faithful and benevolent in our dealings with mankind; and will diſpoſe us to ſeek their peace and happineſs, and eſpecially their eternal happineſs. We ſhall therefore ſeek and pray for the ſpread and promotion of religion, which will conduce both to the honor and glory of God, and to the ſalvation of immortal ſouls.

Theſe are ſome of the effects, which ſupreme love to God will certainly produce in the feelings and conduct of all, who poſſeſs it.

The ſubject naturally ſuggeſts ſome important reflections.

1ſt. It teaches the great error of thoſe, who make religion to conſiſt chiefly in being honeſt, juſt, kind, and faithful in our dealings with our fellow-creatures, and ſuppoſe, that it is of little importance, whether we believe the ſcriptures and doctrines of the goſpel, worſhip God in public, family and ſecret, ſeriouſly obſerve the ſabbath, and other ſimilar duties, which more immediately reſpect God and divine things; provided we are but moral in our conduct towards mankind. It has been ſhewn, that love to God is, in every point of view, the firſt and higheſt duty—that if we poſſeſs any holineſs or true benevolence, it will flow out towards him ſupremely, in the love of benevolence, complacency and gratitude, and that this love will expreſs itſelf in a careful obſervance of thoſe duties which we owe more immediately to our Creator and Saviour. Theſe duties are certainly as binding, as thoſe we owe our fellow-creatures—yea, more ſo, as we are under greater obligation to him, than to them. How unreaſonable and unſcriptural then the ſentiment, that religion conſiſts chiefly in the moral duties we owe mankind; and that a careful obſervance of thoſe duties, which more immediately reſpect God, or that loving and worſhipping him, are not eſſential to true religion and ſalvation? Thoſe, who adopt ſuch ſentiments, manifeſt, that they pay little regard to the word of God—are ignorant of the firſt duties and principles of the goſpel religion, and are yet in the gall of bitterneſs.

2d. The ſubject teaches, that thoſe, who are negligent of the duties, which reſpect God and divine things, are deſtitute of all true benevolence or religion. Had they any real benevolence, it would neceſſarily expreſs itſelf in love to God and divine things—in cordial obedience to his commands, and in a careful obſervance of the duties and inſtitutions of religion. What a deluſion then for perſons, who live in the neglect of prayer, public worſhip, ſabbath, reading the ſcriptures, and other religious duties, to flatter themſelves, that they have any true benevolence, and ſhall obtain heaven; becauſe they are moral, honeſt and kind towards mankind? Such are as great hypocrites and ſelf-deceivers, and give as much evidence, that they are deſtitute of all real holineſs and benevolence, as do thoſe, who neglect the duties they owe their fellow-creatures by living in diſhoneſty, falſe-

hood, injuſtice and theft. For the duties, which we owe immediately to God, are certainly as binding, as thoſe we owe to mankind, and true benevolence, or religion, will regard the moſt High as its firſt object. Did we ſee perſons indulging in knavery, falſehood, injuſtice, and other ſimilar vices, and yet flattering themſelves, that they were truly pious and benevolent, and in the way to heaven, becauſe they punctually obſerved the external forms and duties of religion towards God, ſhould we not conſider them as very unreaſonable and hypocritical? But are *they* not quite as unreaſonable and hypocritical, who live in neglect of daily prayer, public worſhip, ſerious obſervance of the ſabbath and other ſimilar duties, and perhaps even make light of divine things, and yet pretend to real religion and benevolence; becauſe they are moral and honeſt in their dealings with mankind? The religion, which thus leads perſons to diſregard God and the duties we owe him, and affects to regard our fellow creatures above our Creator, we may know, is not the religion of the Lord Jeſus, who taught, that the firſt and great command, is to love God with all the heart, and that except we love him above father, mother, wife, or children, we cannot be his diſciples. And thoſe, who embrace ſuch a religion, cannot be far from total infidelity.

3d. It may be obſerved, that although true piety or benevolence will neceſſarily flow out in ſupreme love to God as its firſt object; yet it will always be accompanied with a benevolent regard to mankind. Thoſe, who love Jehovah, will alſo love all mankind with the love of benevolence—will wiſh them well, and ſeek their preſent and future good. They will carefully avoid wronging and injuring others, and faithfully perform the various duties they owe their fellow-creatures. For thoſe that love God, will keep his commands, and theſe enjoin their duty toward man, as well as toward God. If any therefore are knaviſh, unjuſt, oppreſſive, revengeful, contentious or neglectful of the duties which reſpect mankind; it is manifeſt, that they have no true piety or love to God, whatever may be their profeſſion or ſhew of religion.

Finally, let us all be excited to the exerciſe of ſupreme love to Jehovah. It is the firſt and higheſt duty of each one of us. We are urged to it by the moſt weighty motives and obligations. God is infinitely glorious and lovely, and therefore deſerving of our higheſt affection and regard. We are alſo under the higheſt obligations of gratitude to him for his innumerable favors, and eſpecially for his unſpeakable gift of the Saviour. We live every moment upon his goodneſs, and it is of his mere mercy, that we are out of hell. How vile then our ingratitude and wickedneſs, if we have no love for our Almighty Benefactor, and live in diſobedience to his righteous commands? We ſhall juſtly deſerve to be frowned from his glorious preſence into outer darkneſs, where there will be weeping and gnaſhing of teeth. Yea, this cordial affection and reconciliation to the divine character are abſolutely neceſſary to our peace and happineſs in the preſent and future world. For God is the only ſource of real good. His preſence and ſmiles conſtitute the felicity of heaven. Unleſs therefore we are cordially

reconciled to him, and diſpoſed to rejoice in him as our portion, we can never be happy. For "there is no peace, ſaith the Lord, unto the wicked." If we continue impenitent and unreconciled to his holy character, we muſt be forever excluded from his bliſsful preſence, and have our portion with hypocrites and unbelievers in the regions of woe and deſpair. As therefore we regard our preſent or future good, let us chooſe God as our portion—acquaint ourſelves with him, and be at peace with him, and thereby good, eternal good, will come unto us.

H. E.

On the imprecations of David, and other Saints, recorded in the ſcriptures, againſt the enemies of the church.

IMPRECATIONS are prayers for evils to be inflicted upon thoſe againſt whom they are made. There are many ſuch prayers recorded in the holy ſcriptures. David, the man after God's own heart, uſed them freely, on all occaſions, when the ſituation of the church, reſpecting its enemies, led him to apply unto God in its behalf. The fervency, importunity and perſeverance with which theſe imprecations are made, and the ſtrong and unreſerved language in which they are expreſſed, renders it evident, that he was ſincere in them, and earneſt that they ſhould be accompliſhed. "Let death ſeize upon them, and let them go down quick into hell; for wickedneſs is in their dwellings." And again, "Add iniquity to their iniquity; let them not come into thy righteouſneſs; let them be blotted out of the book of the living, and not be written with the righteous." Jeremiah made the ſame interceſſions againſt the wicked. "Pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter." Paul uſed the ſame prayers or imprecations againſt Alexander the copperſmith, ſaying, "Alexander the copperſmith did me much evil: the Lord reward him according to his works." The ſcriptures abound with ſuch imprecations. We find them in the old teſtament and the new, and particularly in the Pſalms. As an example of the whole, the reader is requeſted to ſtop here, and carefully read the whole of the 35th Pſalm. * * * * * * * * * * * * * * *

Many have been greatly embarraſſed in reading theſe paſſages of the ſcriptures, and could not ſo underſtand them, as to reconcile them with Chriſtian benevolence, and cordially adopt the ſentiments expreſſed, and enter into them, as they do into the other prayers, which they find in the holy ſcriptures. An attempt will now be made to remove theſe difficulties from the minds of ſerious Chriſtians. Should the writer ſucceed, his ſucceſs will be conſidered as an abundant recompenſe. Two unſatisfactory methods to relieve theſe difficulties will firſt be mentioned.—Some of the learned tell us that the original language would have admitted that theſe imprecations ſhould have been tranſlated as prophecies, and inſtead of the expreſſion, "Let deſtruction come upon him at unawares, and let his net that he hath hid catch himſelf, into that very deſtruction let him fall," as it is in the 8th verſe of the Pſalm noticed, it might have been rendered, 'Deſtruction ſhall come upon him at unawares, his net that he hath hid ſhall catch him-

ſelf, into that very deſtruction he ſhall fall.' It is ſaid, that mere prophecies are, in the Hebrew original, often expreſſed in the form of prayers, and that, if this had been ſo tranſlated, it would have removed every difficulty.—But it is conceived, that the men whom God in his providence has employed to tranſlate the Bible, for the uſe of his church, have been ſo far under the guidance of his ſpirit, as to make no eſſential errors. If the tranſlation may not be depended on as having been made under a ſpecial divine ſuperintendence, ſo that no eſſential miſtakes have been committed, how has God provided for his church? None but the learned, who can read the bible in the original languages, can have any rule for faith or practice. But the learned well know that our tranſlation has no ſuch errors, and that theſe imprecations are rendered conſiſtent with the original. It is then very wrong to inſinuate, that the difficulty cannot be removed but by a tranſlation, which the Hebrew may indeed bear, but which is ſo eſſentially different from ours, as to contain very oppoſite ſentiments. It tends to ſhake the confidence of the unlearned in the only rule of direction which God has given them. But allowing that theſe paſſages are only prophecies of evils which are coming on the wicked, it relieves us of no difficulty, for the Pſalmiſt evidently ſpoke of them with approbation and pleaſure, as the means of deliverance and bleſſing to the church. This appears by the next words after the imprecation already quoted, "And my ſoul ſhall be joyful in the Lord; it ſhall rejoice in his ſalvation." That is, in the ſalvation effected by the deſtruction which ſhould come upon the wicked at unawares. And if we adopt the ſame ſpirit in reading, as he did in writing it, we alſo ſhall for the ſame reaſons rejoice in the deſtruction which is coming on the wicked. This amounts to the ſame thing, and is no leſs difficult, than to unite with the Pſalmiſt in praying againſt the wicked. It removes no embarraſſment.—Beſides, David uſes the ſame form of ſpeech when praying againſt his enemies, as he does when praying for himſelf, and for thoſe bleſſings, for which he promiſes to give thanks. It therefore appears evident that theſe paſſages are direct imprecations on the wicked, and that any other conſtruction is unnatural and ſtrained, and inconſiſtent with the ſimplicity of the ſcriptures, and if admitted, would relieve us of no difficulty.

Others, ſenſible that theſe are imprecations, and unwilling to ſuppoſe that they can be conſiſtently adopted by Chriſtians, have inattentively conceived, that things of this nature were lawful under that diſpenſation, which are contrary to the preſent. They may ſuppoſe that our Saviour had reference to this, when he ſaid, "Ye have heard that it hath been ſaid, thou ſhalt love thy neighbour, and hate thine enemy; but I ſay, unto you, love your enemies." But the direction, 'hate thine enemy,' is not in the law. It was a perverſe tradition or conſtruction of the Phariſees. The old teſtament, as well as the new, directs, "If thine enemy be hungry, give him bread to eat, and if he be thirſty, give him water to drink."§ The religon of both diſpenſations is eſſentially the the ſame, they are by no means

§ Prov. xxv. 21.

oppoſite to each other. The ſame ſpirit is required towards both friends and enemies, and the paſſages in queſtion may be adopted by the ſaints now, with the ſame propriety as in ancient times. Therefore this expedient fails, and affords no relief.

That all difficulties may be removed, it ſhould be remarked, that theſe imprecations were not produced by revenge, malice or perſonal reſentment. This appears from the ſtrains of devotion with which they are intermixed, and from the ſpirit which the Pſalmiſt manifeſted in the 13th and 14th verſes. "But as for me, when they were ſick, my clothing was ſackcloth: I humbled my ſoul with faſting, and my prayer returned into my own boſom. I behaved myſelf as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother." His conduct towards Saul might alſo free him from any ſuch imputation. Beſides, ſo good a man as David, could not have gone ſo often, with ſuch ſolemnity, with a revengeful ſpirit, into the preſence of God. Nor would revengeful imprecations have been admitted into a book of hymns and ſpiritual ſongs, which God has given to direct and aſſiſt the devotions of his church, much leſs could any thing ſo contrary to the commands of God, have been dictated by divine inſpiration. Therefore theſe prayers are not the effuſions of malice, but are conſiſtent with benevolence, and are well pleaſing to God, and given for the uſe of the church.

It ſhould alſo be remarked, that God had made David the viſible leader of his church, and the enemies againſt whom he prayed, were his enemies on account of his piety, and becauſe God had thus exalted him to feed his people. Their miſchievous devices were really aimed at the kingdom and glory of God. It was therefore a fervent regard to the kingdom and glory of God, which David expreſſed, and it was his piety and benevolence, which led him to pray that theſe enemies ſhould not ſucceed in their wicked deſigns; and that God ſhould be glorified, and his church proſpered, though it ſhould take place by means of the deſtruction of his enemies. Beſides, it was only on the ſuppoſition that they would continue incorrigible, that he prayed for their deſtruction; for he aſked it only on account of the injury they were doing, and that the cauſe of Zion might not be hurt by them; and before he cloſes the Pſalm, he prays, ſaying, "Let them ſhout for joy and be glad, that favor my righteous cauſe," which all but the incorrigible will do, and ſo become the objects of his interceſſions, inſtead of imprecations.

Further, it ſhould be conſidered that theſe imprecations coincide with the penalties of God's law, and with the predictions of his wrath upon the incorrigible enemies of his church, which he often mentions to his people for their encouragement and comfort, and are conformable to his actual dealings with the finally impenitent. Their deſtruction is neceſſary to the ſupport of law and government, the glory of God, and the ſafety and welfare of his kingdom. The wrath of God againſt the wicked does not proceed from malevolence, but is an expreſſion of love to the univerſe, in the deſtruction of its enemies. The friends of God are called to acquieſce in the juſtice of God, from the ſame benevolence of

heart, and theſe imprecations are but the expreſſions of the ſame ſpirit which God manifeſts in his law and juſtice, and of entire acquieſence in his government. Chriſt himſelf ſays, I pray not for the world, but for them which thou haſt given me. An oppoſite ſpirit, in favor of incorrigible ſinners, which would deſire that they might ſucceed in their miſchief with impunity, would have been oppoſing God. Theſe prayers againſt the wicked, on the ſuppoſition that they were irreclaimable, which David had all reaſon to believe was the caſe, ſhows that he had a ſpirit conformed to God, and felt intereſted in the ſame cauſe.

Beſides, the object which the Pſalmiſt had in view, was the proſperity of the great cauſe, which ſeems to have ſo abſorbed his mind with its magnitude and importance, that it became his ſingle object, and the concerns of individuals did not at all come into view; and he regarded other perſons and things only as they appeared in favor, or oppoſition to this cauſe, and of courſe, moſt heartily prayed for every thing in its favor, and againſt all oppoſition to its proſperity.—It is preſumed, that no one can conſiſtently object againſt ſuch a ſpirit, as tho' it was contrary to the ſpirit of the Chriſtian diſpenſation, and that every Chriſtian will find his heart drawn forth in the ſame deſires, for the proſperity of Zion, which dictated theſe prayers.

Should any one after all, be unable to reconcile theſe imprecations with the directions of Chriſt, "Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you;" it may be remarked, that theſe directions require the ſame ſpirit and conduct as David exerciſed towards Saul. They do not require us to wiſh that the enemies of Chriſt and his people ſhould ſucceed in their attempts to ruin the church, or that we ſhould be enemies to the juſtice of God, and pray that final impenitents might be ſaved. The goſpel condemns them, no leſs than the law: Chriſt himſelf pronounces them accurſed. But the directions of Chriſt forbid all perſonal reſentments, and require our prayers that his enemies may not remain incorrigible; but be converted over to his cauſe. They do not oppoſe the imprecations of David, who himſelf prayed for his enemies, but require us to be benevolent to the enemies of Chriſt and his people, while like David, we pray that God would interpoſe for his own cauſe, as he has told us he will, though it ſhould be neceſſary to do it, by the deſtruction of his enemies.

It is hoped that theſe obſervations will relieve the pious, from any difficulties which they may have had on this ſubject, and enable them to enter moſt cordially into the true ſpirit of thoſe pſalms, and other portions of ſcripture, which God has given to direct and aid their devotions. They will teach us, that neither the benevolence of God, nor of his people, are inconſiſtent with the final deſtruction of his implacable enemies,—that God puniſhes the wicked, and the ſaints rejoice in it, from a ſpirit of real benevolence to the univerſe, which ſhows that juſtice is not malevolence, manifeſts its glory, and extinguiſhes all grounds of hope in the caſe of ſuch as remain in their ſins; and theſe obſervations will ſhow, that

we ought to wiſh and pray that God would reclaim his enemies; but that if they continue his enemies, they may be caſt down from all that authority and influence, which they exert to oppoſe God, and depreſs and overthrow his cauſe and kingdom in the world. How dreadful to oppoſe the kingdom of Chriſt!!!

MIKROS.

The goſpel is preſſed upon us, by the conſiderations of obtaining the bleſſedneſs of heaven, and eſcaping the miſery of hell. Are theſe ſelfiſh motives?

AS heaven and hell are deſcribed in the holy ſcriptures, they are motives which can have no operation upon a ſelfiſh, carnal mind. They can apply only to pure, holy and benevolent beings.

The goſpel is conſtructed upon a benevolent plan, and its motives are ſuch as can have their proper influence only upon minds, which are of a benevolent, virtuous caſt. Its main intention is not to apply to our intereſt, *as our own*, or our private ſelf love. For in this caſe, it need barely to hold forth happineſs and miſery, diſconnected from every thing elſe. And, then, all minds, however ſelfiſh, might be affected with ſuch motives. Still, the goſpel allows us to pay a ſuitable regard to our own intereſts.

It actually holds forth happineſs and miſery of a peculiar nature, and ſo qualified as to have influence only with benevolent minds. The happineſs to which the goſpel would allure us, is that which is connected with holineſs. And the miſery from which it would deter us, is that which is connected with ſin. Happineſs and miſery of this nature are not ſelfiſh motives, do not affect minds which are governed only by intereſt and ſelf love, and are regarded only by the pure and diſintereſted among men.

Moſes, "had reſpect unto the recompenſe of the reward." But was it a ſelfiſh reward? No; a ſelfiſh carnal man could not have been influenced by that reward. What was it? The love of the glory of God, conſtituted this recompenſe. But this is, in its very nature, an enjoyment which does not ſtrike carnal minds, and which is regarded only by ſuch as have their hearts purified from ſelfiſhneſs, and made diſintereſted.

So Chriſt, "for the joy that was ſet before him, endured the croſs." But what joy? The joy which flows from the exerciſe of benevolence. The joy which is the reſult of ſupreme love to God, and regard to his glory, and the general good. Chriſt was not bribed or hired by the joy that was ſet before him. It does not imply that he was of a mercenary ſpirit. Far from that, the joy to which he aſpired was a holy joy, ſuch as is connected with benevolent views and ſervices, and ſuch as is had only in the preſence of God.

Did the goſpel propoſe ſimply, deliverance from miſery, and the enjoyment of happineſs, without deſcribing the nature of that happineſs, ſinners would like it. It would hold forth motives adapted to operate upon ſelfiſh minds. And men of the moſt corrupt views would be led to embrace a goſpel of this nature. All would be glad to be delivered from miſery, and placed in happineſs ſuited to their preſent taſte; and would be moved to embrace any plan, which held forth theſe encoura-

ging motives. Sinners would be glad to eſcape miſery, provided they need not feel their guilt and repent, and they would be glad of heaven, if they might retain their ſins. The ſinner will not acknowledge himſelf to blame. He cannot therefore ſee or feel it to be any evil, merely to be ſecluded from the preſence of God. While he carries a diſaffected ſpirit towards God, inimical and hoſtile to his character and government, he is not ſenſible of that evil which conſiſts in being removed from his preſence. But this is what he chooſes. Hence, then, in this view, he does not wiſh to eſcape from a hell, when it is conſidered as the place which is congenial to his nature, and where he may gratify his malignant temper towards the Supreme Being. But this is the hell which the goſpel ſets forth for our warning.

It is an argument which applies directly to diſintereſted minds; to thoſe who are willing to acknowledge that they are ſinful, ſelfiſh beings, juſtly to blame, for ſetting up themſelves, and loving the creature more than the creator: To thoſe who are ſenſible that they have been led aſtray by ſelf love, that they have been under the ſupreme dominion of intereſted views, and are now brought to ſee their extreme vileneſs, and that they alone have been to blame, and not God. Such feel the evil of being caſt out from God's preſence, and hell is with them a moſt moving conſideration.

Heaven, alſo, is of ſuch a nature as is not adapted to men's intereſted, corrupt paſſions. It is not a motive, or an object with the ſelfiſh. "I am thy ſhield, and thy exceeding great reward." God is the ſupreme good. His glory conſtitutes the happineſs of his children. And it is for this very reaſon that the ſinner has an averſion to the Chriſtian's heaven. He delights in ſinful happineſs, but not in a happineſs conſiſting in the glory of God. His ſelfiſh corrupt feelings, are not captivated and charmed with thoſe joys which are the reſult of pure benevolence. The fault which he finds with heaven, is, that it requires his affections to be removed from himſelf, or the creature, and ſettled ſupremely upon God.—In ſhort, happineſs in connection with holineſs, is not the object of his deſire. A heaven of holy happineſs is no joy to him.—Hence then, it appears that heaven, is an object adapted to ſtrike only benevolent minds. Holy minds feel that motive. They who know what it is to be bro't to love God with all the heart, and to make him and not themſelves their ultimate end, will know how to eſtimate the value of heaven, which conſiſts in the enjoyment of him.

I proceed to add two practical reflections.

1. How does the conſideration of hell operate upon the ſinner while unrenewed? He looks barely at the calamity. He regards the natural, and not the moral evil. He is terrified with the thoughts of eternal damnation. His ſelf-love excites him to dread the pains of hell. The thought of being made to lie down in ſorrow, is a moving conſideration; it appals his heart, and ſtrikes him with terror. This is a law work, and uſually precedes, or is connected with ſaving repentance and converſion. God firſt, ordinarily, puts us under conviction, and a ſpirit of bondage, before he appears for our deliverance.

And for this purpoſe he makes uſe of threatenings. He opens the ſinner's eyes to affecting views of the miſeries of hell. The ſinner's *mind* is yet ſelfiſh and carnal. He is not yet properly affected with the ſcripture views of hell, as a ſtate of oppoſition to God and rejection from his preſence. But God is pleaſed that ſuch convictions, in a greater or leſs degree, ſhould take place, previous to his granting the ſinner evangelical, ſaving repentance.

2. Chriſtians are diſintereſted when they have reſpect unto the recompenſe of the reward.

Having reſpect to this reward, is not at variance with diſintereſtedneſs of character, but implies it. For no man can truly deſire the favor of God as his chief good, without a cordial approbation of his character, and that for its own excellence. And this is diſintereſted affection.

Such as approve of God's character, and make his glory their ultimate end, do manifeſt a regard to the happineſs of being in general.

The conſideration of heaven is a virtuous motive, calculated to work only upon benevolent or holy minds. It is a motive to take hold of thoſe only, who are exalted above private ſelf-love, who ſeek their well-being in a right manner, as being in connection with the general good, who have their ſouls turned upon the glory of God, and the greateſt good of his creatures. Saints fear a miſery which is connected with ſin, and a teſtimony of God's diſpleaſure againſt it. Their hopes are upon a reward capable of being enjoyed only by thoſe who are formed in the image of God. We need not fear being miſled, while we ſeek a holy joy, ſuch as can be experienced only by thoſe who are made in God's likeneſs. And happy are they who are made veſſels of mercy prepared for glory; who are fitted, by a work of grace upon the ſoul, for the enjoyment of God for ever.

Y. Z.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IT is, doubtleſs, of high importance, that every friend of religion and good morals ſtep forth and ſtand firm at his poſt, for the ſupport of that liberty wherewith Chriſt hath made us free. Infidels and men of bad morals are exerting every nerve to prevent the obſervance, and to deſtroy the influence of the holy ſabbath. Should the following thoughts on that ſubject, meet your approbation, you will pleaſe to give them a place in your uſeful Magazine.

FROM the account given by Moſes, it appears, that God devoted ſix days to the work of creation—took a review of the things he had made—pronounced them *very good*, and reſted on the ſeventh day: Therefore, *God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made.* By this inſtitution, God taught our firſt parents, that they might devote ſix days to ſome reaſonable ſecular employment; but, that the ſeventh day ſhould be a reſt from ſervile labor, and devoted to moral duties—a day, to remember their Creator, and to review their works and conduct for the week paſt, whether, like his, they were all *very good.*

This was an eaſy and reaſona-

ble ſervice for a rational creature; and, as ſuch, of moral and unchangeable obligation. Accordingly, when God gave the moral law from Mount Sinai, he inſerted this inſtitution of the ſabbath into that code, Exod. xx. 8—11. He who ſaid *Thou ſhalt not kill*, alſo ſaid, *Thou ſhalt remember the ſabbath day to keep it holy.*—And, it is highly probable, the ſabbath was obſerved from Adam to Moſes, by the ſons of God. The *end of days*, or *proceſs of time*, when Cain and Abel brought their offerings to the Lord—and the day, when the ſons of God met together, mentioned by Job, were, probably, the ſabbath day. And, indeed, veſtiges of a ſeventh day ſabbath have been found, for many ages, among Heathens who hated the Jews, and cannot be ſuppoſed to have derived it from them, or to have obſerved it out of conformity to them: they muſt, therefore, have derived it from their progenitors by oral tradition. But, be this as it may, it is certain, in the affair of gathering the manna, Moſes mentions the ſabbath, as a day, well known and underſtood by the Hebrews, Exod. xvi. 23.—From that time to this, a ſabbath has been obſerved among the ſons of God; and its moral nature muſt, and will enforce obſervance to the end of time.

The change of the ſabbath, from the laſt to the firſt day of the week, can, in no ſenſe, weaken its moral obligation; and is, doubtleſs, of divine authority. Whether the fourth chapter to the Hebrews be in full proof of this point, as many believe, I cannot now conſider. Suffice it to ſay, when God had finiſhed creation, he ſaw all *very good, and reſted.* This reſt was broken by the ſin of our firſt parents; and God could no more ſee all *very good*, but in the Mediator. The work of redemption, or new creation by Chriſt, was actually completed on the firſt day of the week; and God, in him, ſaw all *very good* again, and reſted. *A reſt therefore, remains for the people of God; for he that is entered into his reſt, he alſo hath ceaſed from his own works, as God did from his.*—There is, therefore, a ſimilar reaſon, not only for the continuance, but for the change of the ſabbath, that there was for its inſtitution. And the reaſon is ſtill ſtronger, in proportion as the ſecond creation is greater, and more glorious than the firſt. To which we may add, that Chriſt, as Lord of the ſabbath, had right to change and enforce it; and his reſting from his works, on the firſt day of the week, moſt richly deſerves the memorial.

Agreeably to this idea, the prophet ſpeaks of the eighth day, or day after the Jewiſh ſabbath, as a peculier bleſſing to the goſpel church; Ezek. xliii. 26, 27. *Seven days ſhall they purge the altar and purify it; and they ſhall conſecrate themſelves. And when theſe ſeven days are expired, it ſhall be, that on the eighth day, and ſo forward, the prieſts ſhall make your burnt offerings upon the altar, and your peace offerings: and I will accept you, ſaith the Lord God.*—Theſe words, doubtleſs, have reference to the goſpel day; and to the acceſſion of the Jews to the Chriſtian church, when, according to the language of the ceremonial law, they ſhall purify the altar and conſecrate themſelves ſeven days, including their former ſabbath, as a preparation for a ſabbath on the *eighth day*, or firſt day of the next week, and *ſo for-*

ward, without limitation. Thus, there is a ſimilar reaſon for the change of the ſabbath to the *eighth day*, that there was for its inſtitution on the ſeventh day—and this change was actually foretold, to the Jews, by a prophet of the Lord.

It is further worthy of notice, that our Saviour conſtantly viſited his apoſtles, on the firſt day of the week. And the remarkable outpourings of the Holy Ghoſt, as mentioned in the Acts of the apoſtles, were generally on that day, while the diſciples were met together for divine ſervice. Thus, the Chriſtian ſabbath, was a day peculiarly ſet apart, and bleſſed of the Lord; and as ſuch, was and ſtill is called the Lord's day. The primitive Chriſtians always obſerved it, nor does it appear, that they obſerved any other day, *as a ſabbath*, after the aſcenſion of Chriſt. It is true, indeed, they reſpected the Jewiſh ſabbath, and frequently took occaſion, on that day, to inſtruct the people in the principles of the Chriſtian religion; but conſtantly enjoined on their followers, not to neglect the aſſembling of themſelves together, on the firſt day of the week, as the manner of ſome was.

Theſe obſervations on the inſtitution, perpetuity and change of the ſabbath are ſufficient; and have led me beyond my intended brevity on this part of the ſubject. I will now attend to the uſe and deſign of the ſabbath. *The ſabbath was made for man, and not man for the ſabbath.*

The obſervance of the ſabbath, can add nothing to God's eſſential glory and happineſs; our goodneſs cannot extend to him. The benefit is ours. It is great for time and eternity, and demands our high eſtimation of that day. The beſt judges, not infidels, but thoſe who have conſcientiouſly obſerved the ſabbath, ſpeak highly in commendation of it, and have always manifeſted a ſolicitude to prevent its neglect. And the high titles given to the ſabbath, by the primitive fathers, ſhow their eſtimation of it. They called it, "the Lord's day—the chief of days—the queen of days—a day of gladneſs and delight." Agreeably to which, David expreſſed his love to the ancient ſabbath—*A day in thy courts is better than a thouſand. I had rather be a doorkeeper in the houſe of my God, than to dwell in the tents of wickedneſs.*

But if we conſider the reaſons of its inſtitution, and the duties required on that day, the ſabbath will appear to be a day of high importance and benefit to man. Man, as a reaſonable creature, is capable of receiving and giving a rational manifeſtation of God's glory. It was, therefore, highly fit and reaſonable, that God ſhould require man, as his firſt ſervice and duty, to contemplate his works of creation and providence. This was a glorious employment. God could require no leſs; and man could, in nothing, ſo ennoble and benefit himſelf. And had man continued innocent, the ſabbath would have been always a delight; and we never ſhould have heard of the weariſomeneſs of that holy day.

Doubtleſs, in the inſtitution of the ſabbath, God meant to give man a neceſſary reſt from ſervile labor; and an opportunity to contemplate, admire and adore his divine perfections, and thus, to ſecure to himſelf divine honors and holy reverence, as the creator and governor of the univerſe. What can ſo exalt the divine character, in the human mind,

ſuch a weekly contemplation? What can ſo effectually teach man his total dependence on God, and fill his heart with admiration, love and gratitude for the good he receives, and ſo, in every thing, lead him, by prayer and ſupplication with thankſgiving, to make known his requeſts unto God?

Such a day of reſt is ſecurity for God, that he will always have a tribute of praiſe, as creator and governor of the world; and alſo, gives man a glorious opportunity, for maintaining a regular and friendly intercourſe with heaven. And, indeed, it is reaſonable to believe, that this is the only way, in which, the knowledge of God and creation, could have been preſerved from falling into contempt and oblivion; for, where the ſabbath is neglected, the people ſoon become groſsly ignorant of God and his works, as experience abundantly teaches.

But under the goſpel, we have additional reaſons for keeping the ſabbath: Not only creation, but all the works of redemption call for meditation and praiſe. The Chriſtian ſabbath gives us a peculiar opportunity to ſtudy Chriſt's character as God-man mediator—to enquire into the truths he teaches in the goſpel—to exerciſe the various graces which he enjoins, and ſo, to ſecure the bleſſings which he promiſes to them who love and ſerve him. That day ſhould be devoted to thoſe duties which prepare for eternity. As ſinners, we have much to do, and but little time, in which we can do it. The ſabbath gives every one a proper and convenient opportunity for this work. How ſhould we prize this divine inſtitution! How ſhould we rejoice, in the return of this day of holy reſt!

A review of our lives, at leaſt once in a week, is neceſſary; and if we are well diſpoſed, will be pleaſant. Many uſeful reflections will naturally ariſe in the mind of every one, upon ſuch a review; as, how have I been proſpered—what bleſſings have I received—how many dangers and evils have I eſcaped—what duties have I performed—what ſins have I committed—what are my views in life—what are my proſpects beyond the grave? In ſuch a review, the vaſt realities of eternity will naturally affect our minds, and tend to excite us to know and do the will of God. Thus, the ſabbath, from the reaſons of its inſtitution, and duties enjoined, appears to be of high importance, and great benefit to man.

And it will appear ſtill more evident, that *the ſabbath was made for man*, if we conſider the civil and religious influence, which it has on families in particular, or on ſociety in general.

On the former, Mr. Addiſon, ſomewhere, has obſerved, "That 'if the keeping of one day in 'ſeven, were only an human inſti-'tution, it would be the beſt 'method to poliſh and civilize 'mankind. Tis certain, country 'people eſpecially, would de-'generate into a kind of ſavages, 'were it not for the frequent re-'turn of times, in which, whole 'neighborhoods meet together 'with their beſt faces, and in their 'cleanlieſt habits, to converſe to-'gether—to hear their duty ex-'plained and to join together in 'adoration of the Supreme Being. 'Sunday clears away the ruſt of 'the whole week—not only, as 'it refreſhes in their minds notions 'of religion, but puts them upon 'appearing in the beſt manner, and 'exerting ſuch qualities as renders 'them agreeable to each other."

Theſe obſervations are juſt; and we may add, that the obſervance of the ſabbath will have a tendency to ſuppreſs animoſities; and to form and ſtrengthen friendſhips. However men may have differed and wrangled in the week time, their meeting together, and joining in ſolemn worſhip at the throne of grace, will tend to meliorate their tempers, convince of ſin and to excite forgiveneſs, unleſs they are of their father the devil, in an eminent degree.

But the influence of the ſabbath in a religious view, is ſtill more important to ſociety. By this, above all other means, the knowledge and fear of God are promoted; and a ſenſe of our total dependence on him, for every thing, is conſtantly maintained. The conſcientious obſervance of that holy day, will, unavoidably, convince us of duty, due to God, ourſelves and fellow creatures; and every repeated obſervance will tend to ſtrengthen ſuch conviction, and to ſtir up our endeavors for the right performance of duty.

Many, in the lower claſſes of ſociety, can command little or no time but the ſabbath, to gain religious knowledge and inſtruction; and would, otherwiſe, live in ignorance of God and religion. And too many in the higher circles of life, who have time, would never take it, were it not for the ſalutary reſtraints of the ſabbath.

Theſe obſervations ſhew the importance of the ſabbath to ſociety, in a civil and religious point of view. In this reſpect, no inſtitution, divine or human, is comparable to it. The duties of the ſabbath, tend to furniſh our minds with uſeful knowledge—to inform our judgments and to regulate our paſſions. Our minds are meliorated, acquaintances are made—friendſhips are contracted—injuries are forgiven and forgotten—reverence for God, and reſpect for civil and religious order is promoted—cleanlineſs, civility and decency are encouraged and practiſed. Thus, the aſſembling of the people, and their exerciſes on the ſabbath, are a kind of cement to ſociety; and ſtrengthen all its bands of union, civil, moral and religious.

And awful, indeed, would be the conſequences, if ſuch bands were looſened, as they ſoon would be, without the obſervance of that holy day. The knowledge and fear of God would be loſt: Man would prey on man, and ſociety be a curſe! True it is, religious inſtitutions do not keep all men within the bounds of reaſon and good order; yet, however, the public adminiſtrations of the ſabbath do *ſomething*. They keep up a ſenſe of moral and religious principles among men; and do much to reſtrain their violent paſſions, and to ſtay the ſpreading of vice and infidelity; and thus, they promote private and public happineſs. And it is an undoubted truth, that the deſpiſers and neglecters of the ſabbath, however they may boaſt of their patriotiſm and love of the people, are bitter enemies, both to God and to their country. Long experience, in concurrence with holy writ, teaches, that *Righteouſneſs exalteth a nation, but that ſin is a reproach to any people.*

This laſt thought reminds me, that the obſervance of the holy ſabbath, will greatly advance the credit and intereſt of religion. Senſible of this truth, the enemies of the croſs of Chriſt have always ſpited the ſabbath, and done what in them lay, to bring that day into diſrepute and neg-

lect. For proof of this, we have no need to croſs the Atlantic. The profeſſion and practice of a multitude among ourſelves, are abundantly ſufficient. This ſhould impreſs the minds of profeſſors, with a ſenſe of the importance of a conſtant attendance on the public duties of the ſabbath. That day gives us an opportunity to ſpeak for God and religion, to ſtep forth publicly, as *pillars of truth*, as *lights in the world, holding forth the word of life*. By aſſembling on the Lord's day, for religious worſhip, we openly profeſs our belief in the being of God, and of the realities of religion; and do ſpecially declare we are not aſhamed of the croſs of Chriſt. This does credit to religion, brings peace and comfort to ourſelves, and bleſſings on our families. It lifts up a ſtandard againſt infidelity, encourages weak and fearful Chriſtians, and ſtrengthens and eſtabliſhes ſuch as waver in opinion.

It is alſo worthy of obſervation, that in ſociety, there are many who have no religion, and would take no pains to acquire any, were it not for the aſſembling of God's people on the ſabbath. They feel diſpoſed merely to do, as others do, and ſo, to go with the multitude. By this practice, though they ſit as way-ſide hearers, they may, and many, actually, have received the good ſeed of the word of God ſown in their hearts. Thus, the knowledge of God and a Saviour are brought to the careleſs and ignorant. The duties of the ſabbath call off their attention from earthly things, and raiſe their thoughts towards heaven.

By ſuch means, the kingdom of the Redeemer is both honored and advanced. Hence it was, our fathers were ſo ſtrict, in requiring all the members of ſociety to attend on the public worſhip of the ſabbath. And had their poſterity been equally conſcientious, in this reſpect, it would have had a moſt happy influence upon our civil and religious intereſt.

I will only remark further, that the obſervance of the ſabbath is very conducive to perſonal religion. The duties of that holy day are, above all other means, uſeful to promote divine knowledge and inſtruction—to convince of ſin, righteouſneſs and judgment and to excite in our hearts the love of God, faith, holineſs and joy. The experience of all real Chriſtians teſtifies to the profit and pleaſure of the ſabbath. Accordingly, a man who is eminent for piety, is always eminent for his reverence of the ſabbath.

Religion is uſeful in every employment of life; and, eſpecially, do the duties of the ſabbath, fit us for the duties of the week. They tend, as it were, to call us back from our paſt wanderings, and ſet us out anew on the path of duty; and ſo, to ſecure the bleſſings of God. A man muſt be hardened in ſin, indeed, on whom the duties of the ſabbath have no influence to check him in his evil practices; and to excite reſolutions of repentance and reformation. One day in ſeven devoted to God, in public worſhip, will do much to fortify us againſt temptations from the world, the fleſh and the devil; otherwiſe, we have reaſon to fear, we are hard on the borders of perdition. Were it not for the ſabbath, we have ground to believe, that our ſouls would ſoon grovel on the earth; and we ſhould have little or no ſpiritual affection left.

Let us then highly prize that

holy day; and not ſay with the wicked Jews, *What a wearineſs it is! when will the ſabbath be gone, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great?* But rather let us ſay, with the man after God's own heart, *How amiable are thy tabernacles, O Lord of Hoſts! My ſoul longeth, yea, even fainteth for the courts of the Lord. Bleſſed are they that dwell in thy houſe: they will be ſtill praiſing thee.*

Many uſeful reflections are ſuggeſted by this ſubject: But I may only obſerve, that the goodneſs of God is very manifeſt, in his giving a ſabbath to man. And for us to ſpend it in carnal reſt, in careleſneſs and inattention to divine things, or, in unneceſſary attendance on our ſecular affairs, is diſhonoring to God, and injurious to ourſelves.

And to cloſe the day and its ſervice, in faſhionable viſits, and in parties for amuſements is highly deſerving of cenſure: It ſhows that we have been mere way-ſide hearers, and have gotten no good.

The profanation of the ſabbath is a crying ſin. It is the ſource of infidelity and looſe morals; and conſtantly expoſes us to the judgments of heaven. Parents and heads of families are, ſpecially, called upon to recommend the obſervance of the ſabbath, by their precepts and conſtant example. And, ſhould need require, by their authority, to reſtrain the vicious and refractory, and compel attendance on public worſhip. We cannot take too much pains in this matter. The more we obſerve the ſabbath, the more happineſs will redound to us and our children—God will be more honored; and we ſhall, with greater confidence, look up to him thro' Jeſus Chriſt, for life and ſalvation.

ISRAEL.

Religious Intelligence.

Extract of a letter from the Rev. DAVID BACON, Miſſionary to the Indians, to the Truſtees of the Miſſionary Society of Connecticut, dated MICHILIMAKINAK, July 2, 1802.

THE 29th of April I ſat out for the Miami in a canoe with Beamont and the man that I had hired; but by reaſon of unfavorable winds we did not arrive at the mouth of the river until the 4th of May. We were much fatigued with hard rowing, and were ſeveral times in danger by the violence of the waves, but God was better to us than our fears. I was obliged to go without the public interpreter, as he could not be ſpared. I ſtarted however, with hopes of obtaining his brother, who, as I was told, lived but a few miles out of my way; but after travelling till late in the night to ſee him, with limbs that were wearied with the fatigues of the day, I was diſappointed of him alſo.—But when I came to the Miami, I learned the reaſon of theſe diſappointments; for there I found an excellent interpreter in whom the Indians place the utmoſt confidence, and who ſerved me faithfully for a much leſs ſum than what either of the others would have aſked. His name is William Dragoo. He appears to be a very worthy man, conſidering the advantages he has enjoyed—was taken priſoner on the Monongahela when he was ten years of age, and adopted into the head family of the nation, and is conſidered a chief.

When I arrived at the mouth of the river, the moſt of the chiefs were drunk at the traders above. After remaining there two days, and finding it uncertain when they

He treated me very kindly, and ſeemed friendly to my deſigns, and very deſirous to have me come out there.

The leaders of the dance I have mentioned, may be called conjurers or doctors. They are never without large bags of medicine, and their conjuring apparatus; and are ſuppoſed, by the Indians, to poſſeſs great ſkill in medicine, and great power in bewitching. Sickneſs and ill ſucceſs in hunting are commonly aſcribed to their agency. It is believed that they are able to poiſon or bewitch people at any diſtance; or to afford relief to thoſe who are poiſoned or bewitched; which they ſuppoſe to be the difficulty with the moſt who are ſick; and if any die without applying to one of theſe men, their death is uſually attributed to this cauſe. It is ſuppoſed, likewiſe, that they are able to heal the ſick, where the Great Spirit does not interfere. In ſhort, life and death, in moſt inſtances, are conſidered to be at their diſpoſal. In caſes of extreme illneſs, they often ſend great diſtances for the moſt noted, and give them whatever they aſk, that is at their diſpoſal, which is commonly a large ſum, beſides ſtoring them with a plenty of proviſions, eſpecially with liquor. It is not uncommon for one of this deſcription to require a horſe, ſaddle and bridle before he will undertake to effect the cure. And if he does not ſucceed in the attempt, in order to give ſatisfaction, he has only to report the Great Spirit killed him. Their pupils, before they can be admitted into their dance, are required to encamp one winter at leaſt near one of their order, for the purpoſe of receiving their education. Then, when they carry their preceptor a ſupply of the beſt proviſions they can procure, he will condeſcend to inſtruct them in medicine, and learn them the ſongs and dances that are peculiar to themſelves. And at the time they are admitted into the dance, they have to give each of the conjurers a blanket or ſhirt, or ſomething equivalent. The Indians frequently have other dances, in which any one is allowed to take a part; but no one is admitted into this, upon cheaper terms. Then after ſerving a number of years in this way, if there is not like to be too many of their order, they will inſtruct them in the black-art, and receive them into their number, for about one hundred dollars. But this revenue ariſing from their diſciples is not all: No one dares refuſe them a ſhare of any thing they have, if they do but aſk for it. They are not chiefs, and have nothing to ſay in public councils; but they are ſuperior to chiefs. The moſt of the chiefs have ſome little reſpect paid to them by the common people, and they may do ſomething by advice and perſuaſion; but they have no authority or power to enforce their commands; and they receive no emoluments; and commonly ſuffer as much from indigence as any in the nation. With few exceptions, the only honor put upon them, that is worth mentioning, is, that they are allowed to tranſact national affairs, and their voice allowed to be deciſive in councils. But in all their deciſions they muſt take care that they do not offend their conjurers; as they ſtand in as ſlaviſh fear of them as any of the common people. So that theſe vile impoſtors are, in fact, the lords and governors of the nation. In craft, influence

and authority, I think they have hardly been out-done by the Popes of Rome. Theſe are a ſet of enemies that I was not aware of. I obtained the chief of my information reſpecting them from Mr. Anderſon and my interpreter at the Miami, whoſe teſtimony I am warranted to rely on. It has likewiſe been confirmed to me by others. I have underſtood that Mr. Elliot and Mr. Brainard gave ſome account of theſe men in their journals, but I have never read Mr. Elliot's; and it is ſo long ſince I have read that part of Mr. Brainard's, that I have forgot what he has ſaid reſpecting them—I think it is not reaſonable to ſuppoſe that the chiefs will be generally diſpoſed to be friendly to the preaching of the goſpel among them, when they come to find that it is addreſſed to them as well as others; as thoſe who pride themſelves in being the firſt in the nation, and the moſt fit to give inſtructions, will doubtleſs be the laſt to receive them. But if I miſtake not, the conjurers will be much the moſt bitter, active and ſucceſsful oppoſers; for if they have but half an eye, they will perceive at once that their craft is in danger. Surely, no Miſſionary, who views things as I do, will ever encounter and withſtand the united influence of theſe enemies of all righteouſneſs, and the overbearing influence of ſpirituous liquor, without a firm and ſtedfaſt faith in Him, who has ſubdued principalities and powers, and is able to ſubdue all things to himſelf. God grant that I may ſoon experience thoſe unknown degrees of grace which are neceſſary to fit me for the arduous conflict!

I have converſed with traders and interpreters from moſt of the different nations in this country, and from what I can learn, there are none but what acknowledge that there is a Great and Good Spirit, who has made all things; and that there is a bad ſpirit.—But what ſeems remarkable, is, that moſt, if not all their prayers and ſacrifices are offered to the bad ſpirit. The reaſon they aſſign for it is, that the good Spirit will not hurt them; and that the bad ſpirit will, if they do not make uſe of theſe means to pacify him. It ſeems that they are literally, worſhipers of devils; and I have no doubt but they receive ſpecial aſſiſtance from them. According to report, the exploits of the conjurers in their dances, could not be performed without the evil agency of inviſible beings. However ſome may ſneer at the idea, I think that it is not unſcriptural; and they cannot be rationally accounted for in any other way. Theſe exploits are performed only in the night.—What they are, I ſhall not undertake to ſay, as I was not preſent to ſee them. While I was there, the chief of their time was taken up in conjuring over their medicine and in rattling and drumming, ſinging and dancing. Each of theſe dancers had ſkins of fur-animals filled with pulverized medicine, which they would puff into each other's faces as they were dancing. This had very different effects on different perſons. My interpreter informed me that, when it firſt ſtrikes the face of the newly received members, they fall down motionleſs and remain for ten or fifteen minutes with ſcarce any ſigns of life. As they were admitted at the beginning of the dance, I was not witneſs to this myſelf; but when I came there they look-

ed like death, and would fall as ſoon as it reached them, unleſs held up; but they would commonly riſe again within the ſpace of one or two minutes. On the old ones, who were moſt experienced, it appeared to have much leſs effect. They did not fall; but they conducted much like perſons ſtrangled with ſnuff. I was told by my interpreter, that when drunken Indians, who did not belong to the dance have ventured in among them, and accidentally received ſome of the medicine, it has very near coſt them their lives. From all this I concluded that it was compoſed of very poiſonous materials; and that the different effects which it had on different perſons, was owing to habit. The dancers appeared to be about 150 in number, and very gaily dreſſed. Their parade was upon a beautiful eminence upon the bank of the river. The turf was taken off of their dancing ground, which was about twenty feet in width and forty in length. In the middle ſtood a red poſt with a white feather in the top, round which the conjurers took their ſtand, who ſeemed to be muſicians to the reſt, who were dancing round them. On each ſide they had bark roofs erected, under which they ſmoked their pipes and refreſhed themſelves when fatigued. The moſt of them had begun to be intoxicated, and ſome of them were very noiſy and quarrelſome; but when they attempted to fight, the reſt would hold them till they got pacified, or till they got them drunk enough to ſleep. The Indians who did not belong to the dance, were ſeated round at ſome diſtance from the reſt, and were merely ſpectators. I took my ſtand by the ſide of my interpreter at the end of a bark hut, within four or five rods of them, where I had a fair proſpect.—While I was ſtanding there I recollect to have ſeen one of the conjurers walking about for ſome time, and looking at me, but I paid no attention to him till I ſaw him advancing very faſt towards me, with a countenance that beſpake bad intentions. He was juſt enough in liquor to feel inſolent and courageous. The nearer he advanced, his countenance aſſumed a more threatening aſpect. By the time he came within a rod of me, while approaching me with greater ſpeed, he railed out at me, flouriſhing his fiſt, and charged me with deſpiſing them, and with coming there to make game of them. I muſt acknowledge, with ſhame, that I was daunted at the firſt ſhock, being off from my guard; but on looking to God for grace and ſtrength, and recollecting that this enemy could not raiſe his hand without his agency, I was immediately ſtrengthened. As ſoon as the words were interpreted to me, I replied that he was miſtaken, and that what he ſaid was not true, that I had a great regard for the Indians and had come out in a friendly manner to viſit them, in order to do them good—that I had been invited there by one of his people, but that I had not come there with the leaſt intention of making ſport of them. This, however, did not ſatisfy him, for he immediately added, that he ſuppoſed that I thought that he was poor, and that he did not know much; but he ſaid that he had property at home, and that he thought himſelf as good as a white man. I replied, that I had a good opinion of the abilities of the Indians, and that

he had no reaſon to think that I was diſpoſed to undervalue them, as I had come out to live with them, to be one of their people, if they were willing to receive me. But he ſaid that he did not want to have me ſtay there; and obſerved that when the French came into this country the Wyandots and ſome others embraced their religion, but that they had not, and did not like it, and had always continued in their own way; and added, that the Great Spirit had made him an Indian, made him red, and made him every way juſt as he was, and placed him there on that ground; and ſaid that he meant to remain juſt as he was; and that he did not mean to hear to me. He added further, as I underſtood my interpreter, that they did not pray; but, pointing to the dance, ſaid that that was the way that they did. I ſuppoſe his meaning was, that they did not pray to the Good Spirit, but to the bad ſpirit, as that is undoubtedly the caſe when they are conjuring. I told him that I was waiting to have a council with the chiefs; and if they were not generally diſpoſed to have me ſtay, I ſhould go away immediately. And I obſerved that, if I did ſtay, he or any other one would be at liberty to do juſt as they pleaſed about embracing my religion. He held up his medicine bag, and ſaid he ſuppoſed I thought that that was a bad thing, and that their way was a bad one; but he ſaid that bag was a good thing, and that there was nothing bad in it; and that their way was a very good one, and much better for them than ours. But he ſaid if we thought our religion was ſo much better than theirs, he wanted to know why our people did not teach it to their forefathers, when they firſt came into this country. He ſaid if our people had begun with the Indians then, that they might have learned our religion, and been all of our way now. But he ſaid that their forefathers were all dead and gone; and they had continued in their way ſo long, that they could not turn about now. I told him that our people did do ſomething to chriſtianize the Indians then, that lived near them; and that they had been doing ſomething ſince; but that wars between us and them, and a want of miniſters, with many other difficulties had prevented them from being able to do much till of late. He then related to me the ſhameful, and horrid ſtory, reſpecting the poor innocent Moravian Indians on the Muſkingum, who were inhumanly murdered, in the late revolutionary war, by a band of our American volunteers. And he added that they might expect to experience ſomething ſimilar if they received me amongſt them. I replied that we were as angry with thoſe cruel murderers as they could be, but that it was difficult to keep wicked men from doing miſchief in time of war. I obſerved, however, that as we were at peace with our red brothers, they had nothing now to fear, as our good people did not wiſh to hurt them, and our bad people would not be ſuffered to do it in time of peace. To cut the buſineſs ſhort, as he was diſpoſed to be tedious, I offered him my hand, and told him I muſt leave him, as I was in a hurry to go up the river—that if I remained there, and he wiſhed to have any more talk with me, he muſt come to ſee me; and added that, notwithſtanding all he had ſaid, if I came there to

ſive, I meant to treat him well; and that I meant to have him for one of my beſt friends. At firſt, he ſeemed unwilling to receive my hand, but on hearing that I meant to be a friend to him, he ſhook my hand, and ſaid if that was the caſe, he would be a friend to me, and as a token of this, invited me to come and eat meat and bear's greaſe with him.

This was Wedneſday the 12th of May.—I then went up to the fort, and as I thought it doubtful whether they would receive me, I brought down all my things. When I returned I found the moſt of them ſober.

Friday the 14th, in the afternoon I got them aſſembled at the mouth of the river. After a ſhort introduction I delivered the Truſtees' addreſs to them; which I endeavoured to make as plain and familiar to them as poſſible. I had read it, and explained it to my interpreter before; but fearing that that would not be ſufficient, I took care now, to read him but a few lines at a time, and then, to expreſs the ideas in a language better adapted to his capacity, and more agreeable to their modes of ſpeaking. I think the addreſs was much too long, *i. e.* that it contained too many ideas on that ſubject, to them ſo unintereſting, to be delivered to Indians at once, but this made it much longer. Little Otter was too unwell to attend that afternoon. I was glad that I had explained the buſineſs to him before; and I apprehend that he heard the moſt of it now, as he lay in a flag camp, that was cloſe to the door of the bark houſe that it was delivered in. From what I could diſcover, the leading ones who were preſent, were diſpoſed to treat the matter with neglect, if not with contempt. The moſt of the chiefs, though not conjurers, belonged to the dance, and I obſerved that theſe took a more active part in it than others.—Little Otter belongs to the dance, likewiſe, but he appeared to take a leſs active part, and he treated what I had to ſay with much more reſpect. When ſpeeches are delivered to them, it is uſual for moſt of the chiefs and old men, to give their hŭōh at the end of every paragraph, or interpretation. It ſeems to be always a ſign of attention, and when breathed out ſtrong, of approbation.—When ſuch parts of the addreſs were interpreted to them as accorded with their notions of things, ſuch as, that there is a God who made all things, and that we muſt not murder, ſteal, cheat or lie, &c. they gave the ſign of attention that I have mentioned, though with a degree of backwardneſs. To other parts of the addreſs, they appeared to pay very little attention, and almoſt wholly withheld the ſign of it. We were much diſturbed the moſt of the time by the hallooing, ſcreaming and laughing of a multitude of their young men, who were playing ball round the houſe. This ſhows the difficulty of teaching a diſorganized people.

Before I began the addreſs, I marked out on the ground, a map of lake Erie, the ſtate of New-York and Connecticut—divided the latter into towns, and deſcribed a great houſe in the middle of each, where our people met to worſhip God, and hear his miniſters—deſcribed another at Hartford for the General Aſſociation; and, for convenience, another at New-Haven for the Legiſlature, and a ſtill greater one at the city of Waſhington for Congreſs. This

excited their curioſity, and ſerved to give them an idea of Connecticut, the number of our miniſters and the regularity of our towns; and it helped them to underſtand thoſe parts of the addreſs which ſpake of the General Aſſociation, the Miſſionary Society and the Legiſlature. And it helped me likewiſe, to give them a more juſt idea of the importance of the different characters which compoſe the honorable Board of Truſtees, as I could point them to the great houſes to which the different civilians belonged; and tell them what important ſtations they held in them—I informed them that the other ſix were as great in the miniſtry. I had taken care before this to let them know that I had a written recommendation from one of the great chief warriors of the United States. I was the more particular with reſpect to ſuch characters, as they feel the moſt dependent on theſe, and have the greateſt reſpect for them. At the concluſion of the addreſs I obſerved to them, that if their patience was not exhauſted I ſhould be glad if they would hear what I had to ſay to them. And as they readily complied, and ſeemed to pay better attention, I delivered them a pretty lengthy ſpeech, in which I carefully noticed every thing of importance, that appeared to me to be to the purpoſe. Suppoſing that they might want to know why we had not ſent them a miniſter before, ſince we were ſo urgent to have them receive one then, I informed them we had been prevented by wars, by a want of miniſters and by their living at ſuch a great diſtance from us; but that we had ſent miniſters to the other Indian nations who lived nearer to us.

Having heard of four objections which I ſuppoſed they ſtood ready to offer, I brought them up and anſwered them.

The firſt objection was, that our religion was not deſigned for Indians. In anſwering this, I availed myſelf of the declarations and promiſes of ſcripture to the contrary, and the command of Chriſt, to preach it to every creature (which I told them I could ſhow them) and the ſucceſs which he had given to the miniſtry.

The ſecond objection that I noticed was, that our religion was not good for them. In replying to this, I ſhowed them what effects it would have on their children, on their young men, who it was ſaid, did not mind the chiefs as they uſed to, and on ſociety in general; how it would fit them for heaven, and give them a ſure title to it—that it muſt be good for them if God had deſigned it for them—that other Indian nations, to whom we had ſent miniſters, had tried it, and found it to be good, and that they would do wrong to condemn it, or reject it without trying it.

The third objection was, that by liſtening to me they would expoſe themſelves to the fate of the poor Moravians, who were deſtroyed by our people, in conſequence of their embracing our religion.

In anſwering this, I obſerved to them, that they could have nothing to fear from having me among them, or from liſtening to me, becauſe that our bad men would not be allowed to hurt them now, as our people were at peace with them, and their great fathers in congreſs were diſpoſed to treat them as their children.

The fourth objection I thought to be much the moſt important, and the moſt difficult to anſwer.

It was this, that they could not live together ſo as to receive any inſtructions on account of their fighting and killing one another when intoxicated.

Two had been killed but a few days before at the trader's above; and I found that they ſeldom got together without killing ſome—that their villages there were little more than places of reſidence for fall and ſpring, as they were obliged to be abſent in the winter on account of hunting, and as they found it neceſſary to live apart in the ſummer on account of liquor; and that the moſt of them were going to diſperſe in a few days for planting, when they would be from ten to fifty miles apart, and not more than two or three families in a place. To remove this objection, I acknowledged the difficulty of their living together while they made ſuch free uſe of ſpirituous liquor; and propoſed to them to begin and build a new village upon this condition, that no one ſhould be allowed to get drunk in it; that if they would drink, they ſhould go off and ſtay till they had it over, and that if any would not comply with this law, they ſhould be obliged to leave the village.

I then ſhowed them the advantages of adopting the plan—that they would live in peace, as they never quarelled when they were ſober—that, with my aſſiſtance, they would be able to give their children an education; for want of which they were going on blindfold in their buſineſs with white people, who frequently impoſed upon them; but who would not have it in their power, if they once had eyes of their own, to ſee for themſelves; as would be the caſe if their young chiefs and others ſhould get an education and learn to ſpeak Engliſh; and that then, they might have books printed in their own language for them to read—that I would ſhow them and aſſiſt them what I could about making carts and ploughs, and about ploughing their ground, ſo that they might improve their horſes, which were then almoſt uſeleſs to them; and raiſe a plenty of corn and wheat, potatoes, ſquaſhes and tobacco, horſes and cattle, ſheep, hogs and poultry—that I would ſhow them and aſſiſt them what I could about building a mill, building houſes and making furniture for their houſes—that I would make them wheels and ſhow them about making looms; and that my wife would learn their young women to make their own cloth—that our good people would ſend them on ſchool maſters enough to ſchool all their children for nothing—that I would try to have them ſend on a blackſmith, who was a good man, and would mend their guns and do all their work for them in the beſt manner, and at a much more reaſonable price than what they had to give for it then; beſides ſaving them the trouble of going a great diſtance for it. I told them that, as their land was excellent, if they would adopt this plan, and their young men would aſſiſt their women and children, they might enjoy all theſe privileges within a few years without working hard; and that then they would have a comfortable home for their old people, and for thoſe who were ſick, where they could remain through the winter whilſt the others were gone to their hunting grounds; and, what was infinitely more than all the reſt, they might then enjoy the religion of God's word, which, if they would rightly attend to it, would make them

unſpeakably happy forever. I then brought into view the conſequences that would follow if they did not liſten to this propoſal.—I told them that game was growing ſcarce, and that, as the white people were ſettling round them, it would ſoon be too ſcarce for them to live by hunting—that if they did not teach their children to cultivate the land, and raiſe their living out of it as we did, that they would ſoon be ſo poor and hungry that they would not know what to do—that at beſt, they would ſell their excellent land for little or nothing, and be obliged to leave that pleaſant river, and delightful country, and ſeek a home in ſome diſtant and unknown wilderneſs. And I obſerved to them, that, ſince it was thus, I hoped they would liſten to my advice; and that they would not only prevent liquor from being brought into the propoſed village, but that they would entirely deſiſt from drinking it—that I would have them more afraid of thoſe who brought it among them, than thoſe who came againſt them with fire-guns. To convince them of this, I aſſured them that the country between them and the Atlantic, which was once thickly inhabited with Indians, had become almoſt entirely depopulated, principally by means of this deſtroying liquor. And I added that this univerſal drunkenneſs was very diſpleaſing in the ſight of God, and had provoked him to give them up to die, as it were, by their own hands; and that, if they continued to go on as others had done, they muſt expect ere long, to be univerſally ſwept from the earth in like manner. I told them, that they might think that they could not keep from drinking, but that, if they would ſtrive againſt it, and pray to the Great Spirit to help them, that he would enable them to keep from it—that, if they had any regard to their welfare, the leaſt that they could think of doing, would be to accept of my aſſiſtance, and follow my advice with reſpect to the village I had propoſed, and not ſuffer any liquor to come into that. I told them that I might have lived much happier at home, among my dear friends and acquaintance, where we had every thing that was comfortable around us; but knowing how much they needed my aſſiſtance, and having a great love for them, and being commanded by God, I had forſaken all, and had come a great diſtance to ſpend my days with them, in order to make them happy in this world and in the world to come—that I had come by the deſire of God's miniſters and good people, who tenderly loved them, who had always been their beſt, and only true friends, both in time of war and in time of peace; and had always been praying to God for them, that they might enjoy thoſe great privileges which they had now been at ſo much pains and expenſe to help them to—that I had not come merely of my own accord, or by the deſire of thoſe good people, but that I was ſent there by God himſelf, who commanded them to liſten to me—that ſince it was thus, if they did not receive me, and attend to the good things which I was ſent to teach them, they would make me very ſorrowful, exceedingly grieve the hearts of God's miniſters and people, and, what was inconcievably worſe, they would dreadfully offend the God who had ſent me, and make

him very angry with them. To conclude my ſpeech to them, I told them that they were not to blame for not having this good religion ſent to them before; but that if they rejected it now it was ſent, rejected the goodneſs of God in ſending it to them, and all our kind offers to them, which had coſt us ſo much trouble and expenſe, they would certainly be inexcuſable; and that I therefore hoped they would give me a favorable anſwer.

I was thus urgent with them, becauſe I ſuſpected that the moſt of them were determined not to receive me. They heard me with the more patience on account of my having furniſhed them, in the firſt place, with as much tobacco as they could ſmoke. As the Truſtees' addreſs took up ſo much time, I ſhould have been glad to have been much ſhorter; but, as I thought the caſe doubtful, I was unwilling to omit any thing which might be to the purpoſe. The moſt of the chiefs remained together that night. They aſſembled on the graſs the next day, at about 12 o'clock, and ſent for me. Little Otter was well enough to attend; and he delivered me the following ſpeech, with ſeveral of the ideas often repeated.

Brother, We liſtened to you yeſterday, and heard all you had to ſay to us. Since that, we have been thinking of what you ſaid to us, and have been talking it over among ourſelves, and have made up our minds. Now Brother, if you will liſten to us, we will give you an anſwer. But it is our way to be very ſhort.—Our white brothers, when they make ſpeeches, are very lengthy. They read and write ſo much, that they get in a great many little things. But it is not ſo with your red brothers. When we go on any great buſineſs, and have any great things to ſay, we ſay them in few words. Brother, we underſtand that you are ſent out here by the Great Spirit, and by his good people, who live in one of the ſixteen fires. Brother, we believe that you have not come alone, or of your own accord; but that you are ſent out here, as you ſay, by the Great Spirit, and by ſome of his great black-gowns* and great men who make laws.—And we thank thoſe great Fathers for being ſo kind to us. Brother, we like what you have ſaid to us. We know that it is all true, and all very good.—When you was talking, you kept looking up, and ſaid a great deal to us about the Great Spirit.—We believe that there is a Great Spirit, who has made the world, the ſun, the moon, the ſtars, the ground, the water, the trees, and all the men, creatures and things that are in the world. Brother, we underſtand that you have come to teach us and our children how to worſhip the Great Spirit; and what we muſt do to pleaſe him, and be happy in this world and in the world to come. We underſtand that you want to have us raiſe a plenty of corn and wheat, horſes and cattle, and all the other creatures and things that you raiſe; and that you want us to live like the people that wear hats. And we believe that you and our great fathers that ſent you, wiſh to do us all the good you can—that you want to make us happy not only here, but in the other world. Brother, we know that you ſpoke true when you told us that our

* Black-gowns, their name for miniſters, was probably taken from the gowns worn by the Roman Catholic prieſts.

game was growing ſcarce, and that it would ſoon be ſo that we could not live by hunting, as we uſed to. We feel very poor; and we do not know how we are a going to live, or what we ſhall do. Now Brother, if you and your great black-gowns and chiefs want to help us, and make us happy, why dont you ſtop your people from ſettling ſo near us? If you would do this, we might have game enough, and do very well.

Brother, We know that it is all true what you ſay to us about the ſtuff the white people make, which we like ſo well. We know that it makes us fooliſh, and quarrelſome, and poor; and that it deſtroys us, and has greatly diminiſhed our number—that we uſed to be much happier before it came among us, and that it would be much better for us, to be entirely without it. We don't make it; Indians don't know how to make it, and have nothing to make it of. If your people did not make it and bring it to us, we ſhould not have it. And if we did not ſee it we ſhould not care any thing about it. But when we get a taſte of it, we love it ſo well, we do not know how to ſtop drinking. Brother, ſince it is ſo, why do you not ſtop your people from bringing it among us? If you would do this, then perhaps you might get us to come and live together in one village, ſo that you might have an opportunity to inſtruct us, and do us good. But until this liquor is ſtopped, we ſhall quarrel ſo among ourſelves, when we get it, that we cannot many of us live together in the ſame village; and you will not be able to do any thing with us.

Brother, What you have ſaid to us is all true, but we would not wiſh to ſteal theſe good words or keep them to ourſelves. We underſtand that you was ſent out to travel round and viſit the Indians in order to find out their minds reſpecting this buſineſs. You have ſeen but a few Indians yet. There are a great many that live away back of us. If you was to go and ſee them all, it would take you two or three years. We think you had better go and talk with them all, and ſee what they think about it. And if they will agree to have black-gowns, we will agree to have one too. This is all that your red brothers have to ſay to you.

I ſuppoſe they meant to require me to ſtop all the liquor, and get the conſent of all the Indians to receive miniſters, before they would receive me. This, they doubtleſs thought, would be putting the matter off far enough for the preſent; and that it would be a more polite way of anſwering me, than to ſay *no*. But I was not diſpoſed to take even *no* for an anſwer, till I had a farther trial. Therefore, as ſoon as he had finiſhed his ſpeech, I begged another hearing, and delivered them another ſpeech, as lengthy as my firſt, in which I was enabled, with the greateſt eaſe, to remove every difficulty which they had artfully flung in my way; to repreſent things in the cleareſt light, and to preſs the matter home, in ſuch a manner, as forced them to a fair explanation. But time and patience require me to be very brief in my account of it. I told them the fault with reſpect to our people's ſettling ſo near them, was their own, as they ſold them the land—that their obſervations againſt liquor, were very encouraging; eſpecially as the

ſame had been made by Little Turtle in his ſpeech to the Preſident, which was in behalf of ſeveral nations; and as the ſame had been warmly expreſſed by the head chief of the Shawaneſe—that it was not in the power of our good people who had ſent me, to put a ſtop to it; but that they would rejoice to hear that they were oppoſed to having it come among them; and that, if they would get the other nations to join them, and petition Congreſs againſt it, our good people would undoubtedly do the ſame in their behalf; and that then there would be little danger but that the united influence of the whole would prevail; and that Congreſs would paſs a law to prevent liquor from being carried into the Indian country. I aſſured them that nothing ſhould be wanting on my part to bring this about.

Here I enlarged on the tranſientneſs of the pleaſures derived from it, and the miſchievous and deſtructive conſequences attending it; and on the happy conſequences that would follow the prohibition of it; and urged them to uſe their utmoſt endeavors to get as many of the Indian nations as poſſible to join them, and ſend in their petition without delay. I informed them that ſome of the ſix nations on the Allegany, through the influence of the Quakers who were among them, had come to the noble reſolution to daſh the heads of every keg of liquor that was offered for ſale to their people, and had acted accordingly; and that, if they ſhould not be ſucceſsful in petitioning Congreſs, it would be not only juſtifiable in them, but their indiſpenſable duty to follow their example. But I told them that it would do by no means for them to think of doing without a miniſter till this experiment could be made—that if they thought they had not reſolution enough in general to adopt, and purſue the plan I had propoſed, there would probably be ſome who would be willing to attempt it—that if they would make choice of a place for a village, I would begin it, if I could not get more than one or two families to begin with me—that I would be learning their language, ſchooling their children and receiving new members into the ſociety as faſt as they were diſpoſed to comply with the regulations of it; and that I would do what I could for the comfort of the aged or the ſick, who might be left there through the winter, and exert myſelf to promote the general intereſt of the whole. I then pointed out the advantages that would occur to the children, the aged, the ſick and all who would be ſo wiſe as to comply with my propoſals. And I repreſented the flouriſhing ſtate the village would probably be in before many years, if they would ſuffer me to make this beginning, as the moſt of them muſt ſoon be convinced that it was for their intereſt to come and live in it, and follow my advice. I told them that it was all in vain for them to think that they could proſper and do well while they rejected what God had to ſay to them by his miniſters—that he had been very angry with the Indians for their wickedneſs (ſhowing them in what it conſiſted) and had ſuffered them for ſeveral hundred miles, to melt away before the white people, like the ſnow before the ſun; and that the only way that they could expect to proſper was by liſtening to what he had to ſay to them by me. I aſſured them that if they

would come and live together and build a great houſe for God, and meet in it and worſhip him every ſeventh day, as our good people did, and do as God told them to do in his book, and by his miniſters, that he would not ſuffer them to be deſtroyed as he had the other Indians, but would preſerve them and proſper them as he had the white people.

With reſpect to viſiting all the other Indians, I obſerved to them that it would be of no ſervice to get the conſent of every tribe, as I could ſerve but one, and as our good people were not prepared to ſend out any more at preſent; that if I travelled round as they had propoſed, I might not find any Indians who were ſo well inclined as they were, or who would be diſpoſed to receive me—that they had a ſufficient number about them for me to begin with—that if they wiſhed to have all the other Indians join them in theſe things, the beſt way was for them to ſet the example, and ſhow them the happy conſequences, which would preach louder to them than any thing I could ſay or do. I concluded what I had to ſay to them in the following words. Fathers, you ſee that I am very unwilling to leave you. I have come a great way to viſit you, and I find there is a proſpect of my doing you ſo much good if I remain here, that I do not know how to think of going away. You ſee that it is juſt with me as it is with your children. If you tell them that you can't have them with you, and that they muſt go off and look out for another home; they will tell you that they love you ſo that they can't leave you. And if you inſiſt on their going away, they will hang round you, and tell you they can't; and they will plead with you to let them live with you, and will tell you how much good they will do you if you will let them ſtay. Now, Fathers, if you will not turn away your children who love you and are willing to do any thing for you, and who plead with you in this manner to keep them, I think I may conclude that you will not turn me away. I then left them to prepare an anſwer.

This extract is much ſhorter than the original, tho' much longer than I intended. But they paid better attention than before; and I believe they were very much puzzled for ſome time to know what reply to make to it; as they wiſhed to put me off, if poſſible, without aſſigning the true cauſe for it. They went alone, and were very ſecret in their conſultations with reſpect to an anſwer. After deliberating for ſome time, they ſent for me to hear Little Otter's reply. The firſt part of it was mere repetitions of a few things that were nothing to the purpoſe; occaſioned, as I ſuppoſe, by a reluctance to come to the main point. The principal ſdeas contained in it, expreſſed in fewer words, are as follows. Brother, the moſt of our horſes are wild. In order to catch them, we have to catch one of the tame ones firſt, and then we can draw the reſt in ſo as to ſecure them too. It ſeems that you think that the Indians are like theſe horſes. You conſider us to be the tameſt, and imagine that if you begin with us that you will be able to draw in the whole. But we are all wild, and if you was to try ever ſo long, you could never get us to live together. You can go home, or write home to the great Fathers who ſent you, and let them know how it is. Tell

m that it is not with their red
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te people. It will not do for
ians. They are quite a differ-
ſort of people. When the
at Spirit made white people,
made them juſt as they be, and
them on another iſland, and
e them farms and tools to work
h; and he made horſes and
ned cattle, and ſheep and hogs
them, ſo that they might get
ir living that way. And he
ned them to read and gave
m their religion in a book.
en he made Indians, he made
n wild, and put them in the
ds on this iſland, and gave
n the game that they have, ſo
they might live by hunting.
that he did not make us to live
the white people. The reli-
n, which we uſed to have, was
much like yours. But we
d that that would not do for
and we have lately diſcovered
uch better way. We have
got ſo that ſome of us come
ife again. There, [ſtripping
his ſhirt ſleeve] do you ſee
black ſpot on my arm? Well
was put into my arm when I
l before, away in the open
ntry. Afterwards I came to
here on this ground where you
ne. If you had only propoſ-
to ſchool our children, you
ht have got here and there one
ttend to you, but we are a-
l of your religion. We find
it will not anſwer for us, and
therefore we cannot liſten to you.
—You mentioned that you had
come a great ways to ſee us. We
go a great ways, ſometimes to ſee
folks, and get news; but if we
do not get any news, or make out
any thing, we don't mind it, or
think any thing of it. This is all
that your red brothers have to ſay
to you.

The Interpreter told me, that
what they meant by the new way,
was conjuration.

Little Otter, though ſaid to be
clever, is a very ſhrewd old man,
and capable of deceiving if he is
diſpoſed for it; but, from what
I could diſcover, I am of opinion
that he was in favor of having me
come there at firſt; and am in-
clined to believe that in delivering
theſe ſpeeches he ſpoke for the
conjurers, rather than himſelf. It
was evident, at leaſt that he was
not half ſo bitterly oppoſed to me.

At the cloſe of this laſt ſpeech
I told them that I had nothing
more to ſay, only that I thanked
them for treating me ſo civilly,
and ſhould always wiſh well to
them—that I was ſorry to find
them ſo dreadfully deluded, and
that they would be forever ſorry
for it in the world to come.—I
then ſhook hands with the whole
and left them. The Interpreter
appeared very ſorrowful. This
was Saturday the 15th, and near
night; but as we had every thing
in readineſs, and the wind favora-
ble, we ſat out and went ſeveral
miles that evening. As the wind
was fair the next day, and as we
were on the Lake ſhore where we
were liable to be detained with
contrary winds for many days, and
were on expence, and my call
to be home was very urgent, we
ſailed about half of the day; and
we were ſo far favored as to be
enabled, with hard rowing, to

reach home before noon the Tuesday following. We were blessed with good health, though we were exposed to wind and weather, and were obliged to lie upon the ground almost every night.

In pursuance of my original plan, to visit the Indians at Arborcrosh, I set sail, the 2d of June, with my family, in a convenient schooner, for this place. Our accommodations were good, our Capt. all kindness and attention, and we were gently wafted to this place in seven days. The Indians are vastly more numerous here than at Detroit. I see none here but Ottawas and Chipeways. I believe that the Ottawas are much the most numerous just about here. They are accounted by both nations to be the fathers of the Chipeways. I find, as I had been informed, that there is a good deal of difference between the language of these Indians, and those of the same nations about Detroit. Some words seem wholly unlike; but the difference in general appears to be in the pronunciation; which is not so drawling; but much more agreeable to the English pronunciation. These Indians appear much more sprightly, cleanly, industrious and agreeable than those. I have not been able to talk with them much yet, for the want of an interpreter. I am disappointed with respect to the public interpreter, as he is a Frenchman and can speak scarce any English. In order to speak with them by him, it is necessary to have another to interpret French. I am in some hopes that the interpreter at St. Joseph's, whom I mentioned in one of my letters last winter, will be here within a few days, as there is a vessel expected in from that place. But if I do not succeed in getting him, I do not know but I am like to make out about as well; for I have lately seen a young man from the main land, who speaks good English and Indian, and who has partly agreed to serve me for his board and schooling. Such an interpreter would be of great service to me in getting the language. Indeed it would be next to impossible for me to get it without an interpreter, unless I could be all the time with the Indians; and even then it would be very difficult.

From what I can learn, I fear that it is not much better with the Indians at Arborcrosh, on account of drinking and fighting, than it is with those at the Miami. Hearing that they were mostly drunk, and not having an interpreter, I have not visited them yet. Or if it had not been for these difficulties I do not know but I should have waited for the assistance of Col. Hunt; as he is now expected every day, to take the command of this post. Knowing that he was to be here so soon, I rather wished not to see them till he came. For it is said that there are no Indians who pay so great respect to the commanding officer as what these do; and he told me he would use all his influence in my favor. With all the forbidding circumstances in view, which I see attending my mission to these Indians, as I am not to look for miracles, I considered it a matter of the utmost importance to avail myself of every circumstance in my favor, at my first introduction. With all these I think it is very doubtful whether I shall be received by the chiefs. There are two circumstances against me which I have not mentioned. One is, that these In-

cians at Arborcroſh, have formerly had Roman catholic prieſts with them, to whom they adhered as ſtrictly as could have been expected.

Another circumſtance not mentioned is, the Indians in general have an idea that miniſters have a power to ſend diſtempers or ſickneſs among people, like their conjurers. And if any mortal diſeaſe breaks out among them while they are with them they are ſuppoſed to be the authors of it. The Indians, to this day, tell that the prieſts whom they had with them at Arborcroſh, ſent ſickneſs among them. So that though they would be more likely to prefer the Roman Catholics than us, yet it does not ſeem very likely that they would wiſh for either to come among them. But if I cannot prevail on the chiefs to receive me, I mean to inſiſt hard on their letting me have a number of their ſons to educate here on the iſland, whilſt I am learning their language; and I ſhall require them to find them food and clothes.

My preſent determination is, to remain about here, till in one way or another, I get the language; and if I can get a good interpreter at a moderate expenſe, be preaching through the ſummer to all the Indians who will hear me. As they are always abſent through the winter, I muſt try in that part of the time to be doing ſomething to help ſupport myſelf, either by a ſchool (which muſt be ſmall) or by ſome kind of labor.

Remarks on the foregoing Extract.

The reader will perceive from Mr. Bacon's account of the Indians, that one of the greateſt obſtacles in the way of propagating the goſpel among them is the influence of the conjurors. Theſe conjurers are the ſame as the Powows ſpoken of in the hiſtory of the New-England Indians which has been publiſhed in ſeveral numbers of this Magazine. They have ſenſe enough to ſee that the introduction of the Chriſtian religion among the Indians will deſtroy their influence and *endanger their craft.* They will therefore exert themſelves to the utmoſt to prevent Miſſionaries being received; and as Mr. Bacon very juſtly obſerves they are doubtleſs the inſtruments of Satan in preſerving idolatry and oppoſing the true God. But the failure of this firſt attempt of Mr. B. ought not to diſcourage the friends to the miſſionary cauſe; it ſhould rather ſtimulate them to more vigorous exertions. The Indians on the Miami from their proximity to the white people have more free acceſs to ſpirituous liquors and are much more oppoſed to every thing good than the tribes which live more remote. There is ſtill reaſon to hope that to ſome of the tribes God will give a liſtening ear, and that he will proſper the labors of miſſionaries that may be ſent among them. It is certainly the duty of Chriſtians, and it is a duty the obligation of which they cannot but feel, when they ſee to what a deplorable ſtate of ſin and wretchedneſs the Indians are reduced, to make every poſſible exertion to recover ſome of them at leaſt from that ſtate. They ought always to remember the promiſe that the fulneſs of the Gentiles ſhall come in;—that the glorious head of the church is infinitely ſuperior to Satan and all his inſtruments, and believing theſe things they ſhould exert themſelves and ſubmiſſively wait God's time to bleſs their exertions with ſucceſs.

Donations to the Miſſionary Society of Connecticut.

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Samuel Porter

THE Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III. NOVEMBER, 1802. [No. 5.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the gospel among the Indians in New-England, &c.

[Continued from p. 14.]

NUMBER V.

CHAP. I. SECTION III.

A general and brief account of the propagation of the gospel among the Indians on the island of Nantucket—An epitome of the lives of three eminent Indian ministers, two of whom, at least, (if not the other,) were at times Missionaries to their countrymen, as well as pastors to a particular church—Some useful anecdotes.

THE compiler of this work has not, as yet, met with any *particular* account of the propagation of the gospel among the Indians on the island of Nantucket, or of the *special* state of religion in *early* times. Mr. Matthew Mayhew observes in general, "That as in the apostolic times, the church sent forth from among themselves [Evangelists] for the conversion of the nations; so these Indians on Martha's Vineyard did to the island of Nantucket.

Dr. C. Mather acquaints us, that after a church was embodied at Martha's Vineyard, and ministers ordained, a church of Indians was *quickly* gathered at Nantucket, who chose John Gibbs, an Indian, to be their minister.—He observes further, that these churches, viz. that on Nantucket, as well as that on the Vineyard, are so exact in their admission, so solemn in their discipline, and so serious in their communion, that some of the Christian English in the neighborhood, who would have been loth to have mixed with them in a *civil relation*, yet have gladly done it in a *sacred one*.

And it appears by a letter published in 1671, that Thomas Mayhew, Esq. was attentive to the religious concerns, not only of the Indians on his own island, but of those on Nantucket: "The praying Indians, both on the Vineyard and Nantucket, depend on him as the great instrument of God for their good." This is all, that I have, as yet, been able to collect.

As the great design of the Evangelical Magazine is to pro-

mote religious knowledge, piety, and morality: And as *one* deſign of the preſent compilation is to exhibit traits of the religious character of ſome of thoſe among the Indians who embraced Chriſtianity, eſpecially of ſome of their public teachers, for the good of others; I ſhall, before I enter upon the hiſtory of Mr. Eliot's labors, communicate ſomething of this kind in the preſent ſection. In the introduction it was propoſed to include in this work an epitome of the life and character of diſtinguiſhed miſſionaries.

As ſome of the firſt ordained Indian miniſters were alſo miſſionaries to their countrymen, and honored by the Great Head of the church as inſtruments of ſpecial good to them, and furniſhed very ſatisfactory evidence, that they were endowed with a rational, Chriſtian zeal in the cauſe; it may be proper in itſelf, uſeful to ſome, and grateful to ſerious readers to give ſome brief account of their lives and characters, and a ſpecimen of the ſpeeches of ſome of them upon ſpecial occaſions. A few anecdotes may be added, which, to ſome perſons, may not be wholly unentertaining.

In the ſpeeches of Indian miniſters, and other Chriſtians of their nation, the pious reader will diſcover, and be pleaſed with a vein of ſerioufneſs, and many pertinent thoughts, calculated to impreſs the minds of the hearers with things of the laſt importance: In their diſcourſes they diſcover a mind deeply impreſſed with a ſenſe of the reality and infinite value of *religion*, and of the conſummate folly and danger of its contrary—of all vice and impiety —A mind fraught with benevolence to their families, to their neighbors, and countrymen in general. Conſidering their diſadvantages in reſpect to education, it may be allowed, that the ſimplicity of their ſtyle and manner, rather adds grace to their performances.

It will be pleaſing to diſcover the great and happy change made by Chriſtianity, reſpecting their ſentiments, temper, manners, and future proſpects.

Of HIACOOMES.

As a general account of the converſion, and public, as well as private evangelic labors of Hiacoomes, the firſt Chriſtian Indian and miniſter on Martha's Vineyard, has been communicated already, I may be more brief in the account of him. What is written is abridged mainly from Rev. Experience Mayhew's Indian converts.—

The deſcent of this man was eſteemed by his countrymen as mean—his ſpeech was ſlow, and his countenance not very promiſing: He was therefore, by the Indian Sachems, and others of their principal men, viewed as a low perſon, ſcarcely worthy of their notice and regard: However, to the Engliſh he ſoon diſcovered himſelf to be of a friendly, modeſt, and inquiſitive turn of mind, diſpoſed to improve his knowledge from his new neighbors, by learning ſomething which might be advantageous to him; and they thought him very worthy of their notice.

Soon after an acquaintance with the Engliſh had been formed, he went to their religious aſſembly, and was obſerved by Mr. Mayhew. The ſteps taken by this gentlemen for his inſtruction —the means uſed for his converſion, and the divine bleſſing accompanying them, have been briefly related in the firſt number.—

His following conduct, through a long life, left no doubt on the minds of his religious acquaintance of his being a real Chriſtian; and indeed he was generally eſteemed one of diſtinguiſhed rank.

Soon after his converſion to Chriſtianity, he expreſſed an earneſt deſire to learn to read, that he might be in a better way to increaſe in knowledge; and being preſented with a ſuitable book, he carried it about with him, till, by the aſſiſtance of ſuch as were willing to inſtruct him, he attained to what he had in view.*

Aſſoon as Mr. Mayhew found, that Hiacoomes had gained a competent knowledge of Chriſtianity, he employed him, as he had opportunity, to inſtruct, in *private*, as many of his countrymen, as would give him a hearing.

Some ſoon began to *hearken* to him, yet did not ſeem to be *duly affected* with the truths taught by him; and many *utterly rejected* them; however he perſevered, notwithſtanding all diſcouragements.

But after the epidemic, and ſevere ſickneſs among them in the year 1646, many of the people being put upon ſerious conſideration, particularly ſome men in power, theſe, and many others deſired to be inſtructed by him.

* This good man has ſet a worthy example. Such examples ought to be imitated by thoſe adults among the Engliſh-Americans, who, either thro' the cruel neglect of parents, or maſters, or their own negligence and obſtinacy, or from ſome other cauſe, have not learned this uſeful and important art. *Few*, if *any* at this day need remain ignorant of it, if they are not wanting to themſelves. That reſolution and perſeverance, which many diſcover in matters of leſs conſequence, would overcome all difficulties which may appear in the way.

And now the Indians began, not only to give ſome credit to the truths communicated by Hiacoomes; but were alſo awakened by what they heard, and believed, ſo as humbly to confeſs their ſins, and to be concerned how they ſhould obtain the pardon of them; and alſo to renounce their own gods and powows, and promiſe to ſerve the true God only. Hiacoomes could now tell Mr. Mayhew, *That this was the firſt time, that ever he ſaw the Indians ſenſible of their ſins.*

From the year 1646, Hiacoomes was heard as a public ſpeaker by a conſiderable number of the Indians: And God gave him not only *light*, but *courage* alſo for this work; and the Indians then ſaid of him, "That though formerly he had been a harmleſs man among them, yet he had not been at all accounted of; and therefore they wondered that *he*, who had nothing to ſay in their meetings formerly, was now become the teacher of them all."

This is very obſervable, that when he enumerated before the people the ſins, of which they were guilty; inſtead of being provoked at him for his plainneſs and fidelity, many of them, with tears, confeſſed their guilt, and promiſed to turn to the true God, and ſerve Him only, and ſeek for the pardon of their ſins through the blood of his Son, the only Saviour of ſinners.

Under a particular affliction, which muſt have given a deep wound to the tender heart of a parent, he exhibited a ſubmiſſive temper and behaviour. God, in his Providence ſo ordered, that none of the praying Indians, or their children died, 'till 1650. In this year, He was pleaſed to remove, by death, a young child

of Hiacoomes. He was enabled to ſhow an excellent example upon the occaſion. At the funeral, none of the heathenish rites, which were once uſual among them in ſimilar caſes, were to be ſeen, or heard—no black faces, or goods buried, or howling over the dead; but inſtead of theſe things, a patient reſignation of the child to Him who gave it. At the funeral, Mr. Mayhew made a ſpeech concerning the reſurrection of the godly, and their children to life eternal at the laſt day; which great truth this good man, and his Chriſtian connexions believing, mourned not, as thoſe who had no hope were accuſtomed to do.

Hiacoomes evidently exhibited the amiable grace of humility. Though God gave him much ſucceſs in his miniſtry, yet he did not appear, in any degree, to be elated on this account: Nor did he, upon this, think himſelf ſufficient for the work of the miniſtry; but thought he ſtill needed the continual help of Mr. Mayhew, to whom he therefore ſtill reſorted, that he might gain ſtill further acquaintance with the extenſive ſcience of theology, and be better qualified for teaching the natives in public and private.* Perhaps none, except near relatives, more heartily and deeply lamented Mr. Mayhew's premature death, than he.—

He exhibited, as occaſions required, the various graces of the Chriſtian life.

He appeared to love his Redeemer with ardor of affection. In nothing did his love to his divine Saviour more appear, than in a rational and fervent zeal to promote his cauſe among the natives. While only a *preacher* among them, he was diligent in his work, fervent in ſpirit, ſerving the Lord. He plainly and faithfully reproved their ſins—called them to repentance, and faith in Jeſus Chriſt, and to holineſs of heart and life; and in this cauſe, did not fear the face of man; tho' at firſt, and for ſeveral years after, he had many inveterate and powerful enemies.

After he was ordained in the year 1670, he performed all paſtoral ſervices with zeal and fidelity; and perſiſted in the good work, till age had ſo reduced the vigor both of mind and body, as ro render him, in a great meaſure, incapable of purſuing it: However, when very much taken off from *public ſervices*, he did what he could in *other ways*, to promote the general cauſe; and ſeemed determined to do what good he was able as long as he lived.

He ſurvived his colleague, John

* It would be well, if ſome Engliſh-American teachers would learn wiſdom, and conſiſtency from this worthy Indian preacher—that they would uſe ſuitable human means, as far as in their power, to gain knowledge, while they profeſs to depend upon aſſiſtance from heaven. Too many enthuſiaſts are to be found, who profeſs to deſpiſe ſome important means for the acquiſition of Chriſtian knowledge, and to depend upon immediate teachings from above, by which they may be guided in their ſentiments and words; and many declare, and wiſh to be believed upon the credit of their own aſſertions, that they have extraordinary communications of this kind. But to ſay the leaſt, the public performances of many make evident, that their pretenſions are vain.

A dependence upon divine teachings is an important duty, which every humble Chriſtian will readily, and chearfully perform; but it ought ever to be in connexion with human means, appointed by God himſelf for the acquiſition of the knowledge of divine things, and an ability to teach them to others with perſpicuity.

Taskanaſh, and made a grave ſpeech at his funeral, the ſubſtance of which was taken in writing by Rev. John Mayhew:—Part of it I ſhall tranſcribe—it may be grateful to ſome—

"Here," ſaid he, "is my deceaſed brother. Paul ſaid, this body is ſown in corruption; but it ſhall be raiſed in ſtrength: Now it is a pitiful mean body; but then it ſhall be a glorious body: Yea, however this body ſhall be conſumed, and be, as if it had never been, as it were turned into nothing; yet the power of God ſhall bring it forth again, and raiſe it up an excellent, and glorious body: At the reſurrection it ſhall not be as you ſee it is now; now every one is diverſely apparelled; but all after a mean ſort; but the righteous at the reſurrection ſhall have all one uniform glory. Thus much I ſay as to that."

"But I ſhall now ſpeak a ſhort word to the relations of the perſon deceaſed, eſpecially to his wife and children. If you be deſirous to *ſee* your father, *ſeek* your father, for your father went before you in every good work; therefore ſeek your father in every good work, and you ſhall find your father again; for God's mercies are exceeding great."

This good man ſtanding by the grave, as it was filling, was heard to utter theſe words, "This is the laſt work, that man can do for him; the next work God himſelf will do." When he ſpake of the reſurrection, Mr. Mayhew obſerves, that he uttered himſelf with ſuch fervency and confidence, as would have become one, who had himſelf actually ſeen the dead raiſed.

Rev. Thomas Mayhew, in a letter dated 1650, gives Hiacoomes this worthy character; "I muſt needs give him this teſtimony, after ſome years experience of him, that he is a man of a ſober ſpirit, and good converſation; and as he has, as I hope, received the Lord Jeſus in truth; ſo I look upon him to be faithful, diligent and conſtant in the work of the Lord, for the good of his own ſoul, and his neighbors with him."

To this teſtimony of Mr. Mayhew may be added one of Rev. Henry Whitefield, firſt miniſter of the church of Guilford, Connecticut. Being about 10 days at Martha's Vineyard, he converſed frequently with Hiacoomes; and in a book* which he publiſhed after his return to England, he ſays, "I had ſpeech with ſome of the Indians, (Mr. Mayhew being my interpreter;) above the reſt, I deſired to ſpeak with the Indian, who now preaches to them every Lord's day; his name is Hiacoomes: He ſeemed to be a man of a prompt underſtanding—of a ſober and moderate ſpirit; and a man well reported of for his converſation, both by Engliſh and Indians: With this man I had often ſpeech; and I aſked him *many* queſtions about the Chriſtian religion, and about his own eſtate before God, to all which he gave me very ſatisfactory and Chriſtian anſwers."

Such was the character Hiacoomes had in the former part of his life; nor did he ever forfeit, but ſupported it in full through a long life; and I do not learn, that his ſincerity was ever called in queſtion by any.

He was of a great age when he made the ſpeech above at the funeral of his colleague. Rev. Experience Mayhew obſerves, that

* Light appearing more and more, &c.

he lived ſeveral years after it, and as he thinks, till 1690; but, for ſome years before his death was not able to diſcourſe publicly to the congregation.

This gentleman further ſays, "I ſaw him frequently when I was a youth, and ſtill remember the gravity of his countenance, ſpeech and deportment: He ſeemed always to ſpeak with much thought and deliberation. I was preſent, ſays this gentleman, when he impoſed hands on Japhet, who ſucceeded Tackanaſh; he prayed and gave the charge to him; which ſervices he performed with great ſolemnity; and as a good judge, who was preſent, obſerved, with very pertinent, and ſuitable expreſſions.

In his laſt ſickneſs he uttered many pious expreſſions, and gave good exhortations to all about him; and, as was firmly believed, went into eternal reſt.

"Bleſſed are the dead, who die in the Lord, from henceforth: yea ſaith the ſpirit, that they may reſt from their labors. and their works do follow them."

A brief account of JOHN TACKANASH, *who was ordained teacher of the firſt Indian church on Martha's Vineyard, in conjunction with Hiacoomes as paſtor, in the year* 1670.

HE was eſteemed a perſon of good abilities, and of a very exemplary converſation. His mental powers were eſteemed ſuperior, not only by the Indians, but by thoſe Engliſh, who were in any meaſure capable of judging of them. He uſed great diligence to increaſe his knowledge: To this end he not only applied his mind with aſſiduity to ſtudy, and allowed himſelf but a very ſmall ſhare of time for relaxation; but alſo frequently had recourſe to ſuch Engliſh perſons as took care of the Indians, for their inſtruction in thoſe things, in which he apprehended, that his own knowledge was deficient.

By ſuch means he ſo increaſed in knowledge as to be eſteemed inferior to none of his own nation that ſucceeded him: And for a *preacher*, no Indians in thoſe parts were thought to equal him.

Nor was he only eſteemed a perſon of good knowledge; but he was, in his converſation blameleſs—was looked upon, by all that knew him, to be a very ſerious, and pious man—very devout and zealous in prayer, preaching, and adminiſtering the ſacraments of baptiſm, and the Lord's ſupper. When there was no Engliſh paſtor upon the iſland, ſome ſerious profeſſors among the Engliſh very cheerfully received the Lord's ſupper adminiſtered by him; and it is ſuppoſed none would have ſcrupled it, had they underſtood the Indian language.

During the time of his miniſtry he upheld, and maintained good Chriſtian diſcipline in the Church; ſenſible of its importance to reclaim offenders—prevent vice—promote circumſpection—keep religion from being evil ſpoken of—and to accompliſh other weighty purpoſes.

In the beginning of his laſt ſickneſs he had a very grievous conflict with Satan, the great adverſary of mankind: But having obtained the victory over this enemy, his mind was ever after calm, and ſerene to the end of his life.

His mind being thus quieted, he expreſſed a ſteadfaſt hope in the mercy of God, through the only Saviour Jeſus Chriſt—Gave good inſtructions and exhortations to his own family, and ſuch

as came to viſit him—nominated three perſons to the church, one of whom he deſired might ſucceed him in the office, which he was about to lay down; and one of them accordingly did ſo.

He departed this life, January 22, 1684. A great number of people aſſembled to pay their reſpects to the remains of ſuch a pious and uſeful man. Many appeared to lament his death. His colleague, and Japhet Hannit, in their ſpeeches at the grave, diſcovered the high ſenſe they had of his worth, and the great loſs the natives ſuſtained by his removal.—

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A Diſſertation on the inward ſealing, or the Earneſt of the Spirit.

Epheſians i. 13, 14. "In whom alſo after that ye believed, ye were ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory."

THE account which the ſcriptures give of the being, perfection and providence of God, and of the depraved temper and character of man, tends to confirm us in the belief, that they were written by divine inſpiration: Becauſe the account coincides ſo well with the knowledge we may obtain concerning theſe things, by a careful obſervation of the works of nature, and the conduct of mankind. To this kind of evidence may be added thoſe ſcripture paſſages which relate to the common affairs of human life, and thoſe prophetical predictions, the accompliſhment of which we may perceive, by an impartial attention to ſacred and profane hiſtory. Moreover, we may have further convincing evidence of the truth of the goſpel, if we conſider the admirable change which the Holy Spirit appears to have wrought in the hearts and lives of ſome, who profeſs they have experienced its convicting and converting influences.

But, there is another kind of evidence, which may, emphatically, be termed *internal*; and which is peculiarly adapted to convince and ſatisfy *true believers*, by whom it is experienced.

"He who believeth on the Son of God hath the witneſs in himſelf." (1 John v. 10.) This inward *Witneſs* is, as I conceive, the ſame thing as the inward *Sealing* and the *Earneſt* of the Spirit of which St. Paul ſpeaks, "In whom" (i. e. in Chriſt) "after that ye believed, ye were ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion unto the praiſe of his glory." Eph. i. 13, 14. In Chriſt their head and Saviour, true believers are *ſealed*, i. e. *confirmed* in their faith, and *aſſured* of their intereſt in the heavenly inheritance; which confirmation and aſſurance are wrought in their ſouls by the immediate teſtimony, or witneſs of the Holy Spirit. This, I conceive, is the true import of the term *Sealing*, as it is occurs in the above paſſage, and in 2 Cor. i. 22. "God hath ſealed us, and given the earneſt of the Spirit in our hearts."

That the *Sealing* of the Spirit is ſome teſtimony or evidence which confirms and increaſes the believer's faith, and aſſures to him a part in the heavenly inheritance, will more fully appear, if

we conſider the expreſſion as an alluſion to the practice of *Sealing* as it reſpects things in natural and civil life.

One principal deſign of *ſealing* a letter is to ſecure its contents from the knowledge and uſe of perſons, to whom it is not inſcribed. A legal covenant, tranſacted between one man and another, is *ſealed, to confirm* and *ſecure* the contract.

In alluſion alſo to this practice of *ſealing*, Jeſus Chriſt ſaid, that "God the Father had *ſealed* him." John vi. 27. The deſcent of the Holy Spirit upon Chriſt, and the voice from heaven, which ſaid, This is my beloved Son, in whom I am well pleaſed; (Matth. iii. 16, 17.) together with Chriſt's divine doctrines, and the miracles which he wrought in the preſence of the people, were a ſufficient evidence and confirmation of his being the true Meſſiah; whom it was their duty to reverence and obey, and in whom they might, with the greateſt ſafety, put their truſt.

The Apoſtle ſaith of the believing Corinthians, "The ſeal of mine Apoſtleſhip are ye in the Lord." 1 Cor. ix. 2. They were an *evidence* of his divine call: For, the grace of God had accompanied his preaching, ſo that they were converted from their ſtate of heatheniſm and idolatry, to the knowledge and ſervice of the one true God. Thus his apoſtolical office had a *confirmation* in them, by the *effect* of his miniſtry, as a written agreement is *confirmed* by a *ſeal*.

But what the *inward ſealing*, or *earneſt* of the Spirit is, and how it is wrought in the ſoul, and diſcerned by the underſtanding of the perſon *ſealed*, is more fully known by *experience*, than expreſſed by *words*. Nevertheleſs, I ſhall attempt to explain it as perſpicuouſly as I can.

I conceive it is an impreſſive and enlightening operation of the Holy Spirit upon the heart of the believer; by which he is delightfully entertained with a ſpecial manifeſtation of the glory and excellency of God and Chriſt, and with a glimpſe of that heavenly light and felicity which enliven and entertain the bleſſed ſociety of the Spirits of juſt men made perfect: So that he is made to rejoice with *unſpeakable*, or *glorified* joy. This delightful experience tends greatly to diſengage his affections from ſenſual things; it eſtabliſhes him in the love of God, and in the belief of the truths of the Chriſtian religion; aſſures him of his ſpiritual adoption, and union to Chriſt, and, conſequently, of his future admiſſion into the preſence and full enjoyment of God.

This manifeſtation being given by the ſpirit of truth, after believing in Chriſt, it differs eſſentially from all deluſive experiences; and is as ſure a token that he is the true Saviour, who will receive thoſe to glory who believe in his name, as the brighteſt dawning of day in the eaſt, is of the approaching ſun.

This I conſider as the *inward ſealing*, *earneſt*, or *witneſs* of the Spirit. And it ſeems to be directly and immediately adapted to excite and encourage the believer to walk in newneſs of life, and to confirm and ſecure him againſt infidel principles, and the alluring temptations of the preſent evil world.

Through the rebellion of their own depraved hearts, and the oppoſition of the wicked world around them, Chriſtians have ma-

ny trials with which they muſt conflict. Their experience leads them to expect much tribulation in their way to heaven. And leſt their hearts faint and be diſcouraged under the proſpect of evil before them, God mercifully favors them with ſome ſpecial diſplays of his excellence, and with prelibations of future glory. In thoſe ſeaſons of experience they have the moſt refined and ſatisfying delight, which the rational ſoul is capable of enjoying on earth. And, hereby, they moſt clearly perceive that the ſpiritual and holy joys of true believers differ widely and eſſentially from thoſe ſenſual pleaſures which the impenitent ſo eagerly purſue. Therefore, when they are under preſſing affliction, the recollection of their former ſweet enjoyment, and the pledge of their future felicity, will excite their humility and patience to endure, and will ſtrengthen their hope of obtaining ſeaſonable relief. Thus, when God cauſed the waves and billows of affliction to go over the Pſalmiſt, he, for ſupport, ſeems to recollect ſome ſeaſons when, it is likely, God gave him ſpecial tokens of his love and power, and gladdened his heart with the light of his countenance. "O my God, my ſoul is caſt down within me: therefore, will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar. The Lord will command his loving-kindneſs in the day-time, and in the night ſhall his ſong be with me. I ſhall yet praiſe him for the help of his countenance."

A real believer having taſted that the Lord is good, and been *ſealed* with ſpecial manifeſtations of his love, the impreſſion cannot be eraſed from his mind; but he, like David, will be deſirous for the continuance of ſuch experiences. "Thou art my God; early will I ſeek thee: My ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land where no water is: To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary."

But, though theſe ſeaſons of ſweet delight do not often occur to the beſt Chriſtians; nor, uſually, continue long when they do; yet, on account of their worth and preciouſneſs, they may be conſidered as the *golden paſſages* of their lives; and ſhould be remembered, and thankfully improved. When Jacob fled from the wrath of his brother Eſau, God met him with a wonderful manifeſtation of his glory and guardian protection. And Jacob ſaid, "This is none other but the houſe of God, and this is the gate of heaven." And he took a ſtone and ſet it up as a pillar of remembrance; and called the name of that place *Bethel:* i. e. the houſe of God. Truly, there was much propriety in the name. For, the people of God, while in the ſtate of mortality, never feel his preſence ſo ſenſibly, nor have ſo intimate communion with him, as when he approacheth to their ſouls, by ſpecial manifeſtations of the excellence of his attributes. If any deiſtical perſons call theſe things *imaginary* and *vain*; I would modeſtly reply: They ſpeak evil of thoſe things which they know not. They have not found the Meſſiah, whoſe wiſdom and glory excel the fame they have heard.

How condeſcending is the love of God, to approach ſo ſpecially to their hearts, whom his efficacious and irreſiſtible grace converts, enlightens and purifies! A conſideration of the mercy ſhould

excite their reverential regard for his name; and humility and ſelf-abaſement with reſpect to themſelves. When Elijah had an extraordinary view of God's majeſty and glory, ſo deep was his reverence, that he wrapped his face in his mantle before he converſed with him. When Job had a very clear view of the Divine character, he ſaid, "Behold, I am *vile!*—I abhor myſelf, and repent." When Daniel, a man greatly beloved of God, had a wonderful viſion of the manifeſtation of God's glory, as diſplayed in the angel of his preſence, "his comelineſs was turned into corruption." His own nature and character, when viewed in the light of that viſion, appeared very defiled and vile. The diſcovery and impreſſion were ſo affecting, that his bodily ſtrength was much weakened. Similar accounts are recorded of other eminent ſaints.

Having given ſome brief deſcription of the ſpecial *ſealings* and *manifeſtations* of the Holy Spirit; I may now obſerve, that tho' there be times when believers are favored with *ſpecial* or *extraordinary ſealings* in their hearts; yet every impreſſive operation of the holy Spirit, which produces in them true evangelical knowledge, love, hope and joy, and hatred to all ſinful tho'ts and deſires, may properly be termed its *ſealing*; provided that the effect or experience of the operation be ſo clearly diſcerned, as to aſſure them of their love and union to Chriſt.

The earneſt of the believer's inheritance, of which the apoſtle ſpeaks, I conſider as another phraſe, which implies the ſame thing, as the *ſealing* of the Spirit. The word *arrabōn* which is rendered *the earneſt*, ſeems to be applied, to illuſtrate that delightful and eſtabliſhing experience, which is a pledge and foretaſte of the heavenly inheritance, into the full enjoyment of which Chriſt will, hereafter bring his believing people.

It is eaſy to conceive, that the word *earneſt*, uſed as an *adjective*, denoting the *engagedneſs* of the mind, or *ardor* of the affections, differs in meaning from the term *earneſt*, uſed as a *noun*, importing *a part of the price*, or *ſum promiſed*. But yet, giving an *earneſt* may and ſhould denote *engagedneſs* of mind, and ſincerity to perform, in him by whom it is given.

If a man contract with his neighbor, for certain property; and to confirm and ſecure the bargain, pay him, in hand, a certain ſum of money, the part which he pays is called the *earneſt*. And it is a pledge and ſecurity that *the whole* ſhall be paid. In alluſion to this practice, the ſpiritual knowledge, love and joy which true believers experience in this life, and more eſpecially, unuſual and extraordinary meaſures of theſe graces, are termed the *earneſts* of the immortal felicity, which Chriſt, in his word, hath promiſed that they ſhall hereafter inherit.

The giving an *earneſt* differs from *ſealing*, as they reſpect civil and commercial affairs. But they both are deſigned to eſtabliſh and ſecure contracts. And they may, therefore, with propriety be both alluded to, with a view to explain and illuſtrate the ſame ſcriptural doctrine. For the inſpired writers ſometimes apply different metaphors, figurative expreſſions and compariſons, to explain and illuſtrate a doctrine, which could not, otherwiſe, be ſo fully explained and illuſtrated. Thus, the renewing and ſanctifying influences

of the Holy Spirit, upon the hearts of ſinners, are compared to *water*, and to *fire*; becauſe each of theſe elements is adapted to cleanſe and purify material things. (Compare Iſai. iv. 4. Tit. iii. 5, 6.)

The apoſtle ſays, "Ye were ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance—." The pronoun *which*, in this paſſage, is the *relative* to the word *Spirit*, or to the *effect* of the Spirit's operation, termed its *ſealing*. I conceive it relates to the latter. For, the Spirit is known to us, but by its operations, or communications to our minds. Now, if the *pronoun* relate to the *ſealing* of the Spirit, then, the *earneſt* of our inheritance is evidently the ſame as the *ſealing* of the Spirit.

We read of the firſt fruits of the Spirit, Rom. viii. 23. And the ſame Apoſtle ſays, "He who hath wrought us for immortal life and happineſs is God, who hath alſo given unto us the *earneſt* of the Spirit." 2 Cor. v. 5. I conceive, he means, they had received ſome communications of the Spirit, as *love*, *joy* and *peace*. Which may be termed the *firſt fruits of the Spirit*; becauſe they precede the full viſion and enjoyment of God; and are of the ſame nature as (though not in equal meaſure to) the love, joy and peace of the *glorified* ſaints. Now, theſe effects and graces of the Spirit being the *earneſt* of the believer's inheritance, they may, with much propriety, be conſidered as the *ſealing* evidence of his union to Chriſt, and of his future admiſſion into glory. For, the *earneſt* of the Spirit, is a *pledge*, or *token*, given to confirm and aſſure the perſon, to whom the inheritance is promiſed. And the inward *ſealing* of the ſpirit is deſigned to eſtabliſh and confirm the believer; and ſeems to have a very direct tendency to this purpoſe. Nor can I conceive of any argument, which can be adduced to prove that a believer can receive the *earneſt* of future and eternal glory, without being at the ſame time, and by the ſame experience, *ſealed* to the day of complete redemption.

That holy *love*, *joy* and *peace* are the graces by which the believer is *ſealed*, will obviouſly appear, if we conſider that to thoſe who *love* God, and *rejoice* in his name, are made the promiſes of eternal life and bleſſedneſs. For, if we can diſcern in ourſelves the temper and character, which, according to the teſtimony of the ſcriptures, qualify us for heaven, we have good aſſurance that we have the *faith* of God's *elect*. Agreeably to this, the primitive Chriſtians had an hope in God, an hope which would not diſappoint nor make them aſhamed; becauſe the love of God was ſhed abroad in their hearts, by the Holy Ghoſt, which was given unto them. And agreeably to this, the Apoſtle prays for the believing Romans. "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghoſt."

The *love* and *joy* of believers imply ſome ſpiritual *diſcernment* or *knowledge* of the Being whom they *love*, and in whom they *rejoice*. And their inward *peace* implies a ſuitable apprehenſion of the divine character, to whoſe government they feel reconciled, and thro' whoſe gracious and immutable promiſes they are aſſured of the pardon of ſin, and of a final admittance into the full enjoyment of God.

Therefore, ſince the happineſs of heaven, conſiſts in the *knowledge* and *love* of God, and in *rejoicing* in the perfection of his name and government, we may conſider the holy *love*, *joy* and *peace* which believers experience in this world, as the delightful, eſtabliſhing and *ſealing earneſt* of their future and eternal inheritance.

From the nature and deſign of the inward *ſealing*, or the *earneſt* of the Spirit, we may infer the neceſſity and importance of faith in Chriſt. None but true believers experience the love of God ſhed abroad in the heart by the Holy Ghoſt. And, therefore, unbelievers, as ſuch, cannot be aſſured of eternal ſalvation. Their hopes of future glory are deluſive and vain.

We may reaſonably and ſcripturally conclude, that ſome real Chriſtians experience a greater meaſure of the inward *ſealing* of the ſpirit, than others. God qualifies his people according to their different employments, which he aſſigns, and their trials, through which he calls them to paſs. But, if any who bear the Chriſtian name, have no experience of this delightful and aſſuring *ſealing*, it concerns them to examine themſelves, and enquire whether they have that evangelical faith which is eſſential to ſalvation, and without which no one can be *ſealed* to the day of complete redemption. The Apoſtle ſaith of the believing Epheſians, "*After* that ye believed ye were *ſealed* with that Holy Spirit of *promiſe*." To *ſeal before* believing, would be like ſetting a *ſeal* to a mere *blank*. We muſt firſt be convinced of our ſin and guilt, and of our unworthineſs to receive forgiveneſs of God; our hearts muſt be broken for ſin. Having apprehenſion of his mercy in Chriſt, we muſt truly repent, and receive the glorious Redeemer, as our Prophet, Prieſt and King, relying upon him alone for ſalvation. When we are thus diveſted of all our ſelf-dependence, and have our truſt alone in God, we are his *believing* people; whom he graciouſly owns, ſeals and ſets apart for himſelf; that we may walk in newneſs of life, live to his glory, and ſhew forth his praiſe, who hath called us out of darkneſs, and a ſtate of total depravity, into the light and liberty of the goſpel. For, "God dwelleth with him who is of a contrite and humble ſpirit to revive the Spirit of the humble, and to revive the heart of the contrite ones."

Some are of opinion, that none experience the *ſealing* aſſurance of the Spirit in this life. Others think it is very uncommon that any, even of thoſe who are real Chriſtians, are *aſſured* of eternal ſalvation. But they ſeem to err, not knowing the ſcriptures, nor the power of God. For, Chriſt manifeſts himſelf to his regenerate people, as he does not to the unbelieving world. He ſays, "If a man love me, he will keep my words: And my father will love him; and we will come unto him and make our abode with him." The paſſage ſeems to imply, that they will come unto the believer's ſoul by the approving, comforting and aſſuring influences of the Spirit. The expreſſion is indefinite: It is not limited to any particular perſon, or time. "If a man love me," &c. True religion is the ſame now, as in the firſt ages of Chriſtianity.

The *ſealing* of the Spirit is "the *earneſt* of our inheritance, until the redemption of the purchaſed poſſeſſion." The *purchaſed poſ-*

ſeſſion is the church, which Chriſt hath purchaſed by his ſufferings. And the *ſealing*, or *earneſt* of the Spirit ſeems to be a favor given to each member, and to all believers, in ſucceſſion, age after age, until they be completely redeemed and preſented faultleſs before the preſence of his glory. It is a favor which Chriſt *promiſed* his people (John xiv. 21.) Therefore, they are ſaid to be *ſealed* with that Holy Spirit of *promiſe*.

Some are of opinion that none, in this life, experience that effectual operation of the Spirit and change of heart, in which the *new birth*, or regeneration conſiſts. *To be raiſed from the dead at the general reſurrection*, when "this mortal ſhall put on immortality," (which is commonly called *glorification*,) they conſider as the *new birth*, which is ſo much ſpoken of in the New Teſtament, and which Chriſt taught to Nicodemus. The term *new birth*, they think, implies too great a change for any to experience in this life. But, the caſe ſeems to be, it implies more than *they* have experienced. They are, therefore, unwilling to aſſent to the truth of the doctrine: And, conſequently, they appear to be equally ignorant of the nature and myſtery of *faith*. For, faith is produced in the heart in its *regeneration*. They faintly allow that we muſt be *reformed*, to be duly qualified for heaven. But, their idea of *reformation* ſeems to extend no further than their fancying themſelves into an apprehenſion, that Chriſt died for them, and for all mankind, and in partially breaking off from ſinful, or inconvenient practices, which ſtand in the way of their purſuit of ſelf gratification. But, were wiſdom to enter into their hearts and knowledge to be pleaſant to their ſouls; were they to experience that true liberty and ſweet enjoyment, which are peculiar to the ſaints, they would change their ſentiment, and without a double heart, plainly ſpeak, as do the ſcriptures: "Whoſoever believeth that Jeſus is the Chriſt, is born of God. And whatſoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith;" which was given in our *regeneration*; they would ceaſe to ſpeak againſt the moſt eſſential truths of the goſpel. For, when the heart of the raſh underſtands and receives the truth as it is in Jeſus, then that which they had not known they conſider, and admire.

How deluſive and vain is their idea who live impenitent and unrenewed while in this world, and expect to experience *regeneration* at the general *reſurrection!* For, the ſcriptures ſay, that "thoſe who do evil, and believe not in Chriſt, ſhall die in their ſins, and at the *reſurrection*, ariſe to damnation." They never live to the glory of God; their works are all evil; their perſons are under the curſe of his law. Therefore, if they die in unbelief, they muſt, at the reſurrection, awake to their ſurpriſe, retaining that nature and diſpoſition by which the wicked are like the troubled ſea, when it cannot reſt. When thus it ſhall be, how applicable to them will be the appellation which God, by the mouth of Jeremiah, gave to Paſhur. "The Lord hath not called thy name Paſhur, but Magormiſſabib:" i. e. *a terror to thyſelf*: or, as it is rendered in the margin of ſome bibles, *fear round about*.

From the nature and deſign of the inward *ſealing* or the *earneſt*

of the Spirit, we may alſo infer the happineſs of true believers. As in a legal written covenant or obligation, the *ſealing inſtrument* leaves its *image* upon the wafer, or other quality *impreſſed*; ſo God inſtamps his *image* upon their hearts whom he *ſeals*. "The *new man*, after God, is created in righteouſneſs and true holineſs." And true believers, with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord. And in this image conſiſts the happineſs of the children of God. What he loves and approves, they, in meaſure, love and approve. The glory of the Lord ſhall endure forever: The Lord ſhall rejoice in his works. And they, being conformed to him, will approve of and rejoice in the perfection of his name, and the eternal duration of his glory, and love him for all his works and diſpenſations.

In this world they have tribulation, and may paſs through many ſcenes of preſſing affliction; and though, ſometimes, through the power of indwelling ſin, the evidences of their ſalvation may be interrupted or obſcured; yet, at other times, they have peace in Chriſt, and are of good cheer, conſidering he hath overcome the world. In the *prelibations* and *earneſts* of the Spirit, they have *ineffable joy*. But, what is a drop of water, in compariſon with a never-failing fountain? In the preſence of God is fulneſs of joy, at his right hand are pleaſures forevermore.

"He freely feeds them now,
With tokens of his love;
But richer paſtures he prepares,
And ſweeter ſtreams above.
Unnumber'd years of bliſs
He to his ſheep will give;
And while his throne unſhaken ſtands,
Shall all his choſen live."

Chriſtians having taſted that the Lord is good, and experienced the ſweetneſs of the inward *ſealing* of the Spirit, they may, at times, feel conſtrained to ſpeak of the glory of God's kingdom, and talk of his power, in the hearing of the careleſs and profane, with a view to excite their attention to the importance and pleaſure of true religion. But their experience being hidden from and unknown to the unſanctified heart, they will be much expoſed to be cenſured and rejected, as imaginary perſons, and vain pretenders. They will, therefore, generally be more free and delighted in the company and converſation of thoſe whom they conſider as the children of God. For, thoſe, to whom he hath given a new heart and a pure language, can ſerve him, with one conſent. The heart of the convinced ſinner knoweth its own bitterneſs; and a ſtranger to experimental religion doth not intermeddle with the joy of true believers. The unbelieving world knoweth them not; becauſe it knows not Chriſt.

The imperfections of Chriſtians are ſo many and great, that they ſometimes doubt of the ſincerity of each other's profeſſion. But, heaven is a place of clearer diſcernment, and of complete felicity. Ere they arrive to heaven, the *ſeal* is in their *hearts*; but there it will be viſible in their glorified *bodies*. The ſociety into which they will be admitted and the radiant glory, with which they will be ſurrounded, will evince to the view of all beholders, that they are the redeemed of the Lord. "His ſervants ſhall ſerve him. They ſhall ſee his face; and his

name ſhall be in their foreheads. And there ſhall be no night there; and they need no candle, neither light of the ſun; for the Lord God giveth them light.

Doth God give to his people true *faith* in his Son, and *ſeal* them to the day of redemption? His deſign in ſo doing is "unto the praiſe of his glory." May they truſt in him at all times. In the day of proſperity may they be joyful, but humble. In times of adverſity may they conſider, and not faint: For, he is faithful who hath promiſed. He will cauſe all things to work together for their good; and, in his time, favor them with ſuch manifeſtations of his glory as ſhall ſubſerve his wiſe purpoſes. God is ſovereign and wiſe in the beſtowment of his favors. Leſt his people be vain-glorious and too highly exalted in the ſweetneſs of communicated grace and ſo idolize their experiences, he ſometimes croſſes their requeſts (2 Cor. xii. 7—9.) If they truſt in Chriſt, glory in the Lord, and walk cloſely with him, the ſuitable favors which he will give them, in his time, will be moſt ſatisfactory to them. If they delight themſelves in the Lord, he will give them the deſire of their hearts. The ſcriptures are their rule of life. May they "take heed to them, as to a light which ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in their hearts:" i. e. until they arrive to perfection of knowledge and felicity. May they live in the Spirit, and walk in the Spirit; (which is the ſum of all true religion;) that when Chriſt ſhall appear to judge the world, they may meet him, with expreſſions of praiſe and exultation, like thoſe of the prophet: "Lo, this is our God; we have waited for him; and he will ſave us: This is the LORD; we have waited for him; we will be glad, and rejoice in his ſalvation."

C. A.

A Diſſertation on the Harmony of Chriſtianity, or the agreement of its various parts with each other, and with the whole.

INTRODUCTION.

AMONG the various ſubjects of diſcuſſion which occupy the ability of literary men, few are equally important with that of the truth and divinity of the holy ſcriptures.

Oppoſition to theſe ſacred books, has employed the pens of many adverſaries; and to deſtroy their authority is a leading object of the ſyſtem of modern philoſophy. Indeed, the whole ſyſtem of religion and morality, natural and revealed, is the object of attack by the unbelievers of this day. This however is ſo far from ſubverting the cauſe of truth, that the ultimate effect will be directly the reverſe.

This oppoſition has already occaſioned many able defences of religion and morality, and ſeveral arguments in defence of the truth have been adduced, highly important; which have not been heretofore improved, or not in a manner equally clear and demonſtrative.

The ſubject, however, is not exhauſted; the arguments in favor of Chriſtianity are numerous, as they are weighty. Among theſe, and which is highly worthy of the attention of Chriſtians, is the argument drawn from the harmony of its various parts, with each other, and with the whole ſyſtem.

A ſtatement of this argument

will be attempted in the following diſſertation.

In the propoſed diſcuſſion, the leading articles of natural religion will paſs in review, as theſe are aſſumed in the Chriſtian ſyſtem, and indeed cannot be ſeparated from it.

As it is apprehended that the apoſtle Paul had this argument in view in his letter to the Corinthian church, in the words recorded, 1 Cor. ii. 13. This paſſage will be adopted as the motto for the following diſſertation.

The apoſtle having ſpoken of the ſublime truths of the goſpel, adds the following ſentence: "Which things we ſpeak, not in words taught by human wiſdom, but in thoſe taught by the Holy Ghoſt; comparing ſpiritual things with ſpiritual."

The compariſon here inſtituted is not between things material and immaterial, or even between thoſe which are moral and immoral, but things or truths ſpiritual or holy in their nature are compared with each other, and exhibited in mutual agreement and harmony; ſo that they produce reciprocal evidence for the truth and divinity of each other, and of the whole.

In elucidating this ſentiment, we ſhall be led to treat of the religion of the goſpel, with the truths of natural religion involved in it, as exhibited to us in the doctrines of the bible, in the experiences of Chriſtians, and in a practical ſubmiſſion to its commands and inſtitutions, and the diſſertation will be cloſed with a few inferences.

PART I.

On the doctrines of Chriſtianity.

ADMITTING in our conceptions the exiſtence of an original, intelligent Being, independently and eternally poſſeſſed of all natural perfections, without limitation; and alſo the exiſtence of rational, finite beings, ſuſceptible of the knowledge of that Being, and of their reſpective relations to each other and to him, we ſhall arrive, by a ſhort deduction, at the idea of rational happineſs, conſiſting in the union of limited, intelligent beings to each other, and to the original Being. We ſhall alſo conceive of that Being as conſcious of his own capacity for happineſs, and that of the limited intelligence whom he beholds; or that he clearly perceives the tendency of mutual kind affection to the happineſs of rational beings, and therefore unites to it, or acts in the manner which he knows to be beſt adapted to the moſt perfect ſtate of rational exiſtence. This perfect ſtate evidently conſiſts in mutual love. This is therefore the character of that original Being, and the ſtandard for the actions of limited exiſtence; or "God is love, and he that dwelleth in love dwelleth in God, and God in him."

That ſuch an original Being of unlimited attributes, really exiſts, is certain from the exiſtence of limited beings, and if he exiſts at all, he exiſts neceſſarily, and is the author of all limited exiſtence; and knowing that the felicity of rational exiſtence conſiſts in benevolent affections, and flows from it, we muſt chooſe it, for God is love.

Thus we obtain the idea of moral perfection in God, and that a conformity to this muſt be the higheſt excellence in creatures.

That as God is the creator and preſerver of all, and is infinitely perfect, the government of the world belongs to him, that he ſhould diſpoſe of his rational creatures according to his own pleaſ-

ure, and that their actions ſhould be under the direction of his will; or we ſee the ground of the providential and moral government of God over angels and men.

From the ſame ſource we trace the idea of moral obligation, or the duty of rational creatures to employ their abilities for the happineſs of intelligent exiſtence; and that this obligation is proportioned to the value of general happineſs and their ability to promote it:

That it belongs to God to direct their exertions for this object, and that this divine will, made known to them, muſt be the rule of their actions.

As a departure from this rule muſt be criminal for the reaſons and to the degree juſt ſtated, the tranſgreſſor deſerves puniſhment, in proportion to his obligations, and the tendency of his actions againſt general happineſs.

From theſe ſources we arrive at the idea of moral government, in the ſyſtem; of the perfect law of God, the obligations of man, the ſanctions of law, and of final retribution. Such muſt have been the original law of God, and the obligations of man.

Tranſgreſſion of the divine law is called ſin, and the tranſgreſſor is the proper ſubject of puniſhment, as already ſtated.

Such is the government of God over men; and the ſtate of alienation from God, which is moſt evidently common in our nature, is a plain proof that we are ſinners, and juſtly expoſed to puniſhment proportioned to the degree of our crimes.

Thus far the primary truths of natural religion agree with each other, and with our natural notions, and they perfectly coincide with the doctrines of revelation.

A conſciouſneſs that we are ſinners is attended with a conviction that we are expoſed to ſuffer the expreſſions of divine diſpleaſure, and that we deſerve it, in a puniſhment proportioned to our guilt.

In eſtimating the degree of our guilt, we are led to weigh the good oppoſed by our ſin, the degree of our oppoſition, and the knowledge, or means of knowledge we poſſeſſed, of our duty. As the tendency of our ſin is oppoſed to the perfection of the moral ſyſtem, or to the glory of God and the good of rational creatures, we are convicted of guilt in one reſpect, infinite, as oppoſed to infinite good. In reſpect to the degree of oppoſition, and the means of knowledge of our duty, it is finite and admits of very different degrees. The reſult ſuggeſted by reaſon, is that we are expoſed to a puniſhment limited in degree, but endleſs in duration.

The holy ſcriptures confirm the dictates of reaſon on this momentous article.

They abundantly teach the doctrine of the eternal puniſhment of the finally impenitent.

As the rebellion of man conſiſts in oppoſition to the general good, it is evident that in a perfect government, ſuch as that of God, puniſhment cannot be remitted and the ſinner reſtored to the divine favor, unleſs this can be done in conſiſtence with that unchangeable ſtandard of moral rectitude. The general good muſt be as effectually ſecured, as by the infliction of deſerved puniſhment.

How this can be effected, and the ſinner be pardoned and ſaved, reaſon can furniſh no information. With regard to this, "reaſon purſued is deſpair."

The holy ſcriptures confirm the deciſion of reaſon reſpecting the

hopeleſs condition of the ſinner, without the intervention of ſupernatural revelation. They announce a way in which the pardon and ſalvation of ſinners can be united with the glory of God, and the good of his kingdom. And, what is more, they reveal this way, even "the new and living way into the holieſt by the blood of Chriſt."

The goſpel doctrine of the redemption of ſinners by Jeſus Chriſt correſponds to the ſcheme of truth, already mentioned, as teſtified by reaſon and revelation, and opens a glorious door of hope for the guilty. It ſupports the rectitude of divine government, in all its parts, eſpecially in the puniſhment of ſin, and reveals a way in which the righteouſneſs of that puniſhment is abundantly eſtabliſhed, even in the pardon and ſalvation of the ſinner.

This is by the introduction of the Lord Jeſus Chriſt as the ſubſtitute of the guilty.

From the holy ſcriptures we learn that our Redeemer is truly divine, the creator, law-giver and judge of man; a perſon therefore of infinite dignity and worth: That he aſſumed our nature into a perſonal union with his divine nature, and was "God manifeſt in the fleſh," capable of ſubjection to his own law: That as ſuch he undertook to be mediator between God and man, and by his obedience to death, in our nature, he vindicated the perfection and ſupported the honor of the divine law, reſpecting its precepts and ſanctions, at the leaſt, as much as it would have been vindicated by the infliction of the threatened puniſhment on the tranſgreſſor.

By his voluntary ſubjection, in our nature and place, to this law, he clearly evinced that in his government of man he treated him as he would himſelf be willing to be treated, in a change of circumſtances.

Hereby he abundantly evidenced the righteouſneſs of God in his retributions to the guilty, according to the threatenings of his law.

The nature of the caſe admits of no higher evidence of the rectitude of a ruler, in his government, than his voluntary ſubmiſſion to it, by placing himſelf in the condition of the ſubject.

The doctrine of the two natures, in Chriſt, the divine and human, harmonizes with that of his atonement for ſin. Had he not been truly God and equal with the Father, his ability and character would have been totally inadequate to the work of redemption. As a creature, he would have owed to God the utmoſt he could perform, on his own account; and the merit of his obedience would have been only proportioned to the limits of his nature. Therefore in both theſe reſpects, he would have been totally unfit to be the ſubſtitute for the guilty; and his utmoſt obedience and ſufferings would have been of no avail for our redemption.

Had he not been a creature, he could not have aſſumed the place of a ſervant, or have become ſubject to the commands and ſanctions of the divine law.

Had he not been man, he could not have been a proper ſubſtitute for us, nor would his obedience and death have laid a foundation for our redemption. Therefore, "He took not on him the nature of angels, but he took on him the ſeed of Abraham." "Being found in faſhion as a man, he humbled himſelf and became obedient to death, even the death

of the croſs." And "the Lord laid on him our iniquities." "He bare our ſins in his own body on the tree, and by his ſtripes are we healed."

It was requiſite the Mediator ſhould be both human and divine: Human, that he might be under the law, in our place: Divine, that his ability and worth might be equal to the perfection and dignity of divine government;—"that he might have ſomewhat to offer," and his atonement avail to the redemption of his church. He muſt be "the ſeed of the woman," as well as the "mighty God." "A virgin muſt bear a ſon, whoſe name is wonderful, and God muſt be manifeſt in fleſh."

His humanity qualified him to obey and ſuffer for us, in our nature; and his divinity gave infinite worth and dignity to the work which he finiſhed on the croſs.

We are now led to notice the agreement and connexion between theſe truths, and that of the Divine Trinity in unity.

This doctrine is abundantly taught in the holy ſcriptures, or in the language of our public ſtandards, "there is one God in three perſons, the ſame in ſubſtance, equal in power and glory."

In all reſpects, in which unity is a perfection, *God is one.* In all reſpects, in which trinity is a perfection, he is three. "There are three who bear record in heaven, and theſe three are one."

This doctrine being admitted, we can readily conceive of our Lord Jeſus Chriſt as being the true God, poſſeſſed of all divine perfections and the author of all divine works, in his original nature; but in his humanity, as inferior and ſubordinate to the Father; "as God's ſervant, the angel of the Lord, and meſſenger whom he hath ſent."

We may alſo from hence have rational conceptions of the divinity of the Holy Ghoſt, and ſo of his agency in the application of redemption; and the triune Deity is manifeſted and glorified in the ſalvation of the redeemed church.

The doctrine of the believing ſinner's juſtification by faith thro' the atonement of Chriſt, is cloſely connected with redemption by his obedience to the death.

By this we are taught that the believing ſinner is delivered from condemnation, and entitled to the favor of God and eternal life; not on account of any perſonal deſert, or any thing performed by him, but wholly on account of the righteouſneſs and atonement of Chriſt.

"Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us," and we "are juſtified freely by his grace, through the redemption which is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſin"—"that he might be juſt, and the juſtifier of him who believeth in Jeſus."

Were the Mediator nothing more or greater than a creature, though the firſt and greateſt ever created by God, it has been ſhewn he could make no atonement for ſin by his obedience and death. Firſt, becauſe his ability and worth would be finite and ſo bear no proportion to the infinite demerit of ſin. Secondly, becauſe that however he was exalted in the ſcale of created exiſtence, he would ſtill owe the utmoſt he could perform to his Creator, on his own account and could do nothing as a ſubſti-

tute for the guilty, and his obedience or ſufferings could merit nothing in favor of the believer.

He muſt be received to the divine favor on his own account, or be rejected.

But admitting the divinity of Chriſt, and the conſequent ſufficiency of his atonement, the believing ſinner's juſtification by faith in his perfect righteouſneſs, is agreeable to the analogy of faith; and is wonderfully adapted to glorify God by ſupporting the perfection of his government,—to humble the ſinner, and to magnify ſovereign grace.

Juſtifying faith imports that the divine government is perfect, that the ſinner's condemnation is juſt, and that God is righteous in taking vengeance. Therefore the obedience and death of Chriſt for our offences, are the moſt decided divine teſtimony to the perfection of that goverment, and the malignity of ſin, and therefore highly acceptable to God and a proper foundation of pardon and life to the ſinner, ſo connected with him by divine faith, that the favors granted to him are evidently beſtowed altogether on account of the merit of Chriſt.

"Where then is boaſting? It is excluded." "Do we then make void the law through faith? God forbid. Yea, we eſtabliſh the law."

This truth will appear with ſtill greater clearneſs from a view of the diſtinguiſhing qualities of juſtifying faith.

This faith conſiſts in ſuch a belief of the goſpel on the teſtimony of God, as involves an acquieſcence of the heart in the mediatorial character and work of Chriſt.

But the heart which truly approves this character, neceſſarily approves the divine government, is reconciled to God, condemns ſin, and repents of it, admires and adores the divine Saviour, for his mediatorial undertaking and work, in which the law of God was magnified and made honorable. Therefore he admires the free grace of the goſpel, and truſts in Chriſt alone for ſalvation.

The doctrine of regeneration, by the Holy Ghoſt, as neceſſary to ſalvation, coincides with the truths immediately preceding, with the perfection of divine government, and total depravity of man. Theſe doctrines being admitted, it follows that if the ſinner is reconciled to God, and united to Chriſt by faith, it muſt be produced by the ſupernatural agency of the Holy Spirit. So true it is that except a man be born again—of the Spirit—and from above, he cannot ſee the kingdom of God or enter into it.

That gracious tranſaction in the divine trinity, called by Chriſtian writers, *the covenant of redemption*, and variouſly expreſſed in the holy ſcriptures, is fundamental to the work of redemption, in all its parts.

By this the eternal word, in his perſonal diſtinction, engaged to aſſume our nature and act as our ſubſtitute, in fulfilling all righteouſneſs, and making atonement for ſin by the ſacrifice of himſelf.

The Father engaged that he ſhould be ſupported and accepted, that he ſhould ſee of the travail of his ſoul till he ſhould be ſatisfied, and be exalted to divine dominion in his whole perſon, and even "glorified with the Father, with the ſame glory which he had with him before the world was."

The Holy Spirit in this covenant conſented to reſt on the incarnate Saviour, without mea-

ſire; to inſpire holy men to publiſh to others and commit to writing, for the benefit of the church, in all ages, the revealed mind of God; to renew, and ſanctify the veſſels of mercy and effectually work in them to will and to do, ſo as ultimately to bring them to glory; even all thoſe whom the Father gave to Chriſt as the reward of his ſufferings, and his crown of glory.

The covenant of grace, as it is termed by theological writers, is nearly connected with that of redemption.

This conſiſts in the gracious promiſes of God to believers in Chriſt, on account of his finiſhed redemption.

This covenant was adminiſtered to Adam in the promiſe reſpecting the ſeed of the woman: To Noah in the ark, and in the rainbow: To Abraham in the promiſe of his ſeed in whom "all the families of the earth ſhould be bleſſed." It was wrapped up in the prediction of dying Jacob reſpecting the tribe of Judah—of the coming of the Shiloh and the "gathering of the people to him:" To David in the promiſe of a ſon to ſet on his throne forever: To Iſaiah that he ſhould reign in Mount Zion, in Jeruſalem, and before his ancients glorioufly. As the time of the Redeemer's incarnation approached, the grace to come to us by him was more clearly announced. It was foretold that he ſhould be bruiſed for our tranſgreſſions, that the chaſtiſement of our peace ſhould be on him, and by his ſtripes we ſhould be healed; and that Meſſiah ſhould be cut off, but not for himſelf.

Finally, in the new teſtament, this gracious covenant is propounded in the moſt explicit terms, "He who believeth ſhall be ſaved." "All whom the Father giveth to me ſhall come to me, and him who cometh to me I will in no wiſe caſt out."

All the promiſes of this covenant reſt on the ſtability of the covenant of redemption, and cannot fail if that be fulfilled. But that is founded on the counſels and the perfections of God.

This leads to a direct conſideration of the doctrine of the decrees of God. By which we underſtand his eternal, unchangeable purpoſe, reſpecting all events, all creatures, and all their actions.

It is not deſigned at preſent, to collect the ſcriptural arguments for the proof of this very important doctrine. It reſults directly from the perfections of God, and is as much an eſſential truth of natural religion as of that which is revealed. It is implied in the covenant of redemption and of grace. It is at the foundation of the whole mediatorial ſyſtem, with all its moſt intereſting and diffuſive fruits and conſequences, through the ſucceſſive ages of the world, to its final diſſolution; yea, thro' the undeſcribed, the unlimited duration of eternity.

That all who ſhall be finally ſaved from among men, were "from the beginning choſen to ſalvation, through ſanctification of the Spirit and belief of the truth," is ſo evidently a branch of the general doctrine that it will not be queſtioned where that is admitted.

The doctrine of the ſaint's perſeverance and final glory, reſts on many ſcripture declarations, on the gracious promiſes of God to all his redeemed, on the covenants of grace and redemption, on the power and grace of Chriſt, and many truths which have already paſſed in review.

The reſurrection of Chriſt from the dead, is an important and eſſential doctrine of Chriſtianity and in a ſenſe, fundamental. So that if this were falſe the whole ſyſtem muſt be given up. This doctrine harmonizes with the divine types and promiſes which preceded the incarnation—with the prophecies of Chriſt himſelf—it is atteſted by his inſpired apoſtles, and they wrought many miracles in his name for the confirmation of the truth teſtified, and with the truth of this is intimately connected the truth of all the ſubſequent articles of Chriſtianity.

The future reſurrection of the bodies of the ſaints to an immortal life in heaven, is ſo inſeperably connected with the reſurrection of Chriſt, that the latter having taken place, the former is placed on the ground of equal certainty; as the holy apoſtle Paul has clearly proved in the fifteenth chapter of his firſt epiſtle to the Corinthians.

Indeed, the reſurrection of the dead, both the righteous and the wicked, the general judgment and final ſtate of believers and unbelievers, are abundantly revealed in the holy ſcriptures.

Theſe doctrines agree with that of the accountability of man, the righteouſneſs of divine government, the doctrine of redemption by Chriſt, and with all the promiſes and threatenings of the holy ſcriptures. They will not be queſtioned by thoſe who believe the Chriſtian ſyſtem in general, and have any proper diſcernment of the excellence and conſiſtence of its ſeveral parts.

This brief view of natural and revealed religion, as to the agreement of the reſpective doctrines of each, affords no inconſiderable evidence of the divine origin of Chriſtianity. But this will be more fully manifeſt from attending to it as exiſting in the minds of good men, and powerfully influencing their views and affections.

(To be continued.)

For the Connecticut Evangelical Magazine.

A ſerious addreſs to profeſſing Chriſtians, on the duty and vaſt importance of acting with ſteady and perſevering vigilance, wiſdom and fortitude in the ſpiritual warfare.

(Continued from p. 126.)

IN view of the preceding illuſtration of the general orders addreſſed by the great apoſtle to his fellow-Chriſtians, it may be obviouſly remarked, That when ſinners are truly converted, they have much more to do, than merely to give thanks to God for his wonderful grace, and to ſit down and congratulate themſelves upon and rejoice in their own happy condition. They are not, immediately upon their converſion, to conſider their condition as reſembling that of ſoldiers, who at the end of a ſucceſsful war, return in triumph, to ſpend the reſidue of their days in peace, free from the fatigues and toils of war, and in the enjoyment of the bleſſings for which they have been contending; but they are to view it, as bearing a greater reſemblance to that of ſoldiers juſt enliſted, and engaging in a warfare for life; in which they muſt ſerve, and watch, and fight, to the end of their days with the certain expectation of final victory and triumph to all thoſe, who perſevere to the laſt, and faithfully obſerve and obey the orders of their Prince.

We may further remark, how unlike to what Chriſtians *ought to be*,

thoſe profeſſing Chriſtians *are*, who give way to unwatchfulneſs, careleſsneſs, indolence, eaſe and ſloth; and inſtead of ſtanding faſt in the faith, are eaſily ſhaken, and ſuffer themſelves to be turned or drawn away from it, by the flatteries or frowns, or ſubtle artifices of its enemies. Wherefore, the application of what has been illuſtrated, may be by way of ſerious exhortation to profeſſing Chriſtians, to comply with the directions, to watch, to ſtand faſt in the faith, to act the man, to be ſtrong. Of the vaſt importance of this comprehenſive duty, we ſurely cannot entertain a doubt, or fail of perceiving numerous and weighty motives to it, if we duly conſider the following things; which are here ſubjoined, as well for the purpoſe of further illuſtrating ſome of the particulars already ſuggeſted, as to recommend and enforce the exhortation, viz.

1. The cauſe in which we have viſibly enliſted, and for the ſupport and ſucceſs of which, we are required to watch, to ſtand faſt, &c. is the moſt important and intereſting that ever exiſted, or can be conceived. It involves the glory of God, and the moſt precious intereſts of the intelligent creation.

A moſt daring and impious rebellion hath broken out againſt the Moſt High. It is headed by Satan, who was once a diſtinguiſhed prince among the angels, and ſeconded by great numbers of thoſe, once holy, but now, apoſtate ſpirits. Into this rebellion mankind have been drawn, by the artful management of the firſt apoſtate.

Chriſt hath undertaken to cruſh this dreadful rebellion—to bruiſe the Serpent's head—to deſtroy the works of the devil. The full accompliſhment of this great deſign will compriſe the grandeſt diſplay of the infinite perfection and glory of God—the fulleſt eſtabliſhment of his authority—the complete recovery and eternal ſalvation of an innumerable multitude of the ſinful, ruined race of man—an inconceivable addition to the knowledge and holineſs, joy and happineſs, of all holy creatures—and the complete diſappointment of Satan and all his perſevering adherents as to their ultimate end, and their reduction to a ſtate of the moſt abſolute ſubjection as vanquiſhed enemies, under the feet of their conqueror, ſuffering the vengeance due to their crimes.

Though Chriſt, by his obedience unto death, laid the foundation for and inſured the full accompliſhment of this great deſign; yet much remained to be done, in order to the actual attainment of all theſe ends. Among other things, Chriſt's kingdom muſt be ſet up and maintained in the world, in oppoſition to Satan's, and finally prevail over it. Thoſe of mankind, who are to obtain the ſalvation which is in Chriſt Jeſus, with eternal glory, muſt be delivered from the power of ſin and Satan, and obtain the victory over them. In accompliſhing theſe ends, which are all compriſed in and neceſſary to the ſucceſs of Chriſt's great deſign, he makes uſe of means and inſtruments. Among the means which are made effectual to theſe important ends, the goſpel or word of truth holds a diſtinguiſhed place. They who by reading, preaching or writing, or by their profeſſion and practice, and perſevering ſtedfaſtneſs in the faith—they who in any or all of theſe ways, clearly exhibit, and properly maintain, and ſucceſsfully recommend and

enforce the goſpel, are *inſtruments* under Chriſt, and by aſſiſtance derived from him, towards pulling down the ſtrong holds of ſin and Satan, deſtroying the works of the devil, and maintaining and building the kingdom of Chriſt. Every advantage which, in theſe or any other ways, any are enabled to obtain, over ſin or Satan, in their own ſouls, or in in others, and every degree of ſpiritual light, holineſs or comfort, thus produduced, effected or obtained, contributes ſomething towards the ſucceſs of the great deſign, which Chriſt is carrying on, and towards the overthrow and deſtruction of his enemies.

Though, to ſome, the advantage which any individual, as a ſubordinate agent, may obtain, againſt ſin and Satan, by watching and ſtanding faſt in the faith, and all the benefit thence reſulting, may ſeem ſuch a mere trifle, as can have no influence in regard to the final ſucceſs of Chriſt's grand undertaking; yet *every ſuch trifle* makes one of that innumerable multitude and variety of ſteps, in the progreſſive accompliſhment of this great deſign, by which the good to be obtained by it, is accompliſhing, and will at length be completely attained, and *neceſſary* to the perfection of it; even as every particle of water in the ocean is one of the innumerable multitude of particles of which that vaſt body of water is compoſed, and neceſſary to make the quantity complete.—Should not, and will not, this view of the infinite importance of the conteſt, which Chriſt is conducting to the moſt glorious iſſue, and of the neceſſity and ſubordinate influence of the faithful exertions of his ſervants, in bringing it to the iſſue deſigned, *operate* as a powerful motive with us, who have given up our names to him, to comply with and execute his orders, To watch, to ſtand faſt in the faith, to act the man, and be ſtrong?—Eſpecially when we conſider

2. That the enemies oppoſed to the ſucceſs of the general cauſe, in which we are engaged, and to our perſonal ſalvation in particular, are exceedingly numerous, ſubtil, crafty and powerful.

Within, we have a deceitful, treacherous and wicked heart, exceedingly prone to backſlide, and to depart from the living God; yea, a heart, which is deceitful above all things, and deſperately wicked—at leaſt, ſome awful remainders of it in caſe we are Chriſtians indeed. Surely then, it concerns us to watch our heart—to keep it with all diligence!

And as to the enemies from *without*, what human mind can count their number, or calculate their ſtrength, or form any proper conception of the depth of their policy, craft and ſubtilty?

Beſides a flattering, a tempting and enſnaring world, that old ſerpent, the Devil, with all the infernal legions under him, combine, by every means in their power, to overthrow the faith in general, and to take all poſſible advantage of our ignorance and weakneſs, and blinding luſts, and of all the deceitfulneſs and wickedneſs of our hearts, to ſubvert our own faith in particular, to draw or drive us into ſin, and to deſtroy our ſouls. Nor are theſe inviſible foes without their ſubordinate agents among men, who act under their influence, and co-operate in promoting their nefarious deſigns. Among men there are numerous haters and oppoſers of

the truth, of the faith, in which it concerns us to ſtand faſt. Profeſſed unbelievers and avowed oppoſers of Chriſtianity, both in Europe and America, have greatly increaſed within the laſt fifty years, or come out to open view, and combined their efforts to root out all revealed religion, with an air of confidence, and an appearance of ſucceſs, far beyond what hath been uſual in former times.

In Europe, many renouncing the juſtly abhorred tenets and ceremonies, doctrines and practices of a corrupt and idolatrous church, ran into the oppoſite extreme, of renouncing and holding in abhorrence the bible itſelf, and all revealed religion; and ſome of them, even into the wildeſt atheiſm. And though they profeſſed to leave men to act according to their own judgment with reſpect to religion, yet in their zeal to propagate their own opinions and feelings, and to render the bible an object of the utmoſt hatred and contempt, they ſometimes diſcovered a ſpirit, not unlike to that of former perſecutors, and expreſſed ſentiments plainly indicative of what they would do, if they could. For when a man roundly affirms, "It were better, 'far better, that we admitted, if it 'were poſſible, a thouſand devils 'to roam at large, and to preach 'publicly the doctrines of devils '—than that we ſhould permit 'one ſuch impoſtor or monſter as 'Moſes and the bible-prophets to 'come with the pretended word 'of God in his mouth, and have 'credit among us," who can entertain a doubt, that if it lay in his power, he would effectually prevent among us the exiſtence of men, who avow their belief, that the bible is the word of God, and boldly preach it as ſuch?

Of the infidels of the other continent, there are many diſciples and zealous fellow-laborers in this country, and ſome of them apparently actuated by the like bible-exterminating ſpirit.

Beſides profeſſed unbelievers, there are numerous claſſes of maſked enemies to the truth, who, under a profeſſion of regard to the cauſe of Chriſt, inculcate principles and practices ſubverſive of the moſt eſſential articles of the Chriſtian faith, and deſtructive to true goſpel holineſs.

The doctrine of the Trinity—of the proper divinity of Chriſt—of ſatisfaction or atonement for ſin by his death—of man's total depravity—of a ſupernatural change of heart by the ſpecial influence or agency of the Holy Spirit—of juſtification ſolely by the righteouſneſs of Chriſt, thro' faith in him—ſome or other of theſe eſſential articles of the Chriſtian ſyſtem, as well as others in connection with theſe, perhaps, not leſs eſſential, are expreſsly denied, or ſilently paſſed over and cautiouſly left out, or almoſt entirely explained away, by many profeſſed believers and teachers of the Chriſtian religion; whilſt the doctrine, that all mankind, whatever be their faith, and whatever their practice in this life, will be finally ſaved and eternally happy, is zealouſly contended for and propagated by ſome, and embraced by numbers.

Do not theſe things, my brethren, clearly evince the neceſſity, and ſtrikingly diſplay the vaſt importance, of acting conformably to the divine orders now under conſideration?

When the all important faith of the goſpel is thus variouſly and virulently attacked—when Satan and all his legions of devils, and

numerous hoſts of our fellow-creatures, are employing all their power, and all their policy, in making their combined and ſeparate efforts, to ſhake our confidence in the truth—to draw or drive us from it—to propagate all manner of errors and deluſions, and to pour in upon us a flood of the moſt open and daring infidelity; and all this, with threatening appearances of unuſual ſucceſs; is it not high time for us, to exert ourſelves in the execution of our maſter's commands? Does not ſuch a ſtate of things loudly admoniſh us, and exhibit peculiar motives, to watch our hearts, and to look well to our ways—to guard againſt and labor to eſcape or baffle all the artifices of the enemy; and particularly, to take heed, that we do not give them any advantage by our own errors and miſconduct—to ſtand faſt in the faith ourſelves, and to watch over, exhort, inſtruct, encourage and ſtrengthen, and, if need be, to warn and reprove, one another—to prepare and fortify our own and one another's minds, for bearing, with fortitude and equanimity, falſe accuſations, reproach and contempt, loſſes and ſufferings, and to act the man in defence of the truth, by nobly ſuſtaining whatever ſhame, diſgrace, or pain, we may be called to endure, in vindication of the faith once delivered to the ſaints; as alſo, to take pains in furniſhing ourſelves and one another, with proper arguments to be employed in ſupport of the truth, as occaſions may require? And does it not eſpecially become us, to exhibit in real life, the genuine nature and divine excellence of real Chriſtianity, by a converſation and practice ſteadily and univerſally conformable to the true ſpirit and import of the pure doctrines of the goſpel, and to its holy and benevolent precepts? Would not this probably have greater influence, than a thouſand mere verbal arguments, to convince unbelievers, to uphold the truth, and to confound its enemies?

When we ſee how determined the enemy are—how reſolute and perſevering, ſtraining every nerve and ſparing no pains or expenſe, to ſubvert the truth, to propagate all manner of error, falſehood and deluſion, immorality and licentiouſneſs, and to erect and ſupport the ſtandard of infidelity, *let us* be excited to act with as great reſolution and firmneſs, and ſhow ourſelves as ready and determined, to encounter every difficulty, and to ſpare no labor, pains or expenſe, which may be found neceſſary, to counteract their nefarious deſigns, to uphold and promote among ourſelves the religion of Jeſus Chriſt, to tranſmit it to our poſterity, and to contribute to the ſucceſsful propagation of the goſpel and ſubverſion of Satan's kingdom, throughout the world.

As a further excitement let it be added:

3. There is no ſufficient ground for diſcouragement or diſheartening fear, with reſpect to the cauſe of Chriſt generally conſidered, or to our own ſalvation in particular, in caſe we are faithful. For He, under whoſe banner we fight, is King of kings, and Lord of lords, and will certainly conquer all his enemies, and obtain the full deſire of his heart. And in caſe we are ſincere and hearty in the cauſe, and act agreeable to his inſtructions, we have ſufficient grounds to expect all needful divine aſſiſtance and ſupport, and an iſſue happy and glorious even to ourſelves.

Mercy and grace for ſeaſonable help will not be withheld, if we ſeek and pray for it as we ought, with conſtancy and perſeverance. For we have a great high prieſt, who hath paſſed into the heavens, Jeſus, the Son of God, and may therefore come boldly, with freedom and confidence, to the throne of grace, that we may obtain mercy, and find grace to help in time of need. God's faithfulneſs is engaged, not to ſuffer his people to be tempted above that they are able, but with the temptation alſo, to make a way to eſcape, that they may be able to bear it. He hath promiſed, that he will never leave nor forſake them; ſo that they may boldly ſay, The Lord is our helper, and we will not fear what man ſhall do unto us. All things work together for their good. Neither death, nor life, nor principalities, nor powers, nor things preſent, nor things to come, nor height nor depth, nor any other creature, ſhall be able to ſeparate them from the love of God, which is in Chriſt Jeſus our Lord. And he that overcometh, as every ſincere friend and faithful ſervant of Chriſt, to whom ſuch great and precious promiſes are made, moſt certainly will, ſhall poſſeſs a glorious eternal reward in the world to come: he ſhall inherit all things, and God himſelf will be his God, and he ſhall be his ſon.

Such abundant encouragement, ſuch animating motives, to watch, to ſtand faſt in the faith, to quit ourſelves like men, and be ſtrong; —ſuch great and precious promiſes of all needful aſſiſtance and ſupport, in fighting the good fight of faith, *have we*, in caſe we are hearty in the cauſe, and of final victory and a glorious eternal reward! But if notwithſtanding our profeſſion and viſible relation to Chriſt, we are deſtitute of the faith which worketh by love, and, inſtead of overcoming, are ourſelves finally overcome by Satan, ſin and the world, we ſhall not only fall ſhort of the crown of life and glory, but, moreover, have our part with the enemies of the Great King, in the eternal torments to which they are reſerved. For Chriſt will certainly conquer and reign, and put all enemies under his feet. And what more can be ſaid, or what more can be needful, by way of motive, to excite us to watch and pray always, looking diligently leſt any of us fail of the grace of God? What more can be neceſſary, to call up all our active powers to every proper exertion, in ſtriving againſt ſin, and contending earneſtly for the faith once delivered to the ſaints, and applying to the diligent and faithful diſcharge of the duties incumbent on us, in our reſpective characters, ſtations and departments, whether as private Chriſtians, or as paſtors and teachers, who are bound to watch for the ſouls of others, as well as for our own, and to ſtand forward and perform a diſtinguiſhed part for the defence and propagation of the goſpel?

Let us, then, be ſtedfaſt, unmoveable, always abounding in the work of the Lord; well aſſured, that, if we are ſo, our labor will not be in vain in the Lord.

ASTHENES.

A Narrative of a Revival of Religion in the town of HALIFAX, *Vermont, communicated to the Editors by the Rev.* JESSE EDSON, *Paſtor of the church in that town.*

GENTLEMEN,

WITH pleaſure and edification I read your inſtructive Evangelical Magazine; and think it calculated for the promotion of religion, by throwing light upon the doctrines of grace, and containing ſo much religious intelligence, animating and encouraging to the friends of Zion, and convictive to her enemies. Whether the following account of the revival of religion in this place will be conducive to the ſame end, is ſubmitted with deference.

There appeared to be a growing ſerioufneſs and ſolemnity in our public aſſemblies, from the time of my ordination, which was in October 1796, from which I took great encouragement, that God was about to viſit us with a ſhower of divine grace, months before any thing very particular appeared. It worked a long time like a ſecret fire; many hearts burnt within them, before they made their minds known to each other, thinking they were alone.

The firſt viſible appearances of a revival began in the church; profeſſors ſeemed to awake from their ſtupidity and coldneſs, and to ſpeak freely one to another upon the things of religion. A ſpirit of prayer and ſupplication was poured upon them—they began to meet for religious conferences, and an increaſing fervency and engagedneſs appeared; and the attention of two or three, who had entertained a hope for ſeveral years, was called up.—From this time, there began to be a viſible ſhaking among the dry bones; and a few individuals were raiſed to ſpiritual life.—About the ſame time, a young woman, belonging to a neighboring pariſh, very fond of the vain amuſements of youth, grew uneaſy with them, but could not tell why, and refuſed, though earneſtly ſolicited, to join in them. She formed a reſolution to come to Halifax, without being able to give any ſatisfactory reaſon; and did it againſt the feelings and earneſt ſolicitations of the family with whom ſhe lived.—She ſoon found what her buſineſs was; the very firſt Sabbath, (April 29, 1798) I preached from Matt. xi. 28. *Come unto me all ye that labor and are heavy laden, and I will give you reſt.* The preaching ſeemed truly, to be accompanied with the *demonſtration of the Spirit and of power.* I ſaw this perſon, then a ſtranger to me, in tears, and deeply affected.—Many were powerfully taken hold of, and began to feel ſin, in reality, to be a great burden. It was the moſt ſolemn day that ever I beheld, I ſhall never forget it.

The ſpirit ſeemed to come like a ruſhing, mighty wind, to melt the ſouls of God's dear children, to cauſe ſinners to tremble, ſtubborn wills to bow, and hard hearts to relent. Many received impreſſions, which never left them, till their hopeful converſion. Numbers flocked to Chriſt as a cloud and as doves to their windows; fifteen were received the next communion, twenty-one the communion following, about ſixty in the whole. The perſons who were ſubjects of the awakening were of different ages, from above fifty, down to fifteen years.

The work in thoſe who were made the happy ſubjects of it, was remarkably free from enthuſiaſm and diſorder, accompanied with a great ſenſe of the evil nature of ſin. They were led to ſee themſelves entirely deſtitute of any righteouſneſs of their own to

recommend them to God; that they were totally depraved, deſerving nothing from God, but everlaſting miſery, and entirely dependent on ſovereign grace, which plucked them as brands from the burning. The doctrines of grace, to which ſome of them had been particularly oppoſed, became ſweet and raviſhing doctrines. God's way appeared the beſt way, and they were led to admire the riches of free grace in his Son.

One inſtance ſomewhat ſingular, may be worthy of note. A man naturally ſteady in his life and converſation, who remained an attentive obſerver till near the cloſe of the awakening, without any particular operation upon his mind, going one day out of town upon buſineſs and on a law altercation, it turned in his mind the bible was the beſt law book, the eternal rule of right between man and man. This occurred to his mind, frequently, when going home, and when he retired, but he felt no alarming conviction of ſin; he awaked before day with the impreſſion running in his mind, *the bible is the beſt law book.* He aroſe and made a fire; and while he ſat meditating upon this impreſſion, all on a ſudden his ſoul was filled with raptures, and 'ere he was aware, like the chariots of Amminidab,' he beheld ſuch glory and beauty in the divine character, as he could not deſcribe, and his mouth was immediately filled with praiſe. Though naturally ſtill and of few words, his wife told me, ſhe was waked by his praiſing God in loud ſtrains. He immediately ſet up family duties, and continued in this ſweet and comfortable frame of mind for a conſiderable time without thinking of its being a change of heart. But finding his ſoul filled with love to God, drawn forth with peculiar affection towards the brethren, a moſt earneſt deſire for the ſalvation of precious ſouls, that he had a peculiar reliſh for the word, took delight in the duties of religion, and had a great deſire to come to the ordinances; he was led to hope he had become a new man, offered himſelf, and was admitted to the church, where he has adorned his profeſſion.

Thoſe who came forward, have in general, continued to give ſatisfactory evidences in their lives and converſation, that they became true converts. But we have had a time of trial, a ſifting time, and were ready to conclude God had forſaken us for abuſing ſuch diſtinguiſhed mercies. But bleſſed be God he is awakening ſome from their ſlumbers; there appears again to be more ſeriouſneſs among us, ſeveral have of late met with comfort, and ſome others are under very deep impreſſions. Among thoſe who have of late come forward, there is one very remarkable inſtance of the power of divine grace. She is a woman conſiderably paſt the middle age of life, and was a violent oppoſer in the former awakening; tried to hinder her huſband who was then a ſharer, from coming forward; oppoſed him in family duties, and every thing good and ſerious, making his life exceedingly uncomfortable. She ſhewed the utmoſt ſpite againſt all who appeared engaged in the work, and would rage as though ſhe wanted means to vent her malice. She would not attend meeting, nor read the bible or any good book. But ſhe has found God to be ſtronger than herſelf, and for ſeveral months has been under moſt pungent conviction, perhaps, in ſome meaſure accord-

ing to her manifeſt oppoſition. All her wickedneſs, bitterneſs, enmity and rage, appeared to her to be pointed directly againſt God. It pricked her to the heart; her iniquity ſeemed greater than ſhe could bear: the pains of hell gat hold of her, and ſhe was ready to give up in deſpair. Her neceſſity was the time of God's mercy; he made bare his almighty arm, plucked her as a brand from the burning, brought her into the glorious liberty of the goſpel, and gave her to taſte the ſweets of redeeming love. Her temper and conduct appeared entirely changed, and the viſible alteration in her, is as great as ever I beheld in any perſon. She has a great ſenſe of the evil of her conduct, and cannot ſpeak of it without tears: This is her view of it, to uſe her own expreſſions, *ſhe was actuated by the very ſpirit of the infernals.* She told me, that when under deep conviction, ſhe thought it utterly impoſſible for her ever to get rid of her enmity towards particular perſons; but the firſt of her beginning to take hope, and encouragement, was from finding theſe feelings wholly gone, and her ſoul melted into love and tenderneſs. She aſcribes all to free ſovereign grace, admiring the goodneſs, forbearance, long ſuffering and tender mercy of God, in bowing her will, as ſhe ſtood out againſt light and conviction, till his all-conquering grace overpowered her.

Hereby, ſhe has found peace and comfort; happineſs is reſtored to the family, and joy and gladneſs revived in the hearts of God's children. In many inſtances the power of divine grace has been ſo ſtrikingly diſplayed as to be clearly evincive, that it is the work of God.

I am, Gentlemen, with conſiderations of eſteem, Yours, &c.

JESSE EDSON.

Halifax, (V.) Aug. 12, 1802.

Religious Intelligence.

ORDINATION OF THE REV. JAMES W. WOODWARD.

At a Meeting of the North Conſociation of Hartford County, holden at Windſor, September 28th, A. D. 1802.

A communication was made to the Conſociation, from the Truſtees of the Miſſionary Society of Connecticut, in the words following, viz.

"*At a Meeting of the Truſtees of the Miſſionary Society of Connecticut, at Hartford, September* 1, *A. D.* 1802.

"Voted, That the North Conſociation of Hartford County, to be convened at Windſor the 28th day of inſtant September, be requeſted to ordain Mr. *James W. Woodward*, a candidate for the miniſtry, to the work of the goſpel miniſtry, particularly as an Evangeliſt, to itinerate as a miſſionary; and that His Honor JOHN TREADWELL, Eſq. and the Rev. Meſſrs. *Nathan Williams*, D. D. *Benjamin Trumbull*, D. D. *Cyprian Strong*, *Nathan Strong*, D. D. and *Nathan Perkins*, D. D. be requeſted to attend as a delegation from this Board, and aſſiſt in the ordination of the ſaid Mr. *Woodward*, if upon examination he ſhould be judged qualified for the work; any two of the above named delegation to be a quorum to act on behalf of the Board.

A true Copy of Record,

Atteſt

ABEL FLINT, *Secretary.*"

In compliance with the above requeſt, the Conſociation proceeded to examine Mr. *Woodward*, and gaining full ſatisfaction as to his qualifications for the miniſtry, and his views in entering on the work, unanimouſly voted to ordain him as an Evangeliſt.

Voted, That the ordination ſolemnity be attended to, to-morrow morning at 10 o'clock; and that the ſeveral parts of the public ſervice be performed by the following perſons, The Rev. *Abel Flint*, to read the neceſſary papers; the Rev. *Nathan Perkins*, D. D. to make the introductory prayer; the Rev. *Joſeph Waſhburn* to preach the ſermon; the Rev. *Nehemiah Prudden* to make the conſecrating prayer; the Rev. *Aaron Church* to give the charge; the Rev. *David M'Clure* to give the right hand of fellowſhip; and the Rev. *Nathan Strong*, D. D. to make the concluding prayer.

On Wedneſday Sept. 29th, The Rev. *James W. Woodward*, in purſuance of the above vote, was ſolemnly conſecrated to the work of an Evangeliſt.

Certified by

ABEL FLINT,

Regiſter of the Conſociation.

Mr. *Waſhburn* preached a ſermon well adapted to the occaſion from Pſalm viii. 2. The object of the diſcourſe was to ſhow the unpromiſing ſituation of the church with reſpect to their enemies, as viewed by an eye of ſenſe; —the ground of confidence we have that tho weak and impotent as babes, they ſhall finally prevail; —and to point out ſome of the principal ways in which they have been, and will ſtill be enabled to withſtand temptation or oppoſition, and ſtill the enemy.

The addreſs to the candidate, Mr. Waſhburn, at the requeſt of the Editors, has communicated for the Magazine, and it is here ſubjoined.

DEAR BROTHER,

THE ſituation in which you this day ſtand, is intereſting and ſolemn. The King of Zion is now preſent in the inſtituted authorities of his church; before whom you have preſented yourſelf to receive commiſſion, according to divine inſtitution, to preach the goſpel, and diſpenſe the myſteries of the kingdom of God, to periſhing ſinners. The eye of God is upon you—He diſcerns all your views—all your motives in thus preſenting yourſelf. The ſolemn ſcene is alſo witneſſed by men and angels; and your ordination vows, now to be made, in this ſacred houſe, will be regiſtered in Heaven. May the Lord ſupport you in the ſolemn tranſaction—enable you to be deeply humble, and ſincerely, cheerfully, and unreſervedly, to devote yourſelf to the important work to which you are called!

The ſubject, my Brother, which we have been contemplating, muſt have intereſted your feelings, and ſuggeſted important thoughts, applicable to your ſituation in view of the work before you. It muſt have ſuggeſted that the work which you deſire, is a *good work*, and *honorable*. To be commiſſioned to carry the light of life to the ignorant and benighted —to preach good tidings to the meek—to bind up the broken hearted—to proclaim liberty to the miſerable captives of Satan, and the opening of the priſon to them that are bound, and in this way be inſtrumental in the hand of God, to ſtill the enemy and aven-

ger, how good the work: How honorable the employment! You will doubtleſs, in this view, adopt, with humility and thankfulneſs, the words of the apoſtle, "unto me, who am leſs than the leaſt of all ſaints, in this *grace* given, that I ſhould preach among the Gentiles, the unſearchable riches of Chriſt."

But the work, tho' good and honorable, is great and *arduous*. You muſt expect, in the proſecution of it, to meet with peculiar difficulties and trials. You will experience oppoſition from within and without. You will be tried, and oppoſed by the remaining corruptions of your own heart—by the paſſions and prejudices of unreaſonable men—by the alluring vanities, and diſtracting cares of the world—by the threatening prevalence of profanity, infidelity and irreligion—and by the ſubtle devices and artful machinations of the grand enemy and avenger.

But be not diſcouraged. Go forth in the name and ſtrength of the Lord Jeſus—give no place to the devil—maintain your ground as a good ſoldier, under the great leader and captain of our ſalvation. Let none of theſe things move you, neither count your own life dear unto you, ſo that you may finiſh your courſe with joy, and the miniſtry you this day receive of the Lord Jeſus, to teſtify the goſpel of the grace of God. At all times realize your dependance and truſt only in him who is able out of the mouth of babes, to ordain ſtrength.

Let me add, that would you hope to be accepted of God and ſucceeded in your work, to be made an inſtrument to ſtill the enemy and avenger and build up the kingdom of God, you muſt view, all the duties which have been ſuggeſted by our ſubject, as incumbent on Chriſtians, to be peculiarly incumbent on you. See to it, therefore, in the firſt place, *that you be much in prayer*. You will not have great ſucceſs in oppoſing the enemy, nor in comforting and edifying God's children; nor will you have comfort and peace in your own mind under trials, unleſs you are a man of prayer.

Where can you go for counſel, comfort and direction, under the trials of the miniſter, and the peculiar trials and more arduous labors of the miſſionary, who has the care of many churches and the oppoſition of many and peculiar enemies—where can you go but unto God? You will by your ſituation, be deprived of the counſel and advice of your fathers and brethren in the miniſtry, when you may feel that they are peculiarly deſirable, and needful; but you will not be deprived of the preſence of God. He will be ready to hear, if you ſeek to him, and to give you counſel and comfort from his word, through the teaching and influence of his Spirit. Improve therefore the precious privilege, and be much in prayer.

Be *conſiſtent* alſo in your confeſſion of Chriſt. Maintain a holy walk and converſation, and pray that you may not deſtroy the ſouls of others, nor bring a reproach upon the ſacred office, by a looſe and unholy life. "Let no man deſpiſe thy youth; but be thou an example of the believers in word, in converſation, in charity, in ſpirit, in faith, in purity." Give attendance to reading—eſpecially the word of God:—*That* contains your inſtructions, and is your principal armor. Be therefore familiar with it.

Be *faithful* alſo in preaching

the goſpel, wherever you are called. Declare the whole counſel of God. Keep back nothing.—Fear not to let the whole character of God come out to view.—Fear not to let the real character, and entire dependence of ſinners be known. While you chooſe acceptable words, carefully avoid that *temporizing ſpirit* which would conceal the *ſearching* and *humbling* truths of the goſpel under ſpecious coverings. How many, alas! in this way, handle the word of God deceitfully! The words of ſuch ſtill not the enemy, neither do they diſpleaſe, becauſe they ſtrike not at the foundations of his kingdom. Remember, Brother, to guard you from unfaithfulneſs in this reſpect, to which there are ſo many temptations from the fear of man, and a regard to popular applauſe—remember that you are a *dying man*, and that you preach to dying men. Shortly you muſt ſtand at the bar of God, and give an account of your ſtewardſhip. Remember that there will probably, be many unfaithful miniſters at the left hand of Chriſt at his appearing, whoſe guilt will be awfully aggravated. The blood of ſouls will be required at their hands. But we hope better things of you, Brother; yea we have a charitable confidence in you. We hope and truſt that the grace of God is in your heart; and that it is and will continue to be your prayer, that you may be *faithful*. This is the prayer of God's people, this day. We commend you to God and the guidance of his Spirit; and we will *continue* to commend you. We will remember you in our prayers, when you ſhall be gone from us to the field of your arduous labors. May the Lord be with you, wherever in his Providence, you ſhall be called—give you ſtrength aceording to your day—and perfect ſtrength out of your mouth to ſtill the enemy and avenger—May the bleſſing of many ready to periſh, come upon you, and may you have many ſouls, who ſhall be ſeals of your miniſtry, and the crowns of your rejoicing in the day of the Lord Jeſus. Amen.

An Addreſs to the Churches and Congregations, from the Congregational Miſſionary Society, originated in the counties of Berkſhire and Columbia.

BRETHREN and FRIENDS,

THE object which the Society has in view is no leſs than the advancement of the kingdom of Chriſt in the extenſive new ſettlements of our country, and among heathen nations.—The proſpects of ſucceſs at the time of the inſtitution of this Society, in the year 1798, were doubtful. The number was then ſmall, conſiſting of about twenty miniſters, and a few ſerious brethren of the churches, and others benevolently diſpoſed. They were deſtitute of funds, except their own entrance money, nor had they any where to look, for pecuniary aid, but to the charity of the people.

Notwithſtanding all diſcouragements, the ſociety reſolved to make efforts to carry into effect the great end which it contemplated, truſting the event in the hand of the head of the church. As Chriſt is always pleaſed with endeavors of this nature, the ſociety took courage, and the efforts have been ſucceſsful. Individuals and congregations have been excited to liberality, in contributing for the ſup-

port of Miſſionaries; and Miſſionaries have been induced to undertake the arduous work, with *but a bare ſupport.*

The Miſſionaries from this ſociety, have been ſent chiefly to the new ſettlements, lying weſtward of theſe northern States.—Their inſtructions from the Truſtees have been, to travel from place to place; preach to ſuch people as cannot obtain preaching for themſelves; confer with people, publicly and privately, on the things of religion; form churches, and adminiſter the ordinances, when they judge proper; and in fine, to do every thing in their power to build up Zion.

Journals of the labors and ſucceſs of the Miſſionaries have been duly exhibited to the Truſtees. By theſe, and by verbal information, as well as by many affectionate and grateful letters from the people in the new ſettlements, it appears, that their labors have been abundant, and ſucceſs encouraging. They have preached almoſt daily, attended many conferences, and church-meetings, adminiſtered the ordinances frequently, and collected churches. It appears, that much has been done to revive family religion, and to excite attention to the duties of the Lord's day; that they have, in ſome inſtances, been inſtrumental of promoting *ſpecial awakenings*, which have been attended with the hopeful converſion of many; by which the churches have been edified, and the hearts of Chriſtians gladdened.

Encouraged by theſe pleaſing conſiderations, and impreſſed with a ſenſe of the riches of divine mercy, in ſucceeding paſt efforts; the ſociety feel ſtrong obligations to perſevere. A great and effectual door is opened, to the weſtward and elſewhere, for a diſplay of the moſt ardent zeal for the glory of God, and the good of mankind. The territory of new ſettlements in the weſt, is already more extenſive, than all the old ſettlements in the New-England States. The moſt of the people in that great tract are, by their circumſtances, deprived of the preaching of the goſpel. Their children are liable to grow up in ignorance of religion, and forgetfulneſs of the holy ſabbath.

And even your neighbors and friends, who emigrate in middle age, are liable, gradually to loſe the religious impreſſions, and the habits of ſerioufneſs, which they contracted under the peculiar advantages of the older ſettlements of the country. Chriſtians, ſcattered abroad in the new country, are mourning under theſe evils; and praying the Lord of the harveſt to ſend forth laborers into his harveſt.

The condition of theſe emigrants, conſidered in a religious view, is unhappy, and calls on you to imbibe the feelings of a compaſſionate friend, and to expreſs them by contributing a portion of your abundance, to ſend Miſſionaries for their inſtruction and encouragement. The mite of the widow will be as acceptable to Chriſt, as the abundance of the rich; and be it more or leſs that you beſtow, the whole will be appropriated for the benefit of your brethren in the new ſettlements, or for the benefit of the heathen.

The experience of all paſt ages proves, that preachers of the goſpel are eſſential to the very exiſtence of religion. The people in our new ſettlements will, doubtleſs, gradually loſe ſight of the goſpel, and ſink into heatheniſm,

if they, for a long time, remain deſtitute of faithful preachers. If therefore, you have any regard for their ſpiritual intereſt; if you wiſh well to the nation, of which they, as well as you, are members; if you are well wiſhers to Zion, the city of our God, exert yourſelves. Your charity, if done with a Chriſtian ſpirit, will be returned to you an hundred fold. Open, therefore your hearts and your hands. Is it a great thing, out of your abundance, to part with a little, for the glory of HIM, who gives you all things? Be perſuaded to do ſomething, that your brethren in the wilderneſs, and, if poſſible, even their heathen neighbors, may have a ſhare with you in the riches of Chriſt.

The goſpel is the greateſt external favor, that God ever beſtowed on ſinful men. It curbs corrupt paſſions—meliorates ſavage ferocity—forms men into harmonious ſociety, and lays a broad foundation for peace and happineſs. It exhibits a ſyſtem of truth, ſuited to enlarge the underſtanding, and give pleaſure to the benevolent heart. It tenders a pardon to the guilty, and points out the way to eternal life. Thoſe therefore, are doing the greateſt poſſible kindneſs to their fellow men, who are uſing the beſt means to propagate the goſpel.

In the preſent day great efforts are made to ſpread the knowledge of the Redeemer among mankind. More, perhaps, has been done for this purpoſe, within the laſt five or ſix years, than in half a century before. Miſſionary Societies have been formed in various parts of Europe, calculated for very extenſive operations. A number of ſocieties are lately formed in America. Liberal contributions have been made, on both ſides of the Atlantic. Miſſionaries are now abroad in various parts of the world, preaching the goſpel of Jeſus Chriſt. Poor blacks in *Africa*, ignorant *Hottentots* on the *Cape of Good-Hope*, and the miſerable inhabitants of the *Eaſt-Indies* and of the *South Sea Iſlands*, are hearing the goſpel from the voice of Miſſionaries. American Miſſionaries are laboring in the new ſettlements, where there is continual need of a much greater number. "The harveſt is plenteous and the laborers are few." Several are among the Indian tribes, and there, the field is almoſt boundleſs.

The work which is thus begun, is a great and good work. It has taken place, as we conceive, in conſequence of the late effuſions of the Holy Spirit, both in *Europe* and *America*. And while God's Spirit is poured out, it is hoped, that a ſtandard will be ſupported againſt the enemies of Chriſt's kingdom.

The great body of men conſiſting of Miſſionaries, members of ſocieties, and other benefactors, are united in one cauſe: The cauſe is the diſplay of the glory of the ever bleſſed God, in the ſalvation of ſinful men.

Ariſe, Brethren, and come forward *to the help of the Lord againſt the mighty*, who wiſh to blot out the Chriſtian name. Be animated in this glorious cauſe: Join with thoſe who are on the Lord's ſide: Open your bountiful hands, to promote the great deſign: Open your hearts to embrace the goſpel; and pray fervently, that the knowledge of our Saviour may ſpread through all parts of our nation, through the Indian tribes, and through the world.

An Account of Miſſionary Labors.

THE Rev. *Beriah Hotchkin* went on a Miſſion in the Summer of 1798, in the county of Ontario and its vicinities; was abſent 58 days, rode 646 miles, and preached 41 Sermons.

The Rev. *Joſeph Badger*, went on a Miſſion, at the ſame time to the Suſquehannah country; was abſent 90 days, rode 935 miles, preached 67 times, formed one church, adminiſtered the Lord's Supper once, admitted 2 members into the church, and baptized 12 children.

The Rev. *Joſeph Avery* went on a Miſſion in the Summer of 1799, to the county of Ontario; was abſent 13 weeks, rode 1026 miles, preached 45 ſermons, attended 32 religious conferences, formed one church, attended the examination of 44 perſons for admiſſion to the churches, admitted 16 into churches, baptized 10 adult perſons, and 45 children.

In the Fall of 1799, he ſpent 13 weeks on a Miſſion to the county of Ontario and its vicinities; preached 50 ſermons, attended 28 religious conferences, and 8 church meetings; gathered one church, examined 6 perſons for admiſſion to the churches, admitted 9 members, baptized 29 perſons, and adminiſtered the ſacrament of the Lord's ſupper 3 times.

In the beginning of the year 1800, Mr. *Abiel Jones*, a candidate preacher, ſpent 4 weeks in the county of Ontario; preached 24 ſermons, attended ſeveral conferences, and performed other Miſſionary labors.

The Rev. *Samuel Fuller*, in the beginning of the year 1800, ſerved 12 weeks in the counties of Onondaga, Cayuga, and their vicinities; rode 707 miles, preached 56 times, attended 11 conferences, examined 14 perſons for church-membership, formed one church, adminiſtered the ſacrament of the Lord's ſupper once, and baptized two adults, and 14 children.

In the Summer of 1800, the Rev. *David Perry* labored 13 weeks in the weſtern country, rode 1200 miles, preached 106 times, attended 7 religious conferences, adminiſtered the Lord's ſupper 3 times, collected one church, baptized 26 perſons, and taught from houſe to houſe.

In the Summer of 1800, the Rev. *Nathaniel Turner* ſerved as a Miſſionary 8 weeks, in the State of Vermont; rode 770 miles, preached 58 times, attended 3 church meetings and three conferences; baptized 11 perſons, formed one church, and aſſiſted in uniting two ſmall churches in one.

At the ſame time, the Rev. *Timothy Woodbridge* ſerved as a Miſſionary 8 weeks, to the Weſt of Lake George, from whoſe journal it appears, that he rode 421 miles, preached 33 times, made 17 family viſits, formed one church, adminiſtered the Lord's ſupper once, and baptized 7 children.

Mr. Woodbridge, the winter following, performed 12 weeks more of miſſionary ſervice, in the ſame country, rode 435 miles, preached 49 times, made ten family viſits and 3 ſchool viſits, and baptized one child.

In the winter of 1801, Mr. *Abiel Jones* ſerved 8 weeks in the weſtern country, rode 300 miles, and preached 36 ſermons.

In the ſummer of 1801, Rev. *Aaron Baſcom* performed a miſſion of 12 weeks in the weſtern parts

of the State of New-York, rode 861 miles, visited 159 families, baptized 7 persons, attended 4 conferences, visited 8 schools, formed one church, and preached 102 sermons.

In addition to these missionaries, Mr. Porter and Mr. Harrower have been or now are employed in Luzerne county and parts adjoining; Mr. Perry in Genesee; and Mr. Worcester in the North-west part of Vermont.

A Statement of the Funds of the Congregational Missionary Society, originated in the Counties of Berkshire and Columbia, and the expenditures of the Funds, from July 1798, to September 1801.

Account of Monies received by the Treasurer.

		D.	C.
1798.			
Feb.	Received entrance money from sundry members,	23	10
	Contribution from the people in Spencertown,	5	64
April to June.	Entrance money from five members,	5	
	Contribution from Green-River,	7	82
Sept.	Entrance money and private donation,	3	
	Contribution from New-Lebanon,	7	80
	Entrance money from nine members,	9	
	A contribution from West-Stockbridge,	21	
Oct.	A contribution from New-Marlborough,	8	67
	On a subscription for printing the Constitution, &c.	15	16
1799. May.	A contribution from Middlefield,	14	68
	A contribution from Chester,	16	41
	A contribution from Pittsfield,	21	83
	A contribution from Green River,	4	86
August.	From Rev. Beriah Hotchkin, collected on a mission,	8	68
Sept.	Entrance money and annual dues from members,	26	96
	From Rev. Joseph Badger, collected on a mission,	7	5
	A contribution from Lee,	19	64
	A contribution from Cornwall, (Vt.)	30	12
	From Rev. Jacob Avery, collected on a mission,	15	90
1800. Jan.	A contribution from Sheffield,	11	67
	From Rev. Benjamin Wooster, Vermont,	1	
	From Rev. Jacob Catlin, collected on a mission,	13	36
	Annual due of two members,	2	
April.	A contribution from Stockbridge,	56	72
	A contribution from Richmond,	12	50
	A contribution from Spencertown,	13	43
Sept.	From Mrs. Phebe Stevens, on a donation made by Rev. John Stevens, deceased,	17	
	A donation from Mrs. Deane, of Richmond,		25
	A private donation,	3	
	From Rev. David Perry, collected on a mission,	44	51
	A contribution from Pittsfield,	23	70
	From Rev. Timothy Woodbridge, collected on a mission,	3	94
	From Rev. Samuel Fuller, collected on a mission,	5	62
	From Rev. Nathaniel Turner, collected on a mission,		50
	Entrance monies and annual dues from members,	43	
1801. June.	A contribution from Sheffield,	12	62
	A contribution from Stockbridge,	67	34
July.	A contribution from New-Marlborough,	11	42

1801.		D.	C.
Sept.	A contribution from Goſhen, Maſſ.	15	39
	Donation from Rev. Daniel Collins,	2	
	Donation from Rev. Gideon Hawley,	2	
	Donation from Mrs. Lydia Codner,	1	
	From Rev. Timothy Woodbridge, collected on a miſſion,	8	42
	A contribution from Pittsfield,	17	86
	Entrance money and annual dues from members,	28	
	A private donation,	2	20
	A donation from Rev. Nath. Turner,	1	
	A donation from Eliſha Lee, Eſq.	5	
	Dolls.	698	77

AN ACCOUNT

Of the expenditures of the Funds, by order of the Truſtees of the Society.

1798,		D.	C.
July.	Paid Rev. Joſeph Badger for 12 weeks miſſion to Suſquehannah and Chenango, his pulpit being ſupplied by neighboring miniſters,	30	
Aug. to Sept. 1799.	Paid Rev. Beriah Hotchkin for 8 weeks miſſion to the county of Ontario,	47	65
	Paid Roſſeter & Willard for printing the conſtitution,	18	
1799. May to Sept,	Paid Rev. Joſeph Avery for 12 weeks Miſſion to the county of Ontario, &c. his pulpit being ſupplied by neighboring miniſters,	40	
	Paid Rev. Iſaac Babbit for ſupplying Mr. Avery's pulpit one ſabbath,	4	
1800. Jan.	Paid Rev. Jacob Catlin for 12 weeks miſſion to the county of Ontario, his pulpit being ſupplied,	40	
	Paid Rev. Samuel Fuller, for 12 weeks miſſion to the county of Ontario,	72	
	Paid Mr. Abiel Jones for 4 weeks miſſion to the county of Ontario and its vicinities,	24	
April.	Paid Rev. Jacob Catlin for 50 pamphlets, the poſthumous works of Rev. John Stevens, deceaſed,	1	
Sept.	Paid Rev. David Perry for 13 weeks miſſion to Onondago and its vicinity, his pulpit being ſupplied,	45	
	Paid Rev. Timothy Woodbridge for 8 weeks miſſion to the weſtward of Lake George,	48	
October.	Paid Rev. Nathaniel Turner for 5 weeks miſſion to Vermont, his pulpit being ſupplied,	16	67
1801. Sep.	Paid Rev. Timothy Woodbridge for 12 weeks miſſion to the weſtward of Lake George,	72	
	Paid Mr. Abiel Jones to engage him on a miſſion to the weſtward,	24	
	Paid Rev. Samuel Fuller, to engage him on a miſſion to the weſtward,	10	
	Paid Rev. Jacob Catlin for a Treaſurer's book,		67
		492	99
	Total Received,	698	77
	Total paid out,	492	99
	In Treaſury, Dolls.	205	78

A hint to wealthy Chriſtians.

THE following thoughts are not addreſſed to cold, formal or hypocritical profeſſors, but to thoſe who love our Lord Jeſus Chriſt in ſincerity, who have the ſame mind which was in him, who have his Spirit dwelling in them, who know in a meaſure the terrors of the Lord, the worth of immortal ſouls, who have taſted that the Lord is gracious and who have ſome zeal for the advancement of the Redeemer's kingdom in the world.

You cannot be inſenſible, dear and reſpected brethren, how highly you are favored. In connection with an abundance of the good things of the preſent life, you have alſo beſtowed upon you the unſpeakably richer bleſſings of the covenant of grace. Under an affecting ſenſe of the manifold bleſſings your heavenly Father hath conferred upon you, you have doubtleſs been led individually to adopt the language of the Pſalmiſt and make the grateful enquiry, "What ſhall I render to the Lord for all his benefits to me?" Diſpoſed alſo to reply in the language of the ſame devotion, "I will take the cup of ſalvation and call on the name of the Lord," it is hoped the hint ſuggeſted in theſe lines will not be unacceptable to you.

Taking the cup of ſalvation yourſelves, ſurely you will wiſh to pledge your fellow creatures with the ſame, and to this end, with a fervent importunity calling on the name of the Lord, you will feel it incumbent upon you to make exertions according to the ability with which you are furniſhed by a bountiful providence.

Thro' the kind ordering of the great head of the church proviſion is made and making for ſending forth heralds of the everlaſting goſpel to new and diſtant ſettlements and among the ſavage tribes. The harveſt truly is plenteous but the laborers are few. And what proviſion is made to increaſe their number? Are there not pious youth of good genius, who long for an education that they may be prepared to go forth in the ſervice? But alas, they want the means—they have no ability to defray the expenſe. And to ſend forth raw, undiſciplined troops in this arduous ſervice would tend to ſink the eſtimation of the miniſtry and injure the cauſe.

You, Chriſtian gentlemen, are furniſhed with the means of nurturing theſe promiſing youth for the noble purpoſe. And in the name of our adorable and benevolent Jeſus who for you ſakes became poor that ye through his poverty might be rich, can a portion of your property be appropriated to a more benevolent and important uſe? From the mind which was in Chriſt and the ſpirit of his goſpel, have you not reaſon to conclude that ſuch an appropriation would meet his warmeſt approbation? And would it not entitle you to a reward in the great day, better than thouſands of gold and ſilver? In this way how many friends may you make to yourſelves of the mammon of unrighteouſneſs, that when ye fail they may receive you into everlaſting habitations.

Suppoſing one of you ſhould ſelect a youth and charge yourſelf with his education for the goſpel miniſtry, and your inventory ſhould in conſequence be one thouſand dollars leſs, would you have any reaſon to regret the expenditure when ſeveral thouſands yet remained for your heirs? Behold the dear youth the object of your

benevolence through your inſtrumentality rendered capable of doing ſervice to mankind of more value than many thouſands! Hear him expreſs his gratitude to you his noble benefactor, and render thanks and praiſe to that gracious God who put it into your heart. If his labors be ſtated, ſee a church built up under his miniſtry, or if itinerant, behold one congregation after another hanging upon his lips, numbers awakened to a ſenſe of their periſhing condition, made acquainted with the glorious goſpel and led to put their truſt in Jeſus! Imagine thyſelf where indeed thou wilt ſhortly be, in the preſence of thy glorious Redeemer above, ſurrounded with theſe happy ſouls, accompanied by the honored and happy inſtrument of their converſion, foſtered and raiſed up by thy benevolent hand; muſt it not afford thy pious heart the moſt exquiſite ſatisfaction? Canſt thou conceive of any way in which an appropriation of a portion of thy property with the divine bleſſing, may turn to better account?

Or if the expenſe be thought too heavy for thee as an individual, induce one or more of thy Chriſtian brethren in ſimilar circumſtances, to unite with thee and ſo jointly carry into effect the grand deſign.

As you ſupremely love the Lord Jeſus Chriſt and would wiſh to approve yourſelves to him as faithful ſtewards, be intreated, dear brethren, to take the ſubject into your ſerious conſideration, and let a word to the wiſe be ſufficient.

PHILO.

MISSIONARIES.

The Rev. *Alex. Gillet* lately returned from a miſſion of 4 months to the northern parts of Vermont.

The Rev. *James W. Woodward*, ſoon after his ordination, entered on a miſſion to the ſouthern counties in the weſtern part of New-York, and the northern counties in Pennſylvania.

The Rev. *John Willard*, jun. has lately commenced a miſſionary tour to the new ſettlements on Connecticut River in the ſtates of Vermont and New-Hampſhire; and the Rev. *Samuel Leonard* to the northern counties of Vermont.

The other miſſionaries now in the ſervice of the Miſſionary Society of Connecticut, are Rev. Meſſrs. *Badger* and *Chapman* in New-Connecticut; Rev. *S. Williſton* in the weſtern counties of New-York; Rev. *J. Buſhnell* either in New-York ſtate or Vermont, and Rev. *W. F. Miller* in the northern part of New-York weſt of Lake Champlain.

POETRY.

COMMUNICATED AS ORIGINAL.

The Lord's-day Morning.

1. WELCOME bright Morn, with glad ſurpriſe,
Which ſaw our bleſſed Lord ariſe,
And leave the priſon of the tomb,
To riſe to realms to us unknown.

2. Triumphant thought, bleſt Jeſus roſe,
And trampled o'er his cruel foes;
He brake the bands of death in twain,
He lives and ſhall forever reign.

3. He ſends his bleſſed Spirit down,
To fit us for a glorious crown;
Enlightening grace he freely gives,
The ſinner looks to him and lives.

4. Forever bleſſed be his name,
Forever may I ſing his fame;
Let time more ſwiftly glide along,
That I may join the Heavenly Song.

TACITUS.

Donation to the Miſſionary Society of Connecticut.

Obadiah Gore of Sheſhequin, Pennſylvania, - 3 Dolls 38 Cts.

Samuel Portis

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] DECEMBER, 1802. [No. 6.

On the divine government.

THE government which God exerciſes over this world may be conſidered as adminiſtered in three great departments,—his moral law—the goſpel of his grace—and his univerſal providence. It is true that the term univerſal providence, taken in its moſt comprehenſive ſignification, is expreſſive of his whole government; but his law and goſpel are ſuch important parts of his government, that they demand a particular and ſeparate conſideration. They are often diſtinctly conſidered in this way in the holy ſcriptures, and they will be ſo viewed in this paper.

Let us firſt conſider his moral government, adminiſtered according to his holy law.—When God had created rational, moral agents in this world, it became neceſſary for their happineſs, that they ſhould have ſome ſtandard of rectitude, and inſtructions by which they might govern themſelves, ſo as to live in union, and promote the general happineſs. It was alſo neceſſary that this ſhould be given in a law of infinite obligation, and ſupported by proper penalties, or the directions would be without effect, and eſpecially after the apoſtacy, would be held in contempt. Without a law with proper penalties men would be left entirely to their own inclinations, and in a ſtate of perfect anarchy and confuſion. All would purſue the gratification of their own propenſities and paſſions, without attention to obligation, or regard to the general good. There was no creature who had authority to give law to the world, none able to carry one into execution, and none who could provide any meaſures to unite and harmonize the intereſts and affections of mankind, ſo as to ſecure their happineſs. God's benevolence, his rights as creator, and the perfections of his nature forbad him to leave them in a condition ſo deplorable. He therefore ordained a government over his creatures in which he conſulted their good as well as his own glory. As it is written, "And now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to ſerve the Lord thy God with

all thy heart, and with all thy ſoul, to keep the commandments of the Lord, and his ſtatutes which I command thee this day for thy good ?"

The laws which God has given are founded on the ſimple principle of impartial goodneſs. "Thou ſhalt love the Lord thy God with all thine heart,—and thy neighbor as thyſelf." It is the plain deſign of this law to direct us to ſuch an holy love, as would cement us together in union and harmony, as one heart and one ſoul; united under one great head, the creator and benefactor of the whole.—It is often ſaid that God governs the world for his own glory. No doubt he does. He knows his ſuperior excellency, and he demands a ſupreme reſpect. And the government which he exerciſes reflects the higheſt glory on himſelf, and manifeſts his goodneſs and excellency to his creatures. He is glorious in ruling for the happineſs of his ſubjects. The diſplays of his goodneſs are the principal ſource of their happineſs, and he thus enriches them with the knowledge of his perfections. But we are not to conceive that it is the pride of dominion that regulates his government. Far otherwiſe: he delights to gratify his benevolence by enriching his creatures with the benefit of the beſt laws, and of knowing and confiding in his own goodneſs and perfection.

The love which this law requires, as our principle of action, is expected to fill the whole heart, and flow forth in every direction. It is to govern all our conduct, in every relation towards God and man. God, becauſe he is infinitely great and good, is to be reſpected with all our hearts, and fellow creatures, who ſtand on a level with ourſelves, are to be loved as ourſelves. Where this love has full poſſeſſion of the heart, there is no place left for any ſelfiſh or partial affections. It is a ſpirit of pure good will.

It is neceſſary further to remark, that this divine law is ſanctioned with penalties, equal to the evil of diſobedience. Such as reſiſt the authority of God, and reject his law, are to be cut off from his favor, and excluded from all the bleſſings which ariſe from the ſociety and fellowſhip of thoſe who adopt the harmonizing ſpirit, which the law requires.—This diſobedience, and the pernicious ſpirit of ſelfiſhneſs, which is the oppoſite of holy love, tends to infinite miſchief. The diſobedient are therefore ſentenced to everlaſting puniſhment. This ſentence, duly executed, ſupports the law, and ſo benefits the obedient; manifeſts God's regard to his people, and glorifies his juſtice.—Such is the moral government of God. 'The law is holy, and the commandment is holy, and juſt, and good.'

Let us now attend to God's kingdom of grace, revealed in the goſpel, which may be called the ſecond great department of divine government.—The apoſtacy from God, and our diſobedience to his law, gave occaſion for this diſpenſation.—God beheld the world dead in treſpaſſes and ſins. The law of God, his juſtice, and our guilt, demanded the execution of the penalty. God ſaw our caſe, that there was none to ſave, none who could render an atonement, no creature who could render it juſt that he ſhould be the juſtifier of ſinners. And yet he ſaw, that this might be done; and his benevolence diſpoſed him to reſolve it ſhould be accompliſhed. Chriſt under-

took to render the atonement, and be a mediator. The Holy Spirit undertook to renew and ſanctify the elect, and the Father gave unto the Son ſo many as were neceſſary, that he might ſee of the travail of his ſoul and be ſatisfied.—Here is a foundation laid for God to exerciſe his mercy in the view of all his creatures, and for ſinners to become reconciled to God, and be reinſtated in his favor. The terms, on which this ſalvation is offered, are a penitent, dutiful ſubmiſſion to God, and faith in Chriſt.—The period for acceptance is limited to this life, and the whole is publiſhed to man as matter of pure grace, and in the iſſue, judgment will paſs according to our acceptance or rejection of the Redeemer.

In this diſpenſation, the law is magnified and made honorable by the obedience and ſufferings of Chriſt, and is, if poſſible, better eſtabliſhed, than if it had never been diſobeyed, or than if its curſe had been directly inflicted on every tranſgreſſor. God has alſo more fully manifeſted to his creatures his wiſdom, goodneſs, juſtice, and mercy, than could otherwiſe have been done in our world. All his dutiful ſubjects will have the everlaſting benefit of theſe rich diſcoveries of his glory.—In providing this ſalvation, an aſtoniſhing ſacrifice was made, which will forever remain the wonder of heaven;—God manifeſt in the fleſh—living—ſuffering—deſpiſed—dying, interceding for ſinners, and receiving them into favor!!!

It ſhould be noticed that the goſpel, as well as the law, has its threatnings and penalties. The unbeliever will not only be excluded from the benefit of grace, but his puniſhment will be unſpeakably enhanced by his rejection of the Son of God. "He that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God." Such contempt of the mercy of God, and of his glorious Son, is inſufferable, and cannot be paſſed over without making the guilty the moſt awful examples of diſtinguiſhed wrath.

It is a melancholy conſideration, that this diſpenſation of grace is rejected by our world.—All with one conſent would be excuſed from complying with its invitations. God therefore ſends his Spirit, and renews whom he pleaſes, and thus brings them to repentance and faith in Chriſt. He fulfils his engagements to Chriſt, and has mercy on whom he will have mercy.—This is the kingdom of grace; in this God reigns. He has taken it upon him to ſhow mercy, and work wonders of love, and ſo raiſe to himſelf a glorious kingdom from the ruins of an apoſtate world. By doing this, he greatly increaſes the everlaſting happineſs of his dutiful ſubjects in heaven, as well as on earth. They will forever rejoice the more exceedingly in him, on account of the diſpenſations of his grace.

The third great department of divine government remains to be conſidered. This is a univerſal providence—a direction of all worlds, things and events, ſo that they may all anſwer their end, in diſplaying God, and promoting the greateſt bleſſedneſs of the univerſe.

Creatures need ſuch a providence. The natural world needs to be managed for the production of food, raiment, health and comfort, which depend on innumerable things. The moral world

needs as much attention, in all its relations. The wrath of man muſt praiſe God, and the remainder of it be reſtrained. There was no creature who had wiſdom for this,—none who had power, all were equally feeble and needy. But in God there is no want of power, or wiſdom, or goodneſs; he is infinitely furniſhed for the ſole management of the whole. He will cauſe all things to work together for the good of them that love him, and ſuffer nothing to take place, but in ſubſervience to the greateſt happineſs of all who unite in the cauſe of holineſs.—This government of God extends to the moſt minute events; nothing takes place in vain; the hairs of our heads are all numbered; he clothes the graſs, and not a ſparrow falls to the ground without his notice and deſign.—Here is an infinite field of divine agency. He doeth his will in heaven above, and in earth beneath. He hears the cries of young ravens, and his care is no leſs neceſſary to the preſervation and bleſſedneſs of men and angels. This agency will produce an incalculable ſum of bleſſedneſs. This is the providence of God.

We have now noticed the law, goſpel and providence of God. In all theſe adminiſtrations the Lord reigns, from pure benevolence, put in exerciſe by the actual neceſſities of his creatures. It alſo appears, that the benefits which ariſe to his creatures from his government, are immenſe and will be continually increaſing forever, and that he reigns only to promote and advance the public good.

It follows therefore, that his creatures have no reaſons ever to diſtruſt and be jealous of him: There is no foundation for any of thoſe apprehenſions and contentions, which ſo often ariſe between the rulers of this world and their ſubjects. How can any creature complain of God for ſetting up his government and taking the charge of needy millions and millions upon himſelf? How can we complain of the adminiſtrations of infinite rectitude and benevolence? On the other hand, is it not ſurpriſing, that every rational creature is not filled with admiration and praiſe, and united in ſentiments with the ancient ſaints, ſaying, "The Lord reigneth, let the earth rejoice, let the multitude of the iſles be glad thereof?"

With what exceeding joy ſhould we contemplate his abſolute ſupremacy, if we were not under the influence of an heart oppoſed to benevolence, and regardleſs of the general good? With what pleaſure ſhould we ſubmit to his dominion, obey his glorious law, admire his wondrous grace and confide in his benevolent providence?

It is certainly far from all reaſon, that there ſhould be a ſingle objection againſt God or his dominion. If it ſhould be laid aſide, the immediate and total ruin of creation would enſue. It is this government, which puts happineſs within the reach of any intelligent beings, and it is peculiarly the kingdom of grace, which opens a way for this ſinful world to eſcape deſerved wrath, and be reinſtated in the favor of God. Of all creatures, mankind are the fartheſt, if poſſible, from having any cauſe to be diſſatisfied with the government of God.

It is certainly matter of praiſe, that notwithſtanding all the abuſe which God has received from this world, he will not withdraw his government from us, nor abandon the deſigns of his grace. But let

his enemies meditate on thoſe awful words of Chriſt, "Thoſe mine enemies, who would not that I ſhould reign over them, bring them hither and ſlay them before me." Theſe conſiderations ſhow us the proper grounds of reſignation. And teach us the propriety of what John relates, Rev. xix. 6. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Alleluia: for the Lord God omnipotent reigneth."

DOULOS.

Harmony of Chriſtianity.

(Continued from p. 182.)

PART II.

Experimental Religion.

CHRISTIANITY is a religion of the heart. It has its ſeat in the views and affections of the ſoul. "With the heart man believeth unto righteouſneſs."

This however is not peculiar to Chriſtianity. It is true of all other religions, believed and practiſed by men, "Out of the abundance of the heart, the mouth ſpeaketh." The words and actions of men are the expreſſions of the heart. All religion, whether true or falſe, is founded there.

As the ſtate of the heart reſpecting religion, influences the practice, ſo it receives its moral quality from the nature of the affections. In the votaries of falſe religion, the affections are excited by religious conceptions which are falſe, or partial and unjuſt.

The religion of the bible is eſſentially different from all others, in many particulars; at preſent we notice that which follows.

All other religions of which we have any knowledge, preſent a private or perſonal good, as the object of purſuit and enjoyment.

Chriſtianity preſents, to thoſe who embrace it, that happineſs which is founded in the views of the higheſt perfection and felicity of the moral ſyſtem. To behold this, be active in promoting it, and enjoy it, is the higheſt felicity of a genuine Chriſtian. The view already taken of doctrinal Chriſtianity, clearly eſtabliſhes this truth.

The manifeſt contrariety between Chriſtianity and other religions, in this particular, to mention no other at preſent, accounts for ſome of the obvious appearances among men.

Falſe religion is agreeable to the depraved heart of man, as it harmonizes with his ſelfiſh affections.

Genuine Chriſtianity is oppoſed to all ſuch affections, and adapted only to thoſe which embrace the public good, and are ſpiritual, ſupernatural and divine.

The objects reliſhed and purſued by ſelfiſh men, excite averſion and diſguſt to the ſpirit of Chriſtianity, and what Chriſtianity taſtes and enjoys is diſagreeable to the depraved, unſanctified heart. The truth of theſe obſervations is evident from the doctrines which have been ſtated, from many ſcriptural declarations, and from the hiſtory of man. We ſhall therefore proceed to mention a few leading branches of experimental religion, as they exiſt in the hearts of good men, in agreement with each other, and with doctrinal Chriſtianity, of which regeneration may be conſidered as the baſis.

1. Reconciliation to God.—"The carnal mind is enmity againſt God." All its moral exerciſes are of this deſcription, in

their tendency and iſſue. They are the various modifications of ſelfiſh affections; hence the Deity, viewed as oppoſed to their wicked purpoſes, and determined to puniſh ſin, is the object of their averſion.

Indeed, ſinners at eaſe in Zion, and under the ſmiles of proſperity, often think that they love God; having ſome conviction that their proſperity is from him, they are pleaſed, for "ſinners love thoſe who love them." But in a reverſe of circumſtances, they repine, and in effect call him a hard maſter; and when the wicked are enlightened by the Spirit of God, ſo as to perceive their danger and that God is angry with them and diſpoſed to puniſh them, for their ſins, it is common for their hearts to riſe againſt God, and they are full of the ſenſible exerciſes of enmity againſt him, becauſe he is oppoſed to their ſinful courſe, and, as they believe, is determined to puniſh them.

This is abundantly evident from numerous caſes; where the agency of the divine Spirit produces, in the conſciences of ſinners, that conviction of ſin and danger which is uſually previous to regeneration, as is known to all who have been converſant with perſons under what has been commonly called a preparatory work of the Spirit. Hence we learn the abſolute neceſſity of a change of heart in the ſinner, in order to any right affections.

"Except a man be born again he cannot ſee the kingdom of God." The heart muſt be "circumciſed to know the Lord," and the law of God written in it, or it will never diſplay the graces of Chriſtianity.

Reconciliation to God, preſuppoſes the renewing agency of the Holy Spirit, as do all Chriſtian graces: This implies a conviction of the real character of God, as a holy and infinitely perfect being; —of the perfections of his government over man, and that it is fit he ſhould do what he will with his own. It alſo implies a conviction that our oppoſition to God is totally inexcuſable, and that he is righteous in the puniſhment of our tranſgreſſions, according to his threatening. This conviction is attended with a ſenſe of heart of the ſpiritual beauty of his character, and the moral perfection of his government, founded in a firm belief of the truth and divinity of his word.

In ſuch views of divine objects, the mind reſts in God, as an infinite good, and worthy of the moſt profound adoration. His moral and providential government appear to a mind thus affected, to be divine, and worthy of the moſt cordial approbation, and of ſubmiſſion and obedience from all.

The ſinner thus reconciled to God, judges and condemns himſelf for all his oppoſition. He juſtifies the divine government in its commands, threatenings and retributions, and deſires to be forever devoted to the favor and ſervice of God.

2. This reconciliation involves repentance towards God, even "repentance which is to ſalvation not to be repented of." It correſponds to the moral perfection of the divine character and government, as exiſting in the mind. He views perſonal tranſgreſſions with averſion and ſelf-abaſement, and approves the condemnation of the guilty. While to be pardoned, ſanctified and reſtored to the favor and enjoyment of God, is viewed as the greateſt

conceivable diſplay of rich and ſovereign grace.

3. Juſtifying faith is connected with repentance and reconciliation to God, and is highly eſſential in experimental Chriſtianity. This conſiſts in a belief of the goſpel, founded on the teſtimony of God concerning Jeſus Chriſt, as mediator between God and man; a cordial acquieſcence in the goſpel method of ſalvation, and humble truſt in Chriſt for acceptance with God.

According to the goſpel, thoſe who believe in Chriſt, are ſo united to him that they are conſidered and treated by God as his ſeed, and admitted to the greateſt favors on his account; and as a teſtimony of the Father's good pleaſure in him, they are pardoned and juſtified, and made heirs of eternal life through him.

This faith implies all which has been mentioned as contained in reconciliatian to God, and repentance for ſin. It agrees to the doctrines of the mediation and atonement of Chriſt, and to that of the ſinner's ſtate of condemnation in himſelf, and his periſhing need of ſuch a Saviour.

It illuſtrates and confirms the doctrine of regeneration and of the free and ſovereign grace of God in the ſalvation of ſinners.

Regeneration is known by the effects produced. Theſe effects are thoſe Chriſtian experiences which have been mentioned, together with all other graces of the Spirit.

This truth is illuſtrated by our Saviour in the parable of the ſower; in his ſimilitude of the good tree and the evil one and their reſpective fruits; for as all trees produce their own proper fruit and not that of another, even ſo the ſpirit of the world and the ſpirit of Chriſtianity produce their different and oppoſite effects in the hearts and lives of their reſpective ſubjects.

The immediate effect produced in the heart by regeneration is an enlarged and ſublime ſpirit, a mind inclined to purſue the good of the moral ſyſtem, in diſtinction from all ſelfiſh and perſonal objects, and to reſt in that good as its portion.

This is exemplified in all the graces of Chriſtianity. In the view of the fulneſs of God, it is ſupreme love to him and approbation of his government. In the contemplation of our own character it is repentance and humility. Reſpecting the goſpel it is divine faith. As it terminates on the people of God it is brotherly love; to the miſerable it is mercy; to the afflicted it is pity; to the wicked it is ſorrow and good wiſhes; to enemies it is forgiveneſs and prayer for their beſt good. Under divine chaſtiſements it is humility and ſubmiſſion; in affliction and diſtreſs it is ſubmiſſive patience; in danger it is humble confidence in God; in proſperity it is thankful joy, in divine goodneſs, in the afflictions of others it is ſympathy and prayer; in their proſperity it is joy and the good becomes common.

In contemplating the bleſſed and holy exerciſes of heaven and the emptineſs and vanity of earth, it is weanedneſs from the world and heavenly mindedneſs. In the contemplation of our own vileneſs and the excellence of divine things it is ardent longing for conformity to God.

In view of his infinite fulneſs, and of human guilt and nothingneſs and of the univerſal and perfect government of God, and that the final iſſue of all preſent evil will be good, that the wrath of

man ſhall praiſe the Lord, and that he will reſtrain the remainder of wrath, it is rejoicing in God. This happy exerciſe which is begun by ſaints on earth, will be complete and eternal in heaven.

Enough has been ſaid on experimental religion to ſhew its conſiſtence with itſelf, the harmony of its parts with each other, and with the doctrines of Chriſtianity. We proceed, laſtly to conſider the leading branches of practical religion, and mark their agreement with each other, and with Chriſtianity as it exiſts in the doctrines of the bible and the experience of Chriſtians.

PART III.

Practical Chriſtianity.

THE practical duties of Chriſtianity evince the tendency of its doctrines; they exemplify the inward exerciſes of experimental religion, and they conſiſt in keeping the commandments of God.

The doctrines of the bible concerning that original, independent and eternal being, preſent him to the mind as poſſeſſed of infinite moral perfection, the creator and proprietor of the world and of man, the rightful Lord of all, and the only proper object of all religious worſhip and adoration, and worthy of unreſerved obedience and ſubmiſſion from his creatures.

Experimental Chriſtianity clearly ſupports the doctrines reſpecting the fulneſs of God, and his relations to man, and the fitneſs of his univerſal government.

Practical Chriſtianity conſiſts in the exhibition of this doctrine in a courſe of actions conformed to the divine commands. It is the expreſſion of the heart in the external acts of divine worſhip, and in keeping God's commands.

It conſiſts in doing that which the doctrines of ſcripture and the experience of good men agree in aſſerting ought to be done. The commands of Chriſtianity are its doctrines and the experiences of Chriſtians, cloathed in the garb of divine authority, a conformity to theſe is practical Chriſtianity.

Divine faith is an eſſential part of experimental Chriſtianity; it reſts on the ſcripture doctrine of redemption by Chriſt. In practice, it is the work of faith and labor of love. Faith overcomes the world, and teaches the believer to live above it, and have his converſation in heaven while he dwelleth on the earth.

The genuine Chriſtian "looketh not at the things which are ſeen, but at the things which are not ſeen."

The doctrines of Chriſtianity uniformly teach, that the honor of God and the beſt good of his kingdom ought to regulate our actions and purſuits, in diſtinction from all private and perſonal conſiderations. And is it not true that the real Chriſtian "looketh not on his own, but the things which are Jeſus Chriſt's?" and "doeth to others as he would that others ſhould do to him?" and doth not "the grace of God which bringeth ſalvation, teach the ſubjects of it, to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly in the preſent world?"

The holy ſcriptures abundantly teach us that it will avail nothing to the ſalvation of the ſoul to "call Chriſt Lord, Lord, if we do not the things which he ſays."

The duties of Chriſtianity correſpond to our various relations to

God and man, and are the external expreſſions of thoſe internal emotions and affections which conſtitute experimental Chriſtianity.

(To be continued.)

Love to the Houſe of God.

THE children of God, have always eſteemed public worſhip an high honor and great privilege; and, a duty, by no means to be neglected. King David was in a kind of ecſtacy, when the people called on him to attend the public worſhip of God. *I was glad,* ſaid he, *when they ſaid unto me, Let us go into the houſe of the Lord. Our feet ſhall ſtand within thy gates, O Jeruſalem. Jeruſalem is built as a city, that is compact together: whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.*

My deſign is, to conſider ſome of the reaſons, for which God's children are glad to go into the houſe of the Lord; or, why they love his public worſhip. And then ſhall make ſome obſervations, on the manner, in which they will manifeſt ſuch reſpect.

Let it then be remarked, in the firſt place, that good men love to go to the houſe of the Lord, becauſe it is, in a ſpecial ſenſe, the place of *his honor and of his divine preſence.* When Solomon had made an end of prayer, at the dedication of the temple, fire came down from heaven, and conſumed the burnt-offering and the ſacrifices; and the glory of the Lord filled the houſe: and the children of Iſrael bowed themſelves to the ground on the pavement, and worſhipped and praiſed the Lord. And he anſwered Solomon—*Now mine eyes ſhall be open, and mine ears attend unto the prayer that is made in this place.* In the congregations of his ſaints, God, uſually, gives ſome manifeſtations of his gracious preſence, by awakening and convincing ſinners, or by enlightening, correcting, guiding, comforting and ſtrengthening his children. And, ſometimes, his preſence is remarkably evident, that all may ſee, reverence and adore him.

Such was often the caſe, when Aaron, in his pontifical robes, as a type of Chriſt, led the people of Iſrael to the door of the tabernacle, to receive anſwers, and to take orders from Jehovah, from between the cherubim. Such was the caſe, at the dedication of the temple, as cited above. Such was the caſe, on the day of pentecoſt, when, under the preaching of the apoſtles, more than three thouſands of ſouls were added to the church. Such, bleſſed be God, has been the caſe, in many churches and congregations, in this and the neighboring ſtates, for ſome years paſt. God, indeed, has often been manifeſt in our worſhipping aſſemblies. Jeſus Chriſt has, in many inſtances, been found walking in the midſt of his golden candleſticks, the churches which he has redeemed and bought with his own blood. And he has given us abundant reaſon to believe, that he views them his crown of rejoicing; and will always be as a wall of fire round about them, and a glory in the midſt of them.

True it is, Chriſt's glory and preſence are not always thus evident; yet, we muſt not conclude, that he neglects his worſhipping people: The promiſe of his preſence, is ſure to them that meet in his name, even to two or three; and is often communicated to them

in various gifts and graces. And were we intent on our duty, as we ought to be, his preſence, doubtleſs, would be very manifeſt in our worſhipping aſſemblies. But, alas! our coldneſs and inattention, too often, diſhonor him; and provoke him to hide his face from us.

It is alſo to be remembered, that *as the houſe of the Lord* is a place of the divine preſence; ſo is it of receiving divine honors from his people. The ſocial worſhip of ſaints confers ſpecial honor on Chriſt: It confeſſes him before men, and acknowledges the grace of God in the redemption of a loſt world. And thus *the houſe of the Lord* is, in a ſpecial ſenſe, the place where his honor dwelleth.

An aſſembly of believers, in the act of ſolemn worſhip, give the moſt glorious diſplay of God's honor that can be given by mortals, on earth. They are redeemed by Chriſt—ſanctified by his Spirit—ſubjected to his will—and living monuments of his praiſe. As ſuch, worſhipping in ſpirit and in truth, they diſplay the honor and grace of God, beyond any thing to be ſeen, on this ſide the employments of ſaints made perfect. As Aaron, in all his pontifical robes, led the tribes of Iſrael up to the tabernacle, and preſented their offerings to Jehovah; ſo, Jeſus Chriſt, the Great *High Prieſt* of our profeſſion, goes before his people, as a ſun and ſhield, in all their worſhip: And, adding his divine incenſe to their ſpiritual ſacrifices, he preſents them to the eternal Father, for his acceptance.

In ſuch acts of ſocial worſhip, all the attributes of deity are exhibited to us, and acknowledged and adored by us. Here, we ſee ſinners convinced, and born unto God; and ſaints edified and built up in their holy faith. Here, we learn how the kingdoms of this world become the kingdom of our Lord and of his Chriſt. Here, we ſee the church adorned, as a bride, for her nuptials to the Lord. Here, we ſee Jeſus crowned with honor and glory; and anointed with the oil of gladneſs above his fellows.

How is it poſſible for men, not to love the *houſe of the Lord!* How can they ſhut their eyes againſt the ſurpaſſing beauty, and glory, and honor of Chriſt in his church! Had we a temper of love and obedience to God; or any conformity of heart to his character, we ſhould rejoice to be where his honor dwelleth—we ſhould long and thirſt to ſee his power and glory, in the aſſemblies of his people.

Another reaſon, why good men love to go into the houſe of the Lord, is, that the church, with Chriſt at its head, is a *pillar and ground of the truth.* The children of truth love to be in the way of truth. Believers know the mind of Chriſt, in an eminent manner and degree. They *have an unction from the Holy One and know all things:* His Spirit, in them, teſtifies to the truth, as it is in Jeſus; and they feel and know the truth of the goſpel. We read, *Great is the myſtery of godlineſs; God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* Theſe are fundamental and diſtinguiſhing doctrines of Chriſtianity: They are written on the heart, and brought into the practice of all God's children. By meeting and conferring together, they find they have

the like evidences of grace; and the same spirit of holiness—that they love the same things, seek the same things, and entertain a like hope of eternal life, through faith in Christ. In these things, they have fellowship with the Father, and the Son, and one with another: And so, feel that they have one common interest, and a near and dear relation. These discoveries make communion sweet, and excite them to meet in social worship, which enlightens the understanding, informs the judgment, invigorates faith, and warms the affections.

Thus, believers, the church of Christ are a kind of repository of the gospel doctrines. The Spirit imprints and seals gospel truths on their hearts and affections; and they become supporters of the truth, in opposition to the errors and heresies, which wicked men utter against the holy religion of Jesus. And by bringing these truths into actual practice, they are *lights in the world, holding forth the word of life*; and stand as monumental *pillars of the truth*, giving the lie to scoffing infidels, and to all that oppose the grace of our Lord Jesus Christ. They are witnesses for God, that he is good and gracious; and that if any perish, it will be their own fault.

This consideration is a strong motive, with good men, to go into the house of the Lord.—There are but two classes of men in the world, *friends* and *enemies* of God. Is it not desirable to be among his friends, and to unite with them in prayer and praise to the God of our lives, and the giver of all our mercies? Is it not desirable to stand with them as a *pillar of the truth*; and with one voice, and one heart, warn a sinful world of their danger and of their duty? Certainly, are we friends to God and Christ, we rejoice to meet with his church, and with them, set our seal to the truth, that God is righteous.

This, again, reminds me, that the public worship of God, is pleasant to all that love him. After a season of labor and toil, it is pleasant to retire to our closets, and meditate on spiritual and eternal things—to examine our title to the inheritance of saints; and to go, like Moses, into the Mount, and take a view of the promised land. And while our affections were warm in heavenly meditation, would it not rejoice our hearts, to hear our neighbors say, *Come, let us go into the house of the Lord, to see his beauty, and to inquire in his temple?*

The social worship of saints, is a beginning of the employments, and a foretaste of the enjoyments of the kingdom of glory. Have we no pleasure in the worship of God, in his earthly temples; we have reason to fear, that we shall never join the society of saints, in his temple, which is above. Love to public worship, is an high evidence of love to God; and of a meetness for the society of saints and angels. Agreeably to which, David said, *Lord I have loved the habitation of thy house, and the place where thine honor dwelleth. Gather not my soul with sinners.* The fellowship of saints, in social worship, warms the heart with love to God, and love to man; and sets their affections on things above, that they are ready to cry out, *How amiable are thy tabernacles, O Lord of hosts! Blessed are they who dwell in thy house: they will be still praising thee.*

And it is worthy of remark, further, that as public worship is

pleaſant to all good men; ſo is it, very acceptable to God.—This is evident from the conſideration, that he appointed a ſocial worſhip, for the Jews, in the morning and evening ſacrifice—on the ſabbath, and on numerous days of feaſting and faſting. So Chriſt, his apoſtles, and followers conſtantly obſerved the ſabbath; and often met, on other occaſions, for ſocial worſhip.

And it is obſervable, that God, frequently, ſignified his pleaſure, on ſuch occaſions, by ſhewing his glory in the tabernacle, or by a voice from the mercy-ſeat: And in the days of Chriſtian worſhip, by various gifts and graces; and by the ſaving operations of his Holy Spirit.

And it is deſerving of notice, that when God promiſed any peculiar bleſſings to his people, he, generally, added the privilege of his houſe. Thus, when he promiſed to increaſe his church, by the acceſſion of the Gentiles, he ſaid, *the flocks of Keder, and the rams of Nabaioth ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory.* So, again, ſpeaking of the privilege of his houſe, God promiſed it ſhould be general without reſpect of perſons, *Bleſſed is the man that keepeth my ſabbath from polluting it. The ſons of the ſtranger, that join themſelves to the Lord, to ſerve him and to love the name of the Lord, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in mine houſe of prayer: their burnt-offerings and their ſacrifices ſhall be accepted on mine altar; for mine houſe ſhall be called an houſe of prayer for all people.*

I may alſo add, that the *houſe of the Lord*, is a refuge in perilous times, and ſeaſons of ſpiritual darkneſs. Nothing, in this world, will make hell tremble, and check the ſcoffs of infidels, like the united prayer of God's people in his houſe. They are the ſalt of the earth. For their ſake, God bears with the wicked and withholds his judgments, for a ſeaſon. For their ſake, he cuts off the enemies of the croſs, and puniſhes the wickedneſs of the times. For this cauſe, all good people love the houſe of the Lord, and delight in ſocial worſhip.

I will now make ſome obſervations on the manner, in which, they will manifeſt ſuch love and reſpect to the houſe of God.——

They will ſeek a convenient place, and a decent houſe, for the habitation of the Lord of Hoſts. Like David, they will be aſhamed, that the Lord ſhould be the laſt and pooreſt ſerved.

They will, alſo, with much prayer and carefulneſs, provide ſome one to miniſter in holy things. They will look to it, that he come in by the door—that he be called as was Aaron and that, like Paul and Barnabas, he be ſet apart to God's ſervice, by prayer, faſting and laying on of the hands of the preſbytery. It is not every one that runs, but he who runs orderly, that God approves.—Our Saviour was pleaſed to appoint an order of prieſthood in his church, and will never forſake it, *Lo*, ſaid he, *I am with you always, even unto the end of the world.* Whoever comes not in this order, reſiſteth the goſpel of Chriſt, and has no promiſe of the divine preſence and bleſſing. The friends of God's houſe, therefore, will take heed whom they receive, and to whom they bid *God ſpeed.*

They will alſo, maintain a pru-

dent diſcipline in the church; and provide all things neceſſary, for a regular adminiſtration of ſpecial ordinances, that God may *glorify the houſe of his glory*. In a word, they will provide for, and ſupport the goſpel miniſtry in order and decency, for comfort and edification to themſelves and others.

The friends of public worſhip, will live in expectation of ſuch ſeaſons, and meet them rejoicing. They pay the morning and evening ſacrifice in a ſocial worſhip, and meet the ſabbath with delight. —When we expect the arrival of ſome dear friend, we keep the time in mind, and ſtand ready to receive him: ſo the friends of God's houſe, keep the ſabbath in mind; and will not ſuffer their ſecular affairs to intrude on holy time. They endeavor, as far as in them lies, to ſanctify to God, all ſeaſons of ſocial worſhip, without deceit and without hypocriſy.

Nor will any thing, ſhort of works of neceſſity and mercy, detain them from the place and employments they love.—They will endeavor to be, where God and their eternal intereſt call them. A ſlight indiſpoſition, a little rain, or, any thing that would not detain them from buſineſs and amuſements, on a week-day, will appear a pitiful excuſe, for detaining them from God's buſineſs, on the ſabbath, or, on any convenient ſeaſon of ſocial worſhip.

Nor will an affront from a neighbor, or from any body of men, detain us from public worſhip and divine inſtitutions, if we really love the houſe of God. The Chriſtian temper is charity and forgiveneſs. And, perhaps, my neighbor did not intend to affront me: but if he did, muſt I needs abuſe him, becauſe he abuſed me? muſt I injure myſelf and inſult my God, becauſe a man has injured me? In vain we talk of our religion, while we act on ſuch motives!

Yes, ſays one, but I diſapprove of our miniſter—I am not edified by him—I can read better ſermons at home.—Granted. But has not God, in his infinitely wiſe providence, made this proviſion? And is he not more likely to ſend a bleſſing on his ordinances, and in his own way, than in yours? And who ſhall dare to reſiſt him, or to preſcribe a better way?—Such excuſes may harden the heart againſt God and religion, but are not to be juſtified.

Thoſe who love God, and are conſcientious in his worſhip, abhor and deteſt all ſuch excuſes: and will endeavor, by conſtant precept and example, to recommend the obſervance of the ſabbath. As lights in the world, they will hold forth the word of life, that others may ſee and glorify God.

I obſerve this once more, that they who love the worſhip of God's houſe, will ſtudy after brotherly love and unity.—"A new commandment I give unto you, that ye *love one another*, as I have loved you. By *this* ſhall all men know that ye are my diſciples." Brotherly love is a Chriſtian temper: and they who love the houſe of the Lord, will manifeſt it. The friends of Chriſt are peacemakers; and endeavor to walk in the unity of the ſpirit, in the bond of peace. They have fellowſhip with Chriſt, and one with another: his cauſe is their cauſe; and his intereſt their intereſt. Party ſpirit and diviſions in ſociety, are grievous to good men: they gender ſtrife and debate, ſour the temper and unfit for God's ſervice, in either party. Such things are the works of the fleſh, and ſigns

of the latter day hereſies. We are commanded to avoid them, and to attend to the *ſure word of prophecy*: if any ſay, lo, here; or lo, there, believe them not. We muſt try their ſpirit by the word of God; and not by our darkened reaſon: *Philoſophy*, will never lead us unto God and eternal life.

Thoſe who love the houſe of God, will adhere to this rule; and by the *ſure word of prophecy* will heal diviſions, and deſtroy the works of darkneſs; and ſo, ſtrenghten the brotherhood in knowledge, faith and love. They will not, willingly, leave or diſturb a church and congregation, where they have unitedly ſerved God: nor will they ſuffer it in others. *As living ſtones*, they are built up a ſpiritual houſe, and will not be ſcattered. *As a choſen generation*, they ſhew forth the praiſes of him, that called them out of darkneſs into his marvellous light, and therefore, follow after charity.

It will be perceived, that I have deſignedly confined my obſervations to the religious benefit and pious pleaſures of God's children, in public worſhip. Men of the world may reſpect public worſhip for its moral and political influence on ſociety; but good men do more, they love it for its own ſake—for its religious benefits and pious pleaſures.

Many uſeful remarks might be made on this ſubject; but I muſt only obſerve, that profeſſors need cloſely examine themſelves, as to the ground, on which, they profeſs to love the houſe of God. If they find not ſuch views and feelings in public worſhip, and ſuch expreſſions of them, as recited above, they have reaſon to fear they are no better, and do no more than others, even publicans and ſinners. If they be, indeed, children, they will not be eaſy and contented in public worſhip, unleſs they feel the power of religion, and ſee the beauty of the Lord, as well, as inquire in his temple. Neglect of public worſhip, or inattenton in it, are dark ſigns: and do, at leaſt, argue ſmall degrees of grace, and too great indifference, as to further attainments. I ſpeak here, of allowed neglect and inattention; for the moſt upright profeſſor has ſeaſons, in which, he has cauſe to cry, *My leanneſs, my leanneſs.* But if he can feel contented in any degree of ſpiritual attainments, ſhort of perfection, he has but moderate love to God and divine things. Let profeſſors think on this.

Profeſſors, by neglect of public worſhip, injure themſelves and diſhonor God.—They ſee none of his divine honor, as diſplayed in his houſe; nor bear any part in beſtowing honor upon him—They publicly refuſe to ſtand as pillars of the truth; and to confeſs Chriſt before men—They turn their backs on the protection of God's houſe, which he offers them, againſt the world, the fleſh and the devil—They loſe the pleaſures and comforts, which God's people feel, when, with united hearts and voices, they addreſs the throne of grace—They practically, contemn God's authority; and virtually, deny their allegiance to Chriſt, his king in Zion.

Thus they join with the wicked to diſhonor God and religion—they ſet a bad example before others—and become abettors of infidelity and looſe morals.—Many, not diſtinguiſhing between principles, and the irregular walk

of profeſſors, firſt doubt of the reality of religion; and ſoon denounce the whole a cheat.—In this, they are awfully left of God—they become fit ſubjects for the temptations of Satan—and he will not be idle. Having no good moral principles within, they lie at the control of their paſſions—reaſon is unheeded and conſcience is ſilent—good is their evil and evil their good.

Theſe are the natural and actual conſequences of the neglect and abuſe of public worſhip: and coming through the medium of God's children, they diſhonor God and religion, much more than all that the enemies of the croſs could do without them.

This conſideration calls loudly on us, as profeſſors, to conſider our ways—"to be watchful and ſtrengthen the things which remain that are ready to die."—Do we reverence divine authority—are we wiſe to ſeek our own happineſs, for time and eternity—and do we deſire a plentiful outpouring of the Holy Spirit, on our churches and congregations, we ſhall long to ſee the beauty of the Lord, and inquire in his temple—we ſhall conſtantly take our families to the houſe of the Lord on his ſabbath; and lead them daily to the throne of grace, in the morning and evening ſacrifice.

This is our duty. And we have no reaſonable excuſe for neglect: the means are eaſy—the work is pleaſant—and the end will be glorious. In the exerciſe of ſocial worſhip, if not wanting to ourſelves, we ſhall meet with God—learn our duty—obtain comfort—eſtabliſh our hearts in the faith and myſtery of the goſpel; and thus, grow more and more into the divine likeneſs—we ſhall ſet a good example before others, and lift up a mighty ſtandard againſt infidelity. In this, God's glory, and our happineſs are united. Let us then act in character, and walk worthy of our vocation in the goſpel. And if we are faithful to God and ourſelves, in public worſhip and ſocial prayer, we may defy all the arts of hell and earth to ſeparate us from Chriſt; or to diſſolve order in ſociety. But it muſt not be forgotten, that in all theſe things, we are wholly dependent on the aids of the Holy Spirit, for light and ſtrength. Let us, therefore, *in every thing*, by prayer and ſupplication, with thankſgiving, make known our requeſts unto God—His grace will be ſufficient for us.

ISRAEL.

On the imperfect ſtate of holy affections in young converts.

WE find in the bible many paſſages, which ſpeak of the kingdom of God, repreſenting it as being exceedingly ſmall in its origin, but increaſing gradually, till it finally abſorbs all others in itſelf. In one place it is compared to a ſtone cut out of the mountain without hands, which afterwards became a great mountain and filled the whole earth: In another, to a grain of muſtard ſeed, which, it is ſaid, is the ſmalleſt of all ſeeds, but when it is ſown, and is ſprung up, it becomes a great tree, in the branches of which the fowls of the air may lodge. Although theſe repreſentations primarily reſpect the kingdom of our Redeemer in the *world*, yet we may doubtleſs with propriety conſider them, as being equally applicable to the kingdom of grace in the *heart* of each individual member; and as ſuggeſting this general idea, that the

kingdom of grace or real holineſs is at firſt exceedingly ſmall in the hearts of Chriſtians, though by a gradual increaſe it finally fills the whole heart, and ſubdues every thing to itſelf.—The truth of this idea, however, that holineſs is at firſt ſo exceedingly ſmall, does not reſt entirely on ſuch a dubious application of ſcripture, but is fully evident from ſeveral other conſiderations :—as,

1. Chriſtians may continue to grow in grace many years, and yet be far from a ſtate of perfection. That Chriſtians ordinarily grow in grace is plain from many paſſages in ſcripture : "The path of the juſt" we read "ſhineth more and more until the perfect day"—and, "the water, that I ſhall give him," ſays our Saviour, "ſhall be in him, a well of water ſpringing up into everlaſting life." It is equally plain, alſo, that after a long life of growth in grace Chriſtians are very imperfect : Many years after his converſion, the apoſtle Paul could ſay, "O wretched man that I am, who ſhall deliver me from the body of this death?" And this perfectly agrees with Chriſtian experience : After the longeſt life ſpent in the ſervice of God, under the greateſt advantages, and with the moſt unwearied application, Chriſtians invariably find, that their holy affections are ſtill in a very imperfect ſtate. And how could this be, unleſs theſe holy affections were at firſt *exceedingly* ſmall.

2. As Chriſtians grow in grace they uſually grow in a ſenſe of their own ſinfulneſs. Our Saviour taught, "if any man ſhould put his hand to the plough and look back, he would not be fit for the kingdom of God;" thereby teaching us to be prepared for unexpected trials, as well probably from within ourſelves as from without. And the moſt ſtriking expreſſions of a ſenſe of ſinfulneſs, which are recorded in the bible, came from perſons, who had made conſiderable progreſs in a holy life. Job, after his trials had proved the reality and holy nature of his religion, ſays, "I abhor myſelf and repent as in duſt and aſhes:" Iſaiah, after being favored with ſome remarkable diſcoveries of the majeſty of God, cries out, "woe is me, for I am a man of unclean lips:" And Paul, after many years diligent profiting in the ſchool of Chriſt, exclaims, "O wretched man that I am, who ſhall deliver me from the body of this death?" And with this agrees the experiences of Chriſtians in all ages: They are at firſt ready to think, that the victory is accompliſhed, but they ſoon learn, that they have but juſt entered the conteſt.—Now if this be true, muſt it not be, that they at firſt eſtimated their comparative ſinfulneſs very erroneouſly? That their ſinfulneſs was much greater than they ſuppoſed, and, on the contrary, the kingdom of grace much ſmaller? This argument receives additional force from this conſideration, that, during all this time, in which this ſinfulneſs had been apparently increaſing in their own view, they had been, perhaps, in fact growing in grace; ſo that the kingdom of grace in their hearts was, perhaps, never greater, than when they have the greateſt ſenſe of their own ſinfulneſs. How exceedingly ſmall, then, muſt it have been at firſt? How fitly is it compared to a grain of muſtard ſeed?—

But how, it is aſked, does this agree with the appearance of young converts? Are not their

thoughts and affections fixed moſt on ſpiritual things at firſt? Is not their zeal and engagedneſs in religion, then, the greateſt? And how is this conſiſtent with the idea, that their holy affections are ſo exceedingly ſmall?—In anſwer to this enquiry, the following things may be obſerved.

1. The peculiar ſituation of young converts puts a remarkable check upon their ſinful inclinations. This is evidently the caſe under conviction: The courſe of their conduct is then totally altered. Much of their time is now ſpent in reading the word of God, in calling upon him in prayer, in attending religious meetings, and in converſing or reflecting upon the concerns of eternity; and this change is not the effect of any real holineſs of heart, but merely of thoſe views, which they now have of themſelves, and their ſituation. Theſe views give a preſent check to all their ſinful inclinations, and make them appear almoſt totally different perſons, from what they were before. And may it not be, that the influence of this check continues for a conſiderable time, after the kingdom of grace has been ſet up in their hearts? May not, therefore, a conſiderable portion of their attention to things of a religious nature be conſidered as the effect of this check, rather than the fruit of real holineſs?

2. The recent and remarkable deliverance, which they have experienced, is ſuch as muſt have a peculiar influence upon their natural feelings, and produce, in this way, much of the appearance of true religion. If we have been in any great temporal danger, and experienced a remarkable deliverance, it always has a great effect upon our feelings and conduct. We rejoice exceedingly in our deliverance, are exceedingly thankful to our deliverer, and are very ready to make him ſome grateful return: And, why ſhould not a deliverance from eternal danger, by the power of God, have a ſimilar effect? Chriſtians are ſanctified but in part, much ſelfiſhneſs ſtill remains in them, and, therefore, may we not well ſuppoſe that a conſiderable part of their apparent love for God, and engagedneſs in his ſervice, is the fruit of ſelfiſhneſs, rather than of true benevolence?

3. The firſt zeal and engagedneſs of young converts invariably ſubſides, after a certain time, and gives place to a calm, ſteady and rational obſervance of the divine commands. From this we muſt ſuppoſe, either that Chriſtians, inſtead of growing, do invariably, after a little time, decay; or, that there is much more of the appearance of true religion in young converts at firſt, than of the reality. And is not the latter much the moſt ſcriptural ſuppoſition? And is not this ſuppoſition further countenanced by this, that whenever perſons after conviction attain a falſe hope, they invariably have the ſame appearance as the real converts? The ſame attention to ſpiritual things, the ſame zeal for God, the ſame engagedneſs in promoting his cauſe? But notwithſtanding all this, it is not ſuppoſed that they have in their breaſts a ſingle ſpark of divine grace to light up this appearance, and therefore, when the ferment of their natural feelings has ſubſided, all is gone. May it not be, then, that during the firſt engaged and zealous period of the real converts, true grace or real holineſs in his heart, is like a muſtard ſeed, exceedingly ſmall, and, at the ſame time, ſo greatly obſcu-

red by the rubbiſh of natural affections, as ſcarcely to be perceived.

The view which we have taken of this ſubject, ſuggeſts a few important reflections.

1. Young converts have much leſs of true religion, than what they are generally thought to have, or even than what they themſelves think that they poſſeſs. Hence, in their future lives they almoſt invariably diſappoint both themſelves and others.

2. It is exceedingly difficult to diſtinguiſh real religion, from the working of natural affection. If the greater part of that, which appears in young minds, is to be thrown away, by what marks ſhall we diſtinguiſh that which is to be retained and cultivated? Well may Chriſtians be directed to work out their ſalvation with fear and trembling.

3. Young converts ſhould be humble. What do they find in themſelves, beſide the workings of natural affections, under which the ſmall ſeed of grace or holineſs, is almoſt entirely hidden.

4. They ſhould be charitable toward old profeſſors. If old profeſſors are not as zealous and engaged in religion as the young convert appears to be, they are often cenſured and condemned, as being in a cold, formal, lifeleſs ſtate and their performances greatly deſpiſed. But which poſſeſſes the greateſt ſhare of true religion? Let the young convert learn to be humble, and to eſteem others better than himſelf?

5. True religion does not conſiſt ſo much in appearances of zeal and engagedneſs in the worſhip of God, as in a calm, ſteady and affectionate obſervance of every duty enjoined in both the firſt and ſecond tables of the divine law.

EUBULUS.

The obligation of children to be kind and attentive to their parents, particularly addreſſed to thoſe who have parents in the decline of life.

SUBJECTS which are wholly practical have their importance as well as thoſe which more immediately reſpect doctrines; and cannot be diſpenſed with, by thoſe who write or ſpeak for the religious inſtruction of all claſſes, conſiſtently with declaring the whole counſel of God, and rightly dividing the word of truth. In illuſtrating the ſubject propoſed, the following obſervations may be made:—

1. Thoſe, who have parents in advanced life, may learn their obligation to be kind and attentive to them, by looking to the example of Chriſt.

The Saviour was the true light, which lighteth every man that cometh into the world. Every part of his life was an exemplification of the nature of true holineſs. In all his relations to mankind, he did that which was perfectly right and agreeable to God's holy law. The ſubject before us confines our thoughts to a ſingle branch of his conduct; viz. to his treatment of his mother. When ſuſpended on the croſs, he obſerved among the ſpectators, and ſtanding near his croſs, Mary his mother, and his mother's ſiſter, and Mary Magdalen; and with them alſo John, his beloved diſciple and intimate friend. To theſe perſons how affecting, how myſterious was the ſcene? The mother of the dying Saviour was now probably a widow, and had been for ſome time. Evidence of this is gathered, from its being particularly mentioned by the Evangeliſt, that ſhe came with his brethren to ſee Chriſt, when he was

fulfilling his miniſtry; that ſhe was preſent at the marriage in Cana; that ſhe came to be a ſpectator of the crucifixion of her ſon, without mentioning her huſband, in any of theſe inſtances; and particularly that the Saviour, with his dying breath, commended her to the care of John, as if ſhe were a woman in a lonely, bereaved ſtate. Tho' honored above all women, by being the mother of our Saviour, ſhe was nevertheleſs ſubject to like paſſions as we all are. She poſſeſſed natural affection, and was, undoubtedly, acquainted with the feelings of a mother's heart.

As a divine perſon, Chriſt was without parents, and without beginning; but as God manifeſt in the fleſh, or as to his human part, he was born of a woman, and was nouriſhed and brought up by an affectionate mother, whom he owned in this relation. For her in her lonely ſtate, he manifeſted great kindneſs. He did not leave the world, until he had made proviſion for her comfortable ſupport. Knowing the anguiſh of her ſoul, when ſhe ſaw him agonizing in death on the croſs, he pitied her caſe, and immediately adopted a meaſure which might adminiſter ſome relief under her troubles. This appears from John xix. 26, 27. "*When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home.*" From the phraſe, "*Behold thy ſon,*" many receive the idea that Chriſt meant himſelf; but he evidently had reference to John. He led his mother and beloved diſciple mutually to adopt each other, as parent and child. Here the Saviour ſet a pattern of filial affection. Shall we ſay, he did this ſolely for his mother's ſake; or ſhall we ſay, he deſigned herein to ſet an example, for thoſe who are children, to follow? He did it, no doubt, from a ſenſe of obligation to his mother then advancing towards old age; and what is more important, that he might in this, as in all the tranſactions of his life, be a light to the world. The plain language of his conduct to all who ſtand in the relation of children is this—Be kind and attentive to your parents in old age. Conſider their trials and their wants, and let no exertions be wanting, on your part, to render the evening of their pilgrimage ſtate, as eaſy and as agreeable as may be. To enforce this idea, the words of the apoſtle may be pertinently applied—*Let this mind be in you which was alſo in Chriſt Jeſus.* The argument now uſed, to inculcate the duty of being kind to aged parents, is calculated to find its way to the conſcience, and is not eaſily evaded. It ſuppoſes, that a compliance with this duty is neceſſary, to give evidence of being a follower of Chriſt, and cannot be diſpenſed with without reproaching the Chriſtian character.

2. The ſame duty is ſtrongly enforced in the law, and in other parts of ſcripture. The words of God's holy law are very explicit, which are theſe:—*Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.* Will it be ſaid, that this commandment has a ſole reſpect to children in a ſtate of minority, and while they are under the immediate control of their parents? That it has reſpect to children in a ſtate of minority, is readily admitted; but the duty

contain the ſum of all that truth, that is neceſſary to the worſhip of God, and to our ſalvation: nor is it lawful for angels or men, to make any alteration thereof, by adding to it, or taking from it; nor hereunto may any ways ſuffice, either any antiquity, cuſtoms, or human wiſdom, judgments, edicts, decrees, councils, viſions, or miracles.

In another article they acknowledge, That the holy ſcriptures teach us, that in the divine eſſence, there do ſubſiſt three perſons, the Father, the Son, and the Holy Spirit.

In another article, they ſay, We believe that man was at firſt created, holy and upright, after the image of God; but by his fault fell from that grace which he received; and alienated himſelf from God, the fountain of righteouſneſs, and of all good; and is by nature altogether corrupt, depraved in heart, and hath wholly loſt his integrity.

In another article, they ſay, We believe that all the race of Adam, are infected with that contagion, which we call original ſin.

In another article, they ſay, We believe that out of this univerſal corruption, and condemnation, wherein all mankind are involved; God did, in his eternal and immutable purpoſe, elect, in Chriſt, ſome to be delivered, not having reſpect therein, to any good works of their own.

In another article they ſay, We believe that Jeſus Chriſt, the eternal Son of God, did aſſume our nature; and that in one perſon, he is both God and man.

In the laſt article of that confeſſion of faith which I ſhall here mention, they ſay, We believe that God will have the world governed by laws, and police, to prove, as it were, bridles, to reſtrain the immoral luſts of the world.

How different the foregoing confeſſion of faith, from the preſent creed, and practice of the Romiſh church! May it not be ſaid of them, and thoſe who are for ſimbolizing with them either in the Romiſh or in the preſent atheiſtical, and deiſtical errors, and deluſions, as was to Lucifer of old. Iſai. xiv. 12. How art thou fallen! And when we conſider how greatly many among us have deviated from the ſacred truths, and ſimplicity of the goſpel, how proper and neceſſary muſt appear that divine direction, in Rev. ii. 5. Remember therefore from whence thou art fallen, and repent, and do thy firſt works. Let thoſe who ſet themſelves to oppoſe religion, which has for ages paſt, and will ever be found, to be the greateſt ornament, and fundamentally neceſſary to the well being and comfort of any community; let thoſe who ſet themſelves to oppoſe the word of God; who lightly eſteem and reject the holy ſcriptures, reckoning them to be falſe, illuſory, and needleſs, let ſuch, timely and ſeriouſly conſider, repent and reform, leſt the fruit of their own doings be recompenſed upon them, as fighting againſt God, and forſaking their own mercies; as they love their own ſouls, and would conſult their own higheſt, and beſt intereſt and good, and that of their children and ſucceſſors; let them be perſuaded to renounce what is ſo contrary thereto: and let none imagine, and ſay, that what is ſo manifeſtly evident from the word of God, and the experience of paſt ages, conducive to man's happineſs and comfort, as

are religion and government, are owing merely to prieſtcraft, and that they are but a deluſion; they who think and conclude ſo, are under a great and dreadful deception! and will ſooner, or later, find themſelves to be deceived. PHILALETHES.

The labor of perſons, divinely enlightened, illuſtrated, and the ſubject applied to the conſcience, in four letters, from VIATOR *to* CHRISTIANUS.

(Continued from p. 102.)

LETTER III.

DEAR CHRISTIAN FRIEND,

IN my two former letters I endeavored to take a brief view of that, for which, thoſe perſons labor, who have been divinely enlightened.

My preſent object is to help you and myſelf wiſely to improve, what was then written. It is therefore worthy of remark, that if the obſervations which have been made, are juſt, thoſe perſons, who neither poſſeſs the Chriſtian ſpirit, embrace the goſpel doctrines, nor perform the common duties required of the ſaints, in the word of God, have never been ſavingly enlightened, although they may have had the common influences of the Holy Spirit, been the ſubjects of great awakenings and comforts, thought themſelves Chriſtians, joined to the viſible church, and for many years, ſtatedly attended the Lord's ſupper!

There is, my dear friend, great reaſon to fear, that many perſons who profeſs religion, have not the grace of God in their hearts!

In my travels, I have had conſiderable opportunity, in different ſtates, towns, and ſocieties, to make obſervations upon the conduct of the profeſſors of religion. And I have found ſome, who lived in the total neglect of family prayer, paid little attention to the ſcriptures, profaned in many ways, the holy ſabbath, neglected the public worſhip of God, unleſs in very pleaſant weather, were often abſent upon ſacramental occaſions, negligent in the religious inſtruction of their families, upon ſabbath days, and upon all other occaſions.—I have found their examples bad, in ſeveral other reſpects: I have ſeen ſome to be light and vain, and in a degree profane in their converſation, ſlack in paying their debts, worldly minded and covetous!—I have ſeen others idle, profuſe, fond of taverns and places of public reſort, fond of ardent ſpirits, and of looſe and unprofitable company!!

Many perſons conduct, as tho' they imagined nothing more neceſſary to conſtitute a Chriſtian, than to belong to the church!

How many who profeſs religion, diſcover no relentings of heart for ſin, make no pretenſions to communion with God, lay no ſpecial reſtraint upon their appetites or paſſions, and rarely or never ſpeak about religion, unleſs it is to cavil at ſome of its moſt eſſential doctrines? How many, inſtead of *letting their light ſhine around them, ſo that others by ſeeing their good works, might be led to glorify their father, who is in heaven*, wound religion in the moſt ſenſible manner, giving great occaſion by their deeds, *to the enemies of God to blaſpheme?* And do it with impunity? For in this day of declenſion it is next to impoſſible, ſo far as I am acquainted, to ſupport that ſtrict diſcipline, which would be for the honor of religion!

It is with extreme pain, I have mentioned the foregoing failings! I ſhould never have done it, if they were of a private nature, but they are generally known, and in the mouth of every infidel. If it were poſſible I would gladly hide them from the world! But it is utterly impoſſible! It appears therefore to me, to be lawful and expedient, to mention them in this letter, for our warning, in as much as the apoſtle has ſaid 'let us not ſleep as do others: but let us watch and be ſober. For they that ſleep, ſleep in the night, and they that be drunken, are drunken in the night. But let us who are of the day be ſober, putting on the breaſt-plate of faith, and love, and for an helmet the hope of ſalvation.'

We are always in danger, my Chriſtian friend, of being injured by bad examples: 'Evil communications corrupt good manners:' And 'One ſinner deſtroyeth much good.' We are particularly in danger, from the bad examples of the profeſſors of religion, 'the light of the world,' and ought to be on our guard. Were it once to become faſhionable for profeſſing Chriſtians to have nothing but their profeſſion, and occaſional attendance upon the Lord's table, to diſtinguiſh them from the world, we ſhould be in danger ourſelves, of growing cold and careleſs, and of giving a deep wound to that bleſſed cauſe, we, profeſſedly, wiſh above all things to advance! I hope we ſhould not finally apoſtatize! I know we ſhould not, if the ſpecial grace of God has ever taken poſſeſſion of our hearts, for Chriſt hath ſaid—'And I give unto them eternal life; and they ſhall never periſh, neither ſhall any pluck them out of my hand.' But we might *loſe our firſt love*, and wander far from the path of duty, and become for a ſeaſon blind guides to our fellow-ſinners! We ought carefully to guard againſt a ſpirit of apathy, and labor to keep our hearts glowing with love to God and good-will to men. Inſtead of indulging ourſelves in irregularities, we ought 'to walk circumſpectly, not as fools but as wiſe. Redeeming the time, becauſe the days are evil;'—to poſſeſs that faith which is not dead—to have a hope different from that of the hypocrite's: which, ſhortly will be 'as the giving up of the ghoſt!' We ought to be looking for that bleſſed hope, and the glorious appearing of that great God and our Saviour Jeſus Chriſt; who gave himſelf for us that he might redeem us from all iniquity and purify unto himſelf a peculiar people, zealous of good works.

True religion, we may be aſſured, has no tendency to make perſons truſt in an old experience, nor careleſs in their manner of living; but deſirous of freſh anointing from the Lord, of breathing the ſpirit of real piety, of contending earneſtly for the faith once delivered to the ſaints; and of 'adding to their faith virtue, and to virtue knowldge. And to knowledge temperance: and to temperance patience, and to patience godlineſs. And to godlineſs brotherly kindneſs, and to brotherly kindneſs charity.'

Thoſe perſons who are ſatisfied with their preſent attainments in religion, it may be preſumed want religion, only as a traveller does a boat, to carry him over a river which he cannot ford, and if they could only be ſafe, they would not trouble themſelves about it! Chriſt and his cauſe would have no ſhare of their affection nor ſer-

vice. Though they may now hope to be ſaved by his merit, they have no friendſhip to him. We may ſafely conclude therefore that their 'hope,' is not 'ſure and ſtedfaſt.' Thoſe who have this hope, always love the object of their hope for his own ſake; 'whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee;' and they labor to 'purify themſelves as he is pure.'

Religion is not a thing which lies dormant, but a living operative principle in the hearts of thoſe in whom 'God hath ſhined to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt;' or it conſiſts in holy exerciſes, and a correſponding conduct: 'He that believeth on me, as the ſcriptures have ſaid, out of his belly ſhall flow rivers of living water.'

It is totally in vain for perſons to pretend, that they profeſs religion, if they are deſtitute of all the graces of the Holy Spirit, deny the diſtinguiſhing doctrines of grace, and allowedly walk like the 'enemies of the croſs of Chriſt!' 'Ye ſhall know them by their fruits. Do men gather grapes of thorns or figs of thiſtles? Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit: A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.'

Notwithſtanding the imperfections, which I have mentioned, of ſome of the profeſſors of religion, I muſt ſay, I have generally found more or leſs wherever I have travelled, who appeared not to love in word and tongue, but in deed and in truth: they have not only carefully attended to the ordinances of the goſpel, which I think all who love Chriſt ought to do, but appeared to underſtand the holy nature of religion, and conſcientiouſly to enter into the practice of it. They have ſaid, and appeared to ſay it, in the ſincerity of their hearts; 'Wiſdom's ways are ways of pleaſantneſs and all her paths are peace. The ſtatutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey comb.'

I am yours, &c.

VIATOR.

(To be continued.)

A Narrative of a Revival of Religion in the South Pariſh of KILLINGLY, *in the years* 1800 *and* 1801, *communicated to the Editors by the Rev.* ISRAEL DAY, *paſtor of the church in ſaid Pariſh.*

GENTLEMEN,

I HAVE read, with pleaſure, the various accounts of the revivals of religion, in a number of towns, in this ſtate publiſhed in your uſeful magazine.

When I reflect on the moral ſtate of man, and the treatment which the goſpel of our bleſſed Redeemer has met with, in our churches and congregations, I feel diſpoſed to join with my brethren, in devout admiration; that God ſhould look upon us, and make us ſo gracious a viſit: on the other hand, when I call to mind the covenant between the Father and the Son, the revealed mode of God's ſupporting his churc'

by bringing thoſe who are of us to build the old waſte places, and to repair the breaches of former generations; that this is effected by the ſpirit of the Lord, being poured out on the ſeed of his people, and his bleſſing on their offspring; the promiſe of ſucceſs to the goſpel, that the gates of hell ſhall not prevail againſt the church of Chriſt; that her ſons are to come from far and her daughters from the ends of the earth; that Chriſt is to have a ſeed that ſhall ſerve him, which ſhall be accounted to the Lord for a generation; and as God has told his people that he will never leave Zion till all things which he has promiſed her be fulfilled.—Theſe things bring us to look for thoſe diſplays which God is now making, with reference to Zion: and, alſo to long and pray for greater things than have yet taken place, which tend to encourage the friends of Zion and confound infidels. From a conviction of theſe things I am induced to give a narrative of the late work of God in the ſouth pariſh, in Killingly.

In the year 1776, it pleaſed God to ſend down the divine Spirit, on the people, like gentle rain, which laſted, by its convincing and converting influence, though not in any extraordinary degree, for more than two years. In which time, there were about fifty perſons received into the church. From this time, the friends of Zion gained ground, which was not wholly loſt, for twelve years. In the year 1788, it pleaſed God, once more, to look, in mercy, on a people who had abuſed his kindneſs, and were ripening faſt for divine judgments. By the ſovereign influence of the Holy Spirit, he ſet home his word preached and means enjoyed, in ſuch a manner, that dry bones began to ſhake, and many were hopefully made alive, as appeared, by their after walk and converſation. At this period, about forty perſons were added to the church.

I would here note, that, from the firſt mentioned time, of the revival of the work of God, there has been a conference meeting kept up, in the middle of the ſociety, for the moſt part, weekly, till the preſent time. In which, the children of God have had comfort, in praying for the peace of Jeruſalem, and have found that they do proſper who love her.

For a number of years, after the laſt mentioned revival of religion, there was great harmony both in the church and congregation; till an unhappy diſpute aroſe, about removing the meeting houſe; which was very prejudicial to the peace and harmony of both. This diſpute laſted for a number of years: and it is to be feared that, with ſome individuals, it will laſt, as long as they live. It is likely that prejudices in ſuch things, are, in many inſtances, a means of Satan's making the bands of ſinners ſtrong; and, that they never find out their fatal miſtake, till they are loſt. As there were many removals, from the church, by death, and ſome to diſtant parts of the country, it was greatly reduced in numbers, and thoſe who remained, had in ſome meaſure, left their firſt love. Thus, from the foregoing unhappy circumſtances, it ſeemed, for a ſeaſon, that the church and congregation were like a ſhip, at ſea, toſſed in a ſtorm. At the ſame time, while theſe contentions opened a door for the increaſe of vice, ſinners were not backward to improve their opportunity. But a

merciful God, in ſome degree, calmed the tumult of the people; the body of the church became comfortably united, our meeting houſe decently repaired, and there was a little more proſpect of enjoying a degree of peace and order among us. But, after all, it was painful to obſerve the low ſtate of vital piety, family religion and practical godlineſs.

However, notwithſtanding all theſe embarraſſments, God was pleaſed to appear on the ſide of truth. In the beginning of October 1800, there were ſome appearances which began to encourage the praying ſaint. About the ſame time, we were favored with a viſit, from a young man, in the miniſtry, from the ſtate of New-Hampſhire, who was formerly from this pariſh, and was one, who appeared to be a ſubject of religion, among us, in the forementioned revival, in the year 1788; having been abſent almoſt twelve years. At the cloſe of a ſermon, he gave the people an account of the work of God, among the people, where he reſided. He then addreſſed thoſe who were his former companions, by enquiring of them, the ſtate of their ſouls, &c. This ſeemed to be a means of rendering the whole aſſembly very ſolemn. In the evening a conference was attended and a larger number of young people were preſent, than uſually met, on ſuch occaſions. At the cloſe, the people were informed, that our weekly conferences, would be attended, at my houſe: and as there appeared to be a degree of thoughtfulneſs taking place, on the minds of ſome; they were admoniſhed not to ſtifle the motions of the Holy Spirit, but to meet with their Chriſtian friends, the next Friday, to confer further on the important ſubject. In the courſe of the ſame week, I called at a houſe, to converſe with a young woman, whom I found before, under ſome awakening. When I came to converſe with her, I found her under deep impreſſions of ſoul: her mother, coming into the room, was ſomewhat affected, knowing that ſomething affected her daughter, but did not know that it was a concern for her ſoul. I found the mother was in the like caſe. On Friday, the time for our conference, inſtead of a few, as formerly, my houſe was filled; and ſolemnity ſat on the countenances of many; while a few were pricked in their hearts. It ſoon began to appear that many had been under ſerious impreſſions, for ſome time, and kept it to themſelves; but now, were under neceſſity of making it known.

From this time, our meetings for preaching and conference were crouded and ſolemn. We were under neceſſity, for want of room, of leaving a private houſe and the ſchool-houſe, and of repairing to the meeting houſe. For a number of months, in the winter ſeaſon, it ſeemed that eternal things engroſſed almoſt the whole attention of the congregation. All appeared to be intereſted in the truths, doctrines and duties of religion.—Thus, they were anxious to hear and know what they ſhould do to be ſaved.

My houſe was frequently reſorted to, by enquirers, and the ſcenes were truly affecting. Perſons, from twelve years of age, to forty, and ſo on to ſixty, juſt beginning to know that they were ſinners, againſt God. They, who had often heard of their dreadful ſtate, while ſtupid, now began to confeſs, with tears, that they were

under the curſe of God's holy law: that, all their lives, they had deſpiſed Chriſt and his religion. Some ſeemed to awake, as from a dream, and wondered that theſe things had never been ſeen by them before. One expreſſed herſelf thus, "When I was firſt awakened, I thought my life muſt be reformed, and I would ſet about the work of reformation, in earneſt; but I ſoon found that my heart was ſo wicked there was no reforming it. I found that God muſt change this heart of mine, or I was undone forever." Others, when firſt awakened, had views of their ſins of omiſſion and ſome actual ſins which they had committed; but by being followed, by the ſpirit of God, they ſoon found that their hearts were at enmity with God: and, in ſome inſtances, perſons have ſaid, that their unhappineſs was, that they felt ſenſible enmity againſt God. It gave them pain to ſee what God was, and what he was doing and would do. God made uſe of various means to awaken the careleſs, beſides the preaching of the goſpel. Sometimes paſſages of ſcripture came like arrows to the heart. Such as theſe; "*The axe is laid to the root of the tree, every tree that bringeth not forth good fruit is hewn down, and caſt into the fire. The Lord is a God of knowledge, and by him actions are weighed.*" One, who had religious parents and anceſtors, was ſtruck with the thought, that the piety of the family ſhould ceaſe in him. Some, that their huſbands, or wives, or their young companions were ſetting out in religion and that they were like to be left. The thought of being left of God would often ſtrike them to the heart.

As the work of conviction increaſed, they were driven from their hiding places, and obtained more clear and diſtinct views of the extenſive nature of the divine commands; and found their hearts to be a fountain of iniquity, from whence flowed all their actual ſins. Thoſe, who were brought to receive the light of divine truth ſhining in the face of Jeſus, previous thereto, were made ſenſible, that in heart, they were ſo oppoſed to holineſs, that they lay wholly at the mercy of God; that God would be juſt to caſt them off forever; and that his declaration, "*I will have mercy on whom I will have mercy,*" was their only ground of hope; that it would be juſt in God to leave them to be veſſels of wrath, fitted for deſtruction; or, if it ſhould pleaſe him, to bring them to a cordial ſubmiſſion and make them veſſels of mercy, prepared for glory, it would be all grace; and that they, of all the ſaved race, ſhould be moſt indebted to ſove, reign mercy. As to thoſe, who are viewed hopefully converted; with reſpect to the manner and circumſtances of obtaining comfort, and the degree of joy and peace, there has been a difference. In a few inſtances, their conviction has been ſhort and their joy ſudden, being filled with admiring views of God, diſcovered in his law, in his goſpel, and in his righteous government. The words of the Pſalmiſt were ſweet to them.—"*The Lord reigneth, let the earth rejoice.*" Alſo, the natural world appeared to ſhine with divine luſtre, and in its various ways, to praiſe God; and, they ſaid, they longed to join in praiſing him forever. But, it was the caſe with many, that their convictions were long. Some perſons, who were brought up in

families, where religion had been maintained, had been under convictions, at ſeaſons, from their childhood. By the Spirit of God, ſuch were, often, brought gradually to hope that their hearts were brought into ſubmiſſion to him. It was often the caſe, that this was effected, by a reflex view of the working of the Spirit of God on their hearts. In ſome inſtances, ſuch, on receiving light, concluded that their convictions were gone and God had left them to a hard heart; for, before this change, they had thought, if God ſhould convert them, they ſhould not only look on themſelves as very holy and good, but they ſhould know that God had renewed their hearts, by his grace. But, now, to ſee themſelves ſuch wicked, ill-deſerving and hell-deſerving wretches, as much ſo and if poſſible more ſo, than they were before the time of their awakening, it could not be that their hearts were renewed by grace, tho' they ſenſibly felt the contention between God and their own hearts to be at an end. But, by being often bro't to give up themſelves, and all that was dear to them, into the hands of a ſovereign God, without any reſerve; by beholding the beauty and excellency of the divine law, which condemned them; the glory of Chriſt as the end of the law to all who love and believe on him, they could not refrain from believing, truſting and committing their ſouls to him. Some have ſaid, that their views of the ſufficiency of Chriſt were ſuch, that if they had *many ſouls*, they would truſt them *all in his hand*, and hope for ſalvation in his name.

Previous to the religious attention among us, public worſhip was greatly neglected by many whole families, as well as by individuals; but when God began to work, how comforting to Zion's friends, to ſee them flocking to hear the word preached, on the ſabbath and at other ſeaſons! It appeared, that they felt themſelves intereſted in the things which they heard. We had no diſorder, or outcries, ſo as to make any diſturbance in our public meetings; yet the ſolemnity was like going to the grave, or to judgment. No one, but thoſe who know by experience, can conceive the joy which has taken place among the people of God. In regard to family prayer; in ſome inſtances, where there were but very few, who called upon the name of the Lord, formerly, now almoſt whole neighborhoods have engaged in this duty; that if one were to paſs among them, at certain ſeaſons, he would be conſtrained to ſay, ſurely God is in this place. Parents, in a public manner, devoting themſelves, their little ones, and all that they have to the Lord.

How pleaſing the ſeaſons, to behold the aged and the young of both ſexes leaving the follies, peculiar to their age, and becoming followers of the lowly Jeſus. The pious parents' heart, in a number of inſtances, partook of joy inexpreſſible to ſee the divine bleſſing poured on them, agreeably to the promiſe, in Iſaiah, "*I will pour my Spirit upon thy ſeed, and my bleſſing upon thine offſpring;*" to ſee thoſe, who were of themſelves, ariſing and building the old waſte places, and repairing the breaches of former generations. In a few inſtances, almoſt whole families have been affected, and they have eſpouſed the cauſe of Chriſt, before a vain and deluded world.

Since the work of God revived, in this place, ſixty-four perſons have been united to the church; and ninety have been baptized, on their own, or on their parents' account. On one ſabbath, ſix houſholds were preſented and baptized, containing twenty-three children. This circumſtance, accompanied with a ſermon, on the duty of parents to their children, under the divine agency, was made a mean of good to many. It was noticed by children. In one inſtance a child aſked her mother, who made no profeſſion of religion, "Mamma, why am not I baptized?" This went to the mother's heart. We hope the wound was healed by the blood of Jeſus, and ſhe enabled to give herſelf, her children and all that ſhe had into the hands of God.

Thoſe who have made a profeſſion of religion, in this time of attention, have appeared to adorn their profeſſion, by their obſervance of the commands of Chriſt; but ſhould it be the caſe, that in a ſhort time we ſhould have exceptions to make, becauſe ſome return, like the "dog to his own vomit again; and the ſow that was waſhed, to her wallowing in the mire," it ought not to be noticed as any thing againſt religion; but an evidence of the depravity and treachery of the human heart. Tares are often found among wheat, and falſe profeſſors among real Chriſtians. God has ſeen it needful to leave ſome of his own children to fall, to try them, thereby to make them more fit for their maſter's uſe and ſervice. And if ſome poor hardened ſinners are wiſhing that thoſe who have deſerted their company may turn back; God may according to his word ſend them this deluſion, and let them try to feed their ſouls with the ſins of his profeſſing people. While the ſinners' hearts are hardening and preparing for deſtruction; God calls the backſlider, he returns, condemns his ſhameful apoſtacy, and by making confeſſion, he brings glory to God and ſhame upon ſinners. Sinners, in a day of divine grace, ſhould fear, leſt while they are watching others and neglecting their own ſouls, the Spirit ſhould be quenched, and that come on them ſpoken by the prophet to Iſrael in their rebellion; "that they might go, and fall backward, and be broken, and ſnared, and taken." Though we fear that ſome who have appeared to run well, for a ſeaſon, will apoſtatize, and thereby grieve the generation of God's children; yet we hope better things of many, who have appeared to embrace the truth, in this joyful ſeaſon, and things that accompany ſalvation. We have raiſed expectations, that God who has exerted the power of ſovereign grace, in changing their hearts, will put forth the ſame exertions, in keeping them, through faith, to eternal life.

There are many, who cavil at the ſimilarity of the accounts given of the work of God, in various places, and the likeneſs of individual narratives; and would fain ſuggeſt that theſe things were learned from each other; but if ſuch perſons would call to mind, and carefully attend to the following things, they would be conſtrained to ſay, that their likeneſs was an evidence of the truth of them, viz. The natural hearts of all men are alike, in the ſame ſtate of total moral depravity.—All men have to do with the ſame God. All men have a ſimilar monitor or conſcience within them; are under the ſame law;

hear the ſame goſpel; enjoy the ſame bible, and means of religion. All men are called, or moved by the ſame ſpirit; are in the ſame world and are bound to the ſame eternity. From theſe conſiderations it is not ſtrange, that perſons who never ſaw or heard of each other, when born again by the ſpirit of God, ſhould ſpeak the ſame things; and when met, ſhould converſe as though they had been born of the ſame parents and educated under the ſame means. This, inſtead of being an argument againſt religion is a clear proof that it is from God.

And now, may the God of hope fill us with all joy, and peace in believing; and grant that we, who have named the name of Chriſt, may depart from iniquity. Amen.

From yours, &c.

ISRAEL DAY.

Killingly, Auguſt, 1802.

Letter from a Father to his Son.

Auguſt 2, 1801.

"DEAR SON,

"YOUR letter, of the 20th ultimo, now lies before me—I have peruſed it with ſome conflict of feelings. You well know my ſentiments in moral things. "In the name of common ſenſe, with confidence, with boldneſs and aſſurance," you aſk, "what we were made for, if not to live to ourſelves?" I ſhall not ſearch for arguments, a priori, I ſhall take for granted what is particularly aſſerted in the holy ſcriptures. 1 Cor. x. 31. "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God."—In another place it is ſaid, "the love of Chriſt conſtraineth us, that they who live ſhould not henceforth live to themſelves, but to him who died for them and roſe again." The pious pſalmiſt ſays, "Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee"—"God is the ſtrength of my heart, and my portion for ever." The pſalmiſt alſo addreſſing his own ſoul, ſays, "Return unto thy reſt O my ſoul"—"Cleave unto the Lord your God"—O taſte and ſee that the Lord is good"—"In thy preſence is fulneſs of joy, and at thy right hand there are pleaſures forever more." It is alſo aſſerted in Gal. vi. 16. "As many as walk according to this rule, peace be on them." The word of God, my dear ſon, is the rule to direct us in all our walks in life. And that perſon who chalks out a rule for himſelf by fabricating a theoretic ſcheme, founded on his paſſions, or on ſome viſionary phantom, exiſting no where but in his own diſtorted imagination, muſt float very looſely, and precariouſly on the tide of life. "In vain will you ſearch for happineſs," as you expreſs it, "by plowing the trackleſs ocean, or roaming in ſolitary wilds." No perſon can be happy in this world when he avoids his duty, and no one is ſo wretched as he who takes himſelf out of the divine protection. You further ſay, in your letter, "Can we enjoy this life without ſtrictly adhering to this principle of ſelf-love? Certainly we cannot." Alas! my ſon, what an inference! what a concluſion!—I acknowledge a perſon is to regard himſelf and to ſeek his own happineſs; but he is to do all this in God's appointed way—God is the chief good in the univerſe, and the happineſs of all created intelligencies conſiſts in the enjoyment of him. The good man,

in ſcripture, is repreſented, as "ſeeking not his own." 1 Cor. vi. 19, 20. "Ye are not your own for ye are bought with a price—therefore glorify God in your body, and in your ſpirit, which are God's."—Now, my ſon, put your truſt in God, and ſubmit on goſpel terms, and your mind will be calm; the rugged road of life will appear to be ſmooth and delightſome in the diſcharge of duty.

"Thoſe doctrines which you moſtly oppoſe, are, the *decrees*, *election*, and the *divine ſovereignty*. But permit me to aſſure you, that they are connected with the atonement by Chriſt, and are the moſt comforting and conſoling doctrines in the bible; in ſhort, they are the only hope of the true child of God.

"I now proceed to take notice of another ſentence in your letter. "I do not wiſh by argument to convince you that I am right, but it muſt be more than human wiſdom and foreſight to convince me that I am wrong, the reaſon is, I don't intend to be convinced." O my ſon, what an aſtoniſhing determination is this! Bring arguments as many as you pleaſe, but don't make aſſertions—I am always willing to lay myſelf open to conviction, by coolly and candidly diſcuſſing a ſubject, and why had you not better ſuſpend your opinion, for a while, in things that you cannot comprehend, than to make a raſh concluſion at the age of ſixteen. When you ſpeak on political ſubjects, you totally turn the tables; you ſay, "But before we form our judgment, we ought to examine it more minutely." Why, my ſon, ought we not in our moral concerns to examine the ſubject ſtill more minutely? Do not raſh concluſions in matters of infinite moment denote an obſtinate, and perverſe temper of mind, or a heart totally oppoſed to holineſs and all moral good? Pauſe a moment, and ponder, ſift your ſentiments—retire alone in your cloſet, ſubmit yourſelf to God, through the merits of Chriſt, and aſk the divine aid and direction. To be really virtuous is the great leſſon before us, and every accompliſhment, and every acquirement to the excluſion of moral goodneſs, are comparatively leſs than nothing and altogether vanity.

"You alſo remark, that the paſſage which I quoted concerning the ancient Hebrews, "does not apply in the preſent caſe, becauſe mankind (you ſay) at the preſent day are totally different from what they were centuries ago." Why, my ſon, does it not apply; the human heart has been the ſame in all ages. Envy and malice were conſpicuous in Cain—intrigue and ſycophancy in Abſalom—blaſphemy in Rabſhekah—murder in Hazael—enormous pride in Haman, and cruelty in Herod. What can be the difference? Surely nothing, only mankind in the preſent period of declenſion, are more refined in wickedneſs. But the divine government is the ſame, and God will not deviate from his ordinary courſe, in the diſpenſations of his providence, and in his dealings towards mankind becauſe of their refinement in ſin. I conſider you, now, my dear ſon, in that dangerous period of life, when you are moſt expoſed to the allurements of temptation; I have many an anxious hour, fearing that you will indulge habits of thinking, that will lead you to infidelity. In my remarks to you from time to time, on the ſubject, you have

thought me too ſevere and illiberal, and that my bodings were ill founded; but by your own account, you are expoſed to the company of infidel declaimers; you liſten to their wit, their brilliancy, and gay rhetoric, and you ſilently applaud them for their ſkill in reaſoning, their boldneſs of thought, and the poliſh of their manners. No perſon will all at once diſcard the early impreſſions, of a religious education, inculcated by pious parents, and adopt ſentiments in their ſtead, which are addreſſed only to the paſſions.

"From early life, ſome perſons grow up into a ſtate of confirmed infidelity, "from a froward, perverſe natural temper." But this frowardneſs of natural temper and diſpoſition, I am far from thinking, applies to you; I am ready to acknowledge that you have been an obedient and pleaſant child from your infancy. You have been thoughtful and ſerious in childhood, and your mind has been tenderly impreſſed with religious truths. The awful realities of a future ſtate have ſtared you in the face, and you have formed reſolutions, that you would live a religious life. The divine law has been brought home to your conſcience. When the Holy Spirit has viſited you, and earneſtly offered you the rewards of an heavenly inheritance, how exceedingly important was it for you then to accept of the terms of ſalvation, thus offered by your Redeemer! The ordinary way that God deals with ſinners, is to ſend his Holy Spirit; he urges, he ſtrives and impreſſes their minds with the great and ſolemn truths, that relate to their eternal intereſt and welfare. And upon a ſinner's refuſing to ſubmit and accept ſalvation, the divine energies are withdrawn from him. It is rare for perſons who have had a religious education, not to have ſome ſober reflections, and bitter remorſe of conſcience for their ſins, but by frequent relapſes, after repeated calls and warnings, their hearts become more and more hardened, their conſciences become ſeared and callous, till finally God gives up ſuch ſinners to judicial hardneſs of heart, or as it is expreſſed in the language of holy writ, "He ſwears in his wrath, that they ſhall never enter into his reſt." After the repeated warnings, and viſitations of God's Holy Spirit, and after as many rejections by the ſinner, with what fitneſs, with what propriety, may *Wiſdom* utter her voice and ſay—"Becauſe I have called, and ye have refuſed, I have ſtretched out my hand," yes repeatedly, and in the moſt pathetic and tender manner have "I ſtretched out my hand, and ye have not regarded"—Yes, "ye have ſet at nought my counſel and would none of my reproof, I will now laugh at your calamity, I will mock when your fear cometh." Yea, when the terrors of death ſhall ſeize upon you; when the ſtings of an abuſed and affrighted conſcience ſhall pierce your very ſoul on a death bed, I will be ſo far from affording you any comfort or conſolation that I will laugh and mock.—Alas! how terrible, and awful is the ſtate of the dying ſinner, bereft by an avenging and holy God of a ſingle gleam of hope! In the common courſe of God's dealings with ſinners he omits nothing, on his part, to withdraw them from evil; he is ready to grant them freely his grace and Holy Spirit, and God does not forſake them till after they have

thus repeatedly deſpiſed his counſels and abuſed his patience.—This ſets the faithfulneſs, the goodneſs and juſtice of God in a clear point of light, and ſhews that men may be happy if they will—and if they refuſe, the fault lies at their own door, and they themſelves are the procurers of their own ruin and final perdition. Reflect, my ſon, a moment and conſider—Remember that he who takes himſelf out of the divine protection, is doomed to perplexities, and gloomy, foreboding fears—he often flies from object to object in purſuit of ſome momentary pleaſure that he may loſe in them the remembrance of his real condition. Your happineſs, your real good lies near the heart of your father, and when he even ſuſpects that any of his children are ſwerving from principle, and deviating from the pleaſant paths of wiſdom and duty, it pierces him to the heart.

"Towards the concluſion of your letter, from a conſciouſneſs that you had ſuggeſted wrong ſentiments, you ſuppoſe that your letter would be unentertaining to me; "if ſo," you ſay, "deſtroy it." No, my ſon, I don't deſtroy letters, and I hope you will not be ſo ungrateful, and unfilial, as to deſtroy this.—Read it over and over again, and think of it—and I pray God to give you a heart to know the things that belong to your peace before they are forever hidden from your eyes. O my ſon, let not the faſcinating charms of a deluſive and tempting world lead you aſtray from duty, for in refuſing to obey the calls of wiſdom, and by ſetting at nought counſel and reproof, the heart ſtrangely becomes at variance both with religion and principle.

"I ſubſcribe with the utmoſt tenderneſs, your very affectionate father."

Extracts from the Son's letter, in reply to the foregoing.

Yale-College, Aug. 2, 1802.

"DEAR FATHER,

"THIS day completes one year ſince I received your letter dated Aug. 2d, 1801, ſince which time various events have occurred, which may not be unintereſting or unentertaining to you. When I received your kind and affectionate letter, dated as above, it excited ſuch emotions in my mind, as ought never to be indulged by a ſon, towards a parent. At that time I thought you to be exceedingly cruel towards me, and that you were unreaſonably ſevere, in urging and preſſing me to attend to thoſe things, which then appeared to me calculated only to render my life unhappy, if not completely miſerable. Your letter, together with ſundry other letters which you wrote before and afterwards, was replete with ſuch ideas and ſentiments, that my reaſon compelled me to yield to their truth, while my heart was totally oppoſed to every thing you ſuggeſted for my conſideration. At the ſame time, I ſtudiouſly employed myſelf to find out ſomething either from ſcripture, or from the ſophiſtry of Voltaire, or other infidel writers, which would in ſome meaſure obviate your remarks and quiet me in my own ſentiments. In combatting the ſubject with you, you will recollect that I quoted the following texts of ſcripture, viz. Eccl. vii. 16. "Be not righteous overmuch; neither make thyſelf overwiſe: why ſhouldeſt thou deſtroy thyſelf?" or as it is expreſſed in

the Hebrew, Why ſhouldeſt thou be deſolate? Alſo chap. xi. 9. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the ſight of thine eyes." You will notice here, that I did not include the latter part of the verſe, (viz.) "But know thou that for all theſe things God will bring thee into judgment." Thus I collected detached texts to anſwer my purpoſe. In ſhort, I had recourſe to a "Refuge of lies," "and to that falſehood which ſmiled on my guilt." Not ſatisfying myſelf with arguments derived from ſcripture, I turned my attention to the writings of thoſe men who had boldneſs enough to aſſert that the ſcriptures were falſe, and an impoſition on mankind—that religion was prieſtcraft, and "death was eternal ſleep." Pondering over their ſophiſtical arguments for ſome weeks, I almoſt reaſoned myſelf into a belief of them, yet in my retired moments, the truths of divine revelation ſtared me in the face—and I could not but acknowledge their worth and importance. I had, at times, dreadful apprehenſions of the conſequences that would reſult from a diſbelief of them. I conceived that the doctrines of the divine decrees, election and ſovereignty, were altogether inconſiſtent with my free agency—and that for God to puniſh a ſinner forever, when he had determined all his actions, was arbitrary, partial and unjuſt. During theſe conflicts, and ſtruggles of my mind, and knowing that God muſt be holy, juſt and good, and that his word was true—I thought that as I could not ſerve him here with ſuch a temper and frame of mind as were required, and that I ſhould never be any better—I was led to believe that to rid myſelf of the troubles and perplexities of this life, and go into a future ſtate, would be far preferable. I believed alſo that God had given me up to hardneſs of heart, and to blindneſs of mind, and had conſigned me to eternal miſery. With theſe dreadful apprehenſions, I ſuppoſed no good could reſult from my continuing here in this world, a day or a moment longer."

In this ſituation, his mind being greatly agitated, and aſſailed, at times, by the moſt ſhocking temptations, he continued during the fall of 1801—after giving the particulars of which, he proceeds.

"In the beginning of the laſt winter I came to this determination (viz.) to live a life of external morality in order to render my friends happy—Still believing that when death ſhould cloſe my earthly career, hell would be my portion forever. I thus reſolved to think no more of a future ſtate, but I was now and then overtaken with this terrible truth, that my works muſt be brought into judgment. The ſudden death of a friend, or an acquaintance, would alarm me. I often called to my remembrance the awakening ſermons that I had heard from the deſk; nor could I wipe from my mind the awful denunciations of my bible. All theſe combined would occaſion the deepeſt anguiſh in my ſoul. At theſe times I was extremely unhappy. Life appeared to be a burden, and what heightened my miſery, was the peace and happineſs that Chriſtians enjoyed. To ſee thoſe of my claſsmates, who were religious, walking calmly along thro' this vale of tears, without a murmuring or repining ſigh, and ſubmiſ-

ſive to the divine law and government, was a ſource to me of the deepeſt affliction. Thus was I alternately calm and ſecure, and afflicted with bitter remorſe. Sometimes I was unable to purſue my ſtudies, and at others, I ſtudied merely to expel thoſe thoughts, which lay with ſo much weight on my mind. I continued in this ſituation, that I have now related, till the 6th of May laſt, when upon reviewing my life for months paſt, and reflecting on the courſe that I had purſued, and the many reſolutions that I had formed of deſtroying my life, I fell into a ſtate of dejection and deſpair. I more fully believed, than ever, that the torments of hell, were to be my everlaſting portion, and that remaining here on earth enhanced the miſery to which I thought myſelf inevitably doomed. I felt fully confident that God in his wrath had ſaid, *Depart from me thou worker of iniquity.*"

From this, to the 9th of May, which was the ſabbath, the anguiſh of his mind ſeems to have riſen to its height; during which period, he was powerfully attacked by the adverſary, and his mind filled with horrid temptations. The ſtate of his mind, and the relief which he experienced, on the ſabbath, he relates as follows:—

"I was very much diſtreſſed all the forenoon, was in pain of body, as well as in exquiſite horror of mind, and concluded that nothing but death could mitigate my ſufferings.—But alas! who can fathom the love and benevolence of an all-wiſe creator? He had reſerved me for ſomething which I did not expect. About one o'clock in the afternoon, having my bible in my hands, and turning from one end to the other, I happened to caſt my eyes on this paſſage in the cxxxviii. Pſalm, "In the day when I cried, thou anſweredſt me, and ſtrengthenedſt me with ſtrength in my ſoul." Upon reading this paſſage, ſomething which never entered into my heart to conceive now poured in upon my ſoul like a "mighty ruſhing wind." Every thing now appeared like a new creation. The day which had appeared before this time, dark, diſmal and gloomy, now appeared uncommonly pleaſant. Chriſt my only Saviour, whom I had ſo long deſpiſed and perſecuted, now appeared altogether lovely. The bible above all other books appeared the beſt and the moſt important. The pain of body under which I labored, but a few hours before, was gone. In ſhort this was one of the moſt agreeable afternoons that I ever ſpent in my life. Every thing appeared perfectly right in the divine government; I felt ſubmiſſive, and rejoiced that God was on the throne, and I felt fully reſigned to his holy law, as being juſt and good, and I hope I ſhall never feel otherwiſe. From that day to the preſent I have enjoyed myſelf uncommonly well. My chief delight has been to worſhip God, who from his boundleſs goodneſs, has been pleaſed to manifeſt himſelf, by his grace to me, who am the greateſt of ſinners.—I conſider myſelf, dear father, as a brand ſnatched from the burning. I am now reſolved to devote the remainder of my life to the ſervice of my Redeemer; and finally I hope that I may be made a trophy of his grace in his heavenly kingdom.

"Thus I have given you a brief account of the ſcene through which I have paſſed, and with all

filial affection I ſubſcribe myſelf your dutiful ſon."

Religious Intelligence.

Hampſhire Miſſionary Society.

Extracts from the Report of the Truſtees to the Hampſhire Miſſionary Society: at their annual meeting at Northampton, on the laſt Thurſday in Auguſt, A. D. 1802.

THE *Truſtees of the Hampſhire Miſſionary Society*, in conformity to the ſixth article of the Conſtitution, make to the Society the following Report of their doings, ſince their appointment in January laſt;—of the pleaſing proſpects before the Society;—and of the meaſures which the Truſtees judge to be proper for accompliſhing the benevolent and pious deſigns of the Inſtitution.

The Truſtees entered, immediately, upon the important duties aſſigned to them. Copies of the Conſtitution of the Society and papers, to obtain ſubſcriptions to its funds, were ſent into the ſeveral towns, and pariſhes of the county; and expedients were employed to procure returns of the donations and ſubſcriptions obtained. Inſtructions for the direction of the Miſſionaries and an addreſs to the inhabitants of the New-Settlements were formed and printed.

As ſoon as ſufficient information could be obtained of the ſtate of the Society's funds, meaſures were adopted for procuring ſuitable Miſſionaries; and five hundred dollars were appropriated for the payment of Miſſionaries the preſent ſeaſon; and three hundred dollars for the purchaſe of Bibles and other pious Chriſtian writings to be diſtributed in the New Settlements.

Under the appointment of the Truſtees, Rev. *Samuel Taggart*, and Rev. *John Taylor* have entered on a miſſion to the counties of Montgomery, Herkemer and Oneida in the ſtate of New-York, to be employed on the north ſide of Mohawk river. Mr. *Taggart* began his tour about the laſt of June, to continue in the ſervice of the Society ſixteen weeks, with liberty to viſit for three weeks the counties of Chenango and Onondago, to preach to the people and gain information of their religious ſtate. Mr. *Taylor* followed him about the middle of July, and is to join and co-operate with him for the term of twelve weeks.

Under like appointment Rev. *Jonathan Grout*, early in July, began a miſſion to the new ſettlements in the Diſtrict of Maine. His engagement is for ſixteen weeks. In the ſecond week of Auguſt, Rev. *Enoch Hale* followed Mr. *Grout* with directions to join and co-operate with him for twelve weeks.

Theſe Miſſionaries have ſo lately commenced their labors, that the Truſtees have not been able to obtain any very intereſting intelligence from them to communicate to the Society, excepting that the three firſt named have arrived, in good health, at the places of their deſtination, and have entered upon their work with a becoming activity and zeal and with flattering proſpects of accompliſhing the object of their miſſion with happy ſucceſs. The acquaintance which the members of the Society have with the characters of their Miſſionaries will, it is preſumed, excite, in addition to their fervent prayers, and

thankſgivings to God in their behalf, the pleaſing expectation of their fidelity and good ſucceſs.

The appropriations made for the purchaſe of Books have been carried into effect as far as circumſtances would admit of its being done advantageouſly for the Society. One groſs of Bibles, five dozen of Janeway's Token for Children, and thirty copies of the ſelect Sermons lately publiſhed in this county have been purchaſed. An impreſſion has been made of 1000 copies of Doddridge's Addreſs to a Maſter of a Family, and of the ſame number of the Aſſembly's ſhorter catechiſm. Nineteen copies of Dr. *Lathrop's* Sermon, entitled God's challenge to Infidels, have been contributed. Five hundred copies of the Truſtees Inſtructions to the Miſſionaries and their Addreſs to the inhabitants of the new ſettlements have been printed: And Propoſals are iſſued for reprinting Dr. *Lathrop's* four Sermons on the mode and ſubjects of Chriſtian Baptiſm, and his two Sermons entitled Chriſt's warning to his churches to beware of falſe prophets. Meaſures are alſo purſuing to procure *Doddridge's* Riſe and Progreſs of religion in the ſoul, and *Fuller's* Goſpel its own witneſs, that they may be ready for diſtribution another ſeaſon.

The Truſtees have ſent on for diſtribution by the hands of their Miſſionaries, ſix dozen of Bibles, five hundred of *Doddridge's* Addreſs to the Maſter of a Family, one thouſand of the ſhorter Catechiſms, five dozen of *Janeway's* Token for Children, fifteen of the Select Sermons, nineteen of *Lathrop's* God's Challenge to Infidels, and eighty of the Truſtees Inſtructions and Addreſs.

There have been collected for the uſe of the Society 1163 Dollars 77 Cents, of which ſum 27 Dollars 58 Cents are now in the hands of the Committee of the Truſtees, ready to be delivered to the Treaſury, and the remainder has been paid into the Treaſury and the Treaſurer's receipts for the ſame are in the hands of the Committee; 372 Dollars 14 Cents are now due to the Society and remain to be collected; 432 Dollars 42 Cents are payable annually in the month of January for the ſix following years; 4130 Dollars 43 Cents are the total amount of the ſubſcriptions and contributions which have been made by pious and liberal benfactors to the Society.

The infancy of the Inſtitution has not furniſhed time for the Society to realize the joyous fruits of their liberality in its happy effects among their brethren of the New Settlements. But the rich bleſſings, which have been experienced, in various and diſtant regions by ſimilar inſtitutions of an earlier date, may well excite in this Society pleaſing and joyful hopes "that the merciful Jeſus, who hath ſhed his blood for ſinners, will acknowledge and bleſs them alſo, in their ſincere and ardent zeal to promote his kingdom in the ſalvation of immortal ſouls."

Berkſhire Miſſionary Society.

ON the 21ſt of Sept. the Miſſionary Society in the counties of Berkſhire and Columbia held their annual meeting at Pittsfield. The following officers were choſen for the year enſuing, viz. Rev. *Ephraim Judſon*, Preſident, the Hon. *Timothy Edwards*, Eſq. Vice-Preſident, the Hon. *William Walker*, Eſq. Treaſurer, Rev.

Alvan Hyde, Secretary, and Rev. *Oliver Ayer*, Clerk.—The Rev. Dr. *Stephen Weſt*, the Hon. *Timothy Edwards*, Eſq. the Rev. *Ephraim Judſon*, the Hon. *William Walker*, Eſq. the Rev. *Thomas Allen*, *Elijah Williams*, Eſq. the Rev. *Daniel Collins*, Deacon *John Hall*, the Rev. *David Perry*, Deacon *Stephen Naſh* and the Rev. *Alvan Hyde*, Truſtees.

From the report of the late board of Truſtees to the Society, it appeared that they had employed the following Miſſionaries the laſt year, viz. the Rev. *Samuel Leonard* two months in the northern counties of Vermont, and two months in the weſtern counties of New-York—the Rev. *David Perry* three months in the weſtern counties of New-York—the Rev. *David Porter* three months, and the Rev. *David Harrower*, nine weeks in the county of Luzerne in the ſtate of Pennſylvania, and the Rev. *Benjamin Wooſter* three months in the north-weſtern counties of New-York, bordering on Lake Champlain.

From the journal of the Rev. Mr. *Harrower*, it appeared that in performing his miſſion, he rode 459 miles, preached 40 ſermons, attended 10 conferences, and 2 church meetings, and viſited more than 50 families. Rev. Mr. *Porter* rode 711 miles, preached 60 ſermons, attended 14 conferences, and 4 church meetings, aſſiſted in forming two churches, baptized 15 children, and made 141 family viſits.—Rev. Mr. *Perry*, in accompliſhing his miſſion, rode 1037 miles, preached 117 times, attended 8 church meetings and religious conferences, adminiſtered the Lord's ſupper 3 times, baptized 4 children, viſited 6 ſchools, and 96 families.—Rev. Mr. *Leonard*, when on his miſſion in the weſtern counties of New-York, preached 43 ſermons, attended 15 conferences, baptized 26 children and 3 adults, adminiſtered the Lord's ſupper twice, and admitted 11 perſons to the communion of churches. The journals of the miſſions of Rev. Meſſ'rs. *Leonard* and *Wooſter*, in the northern counties of Vermont have not yet been received.

The Miſſionaries uniformly teſtify, that the people in the new ſettlements are much diſpoſed to attend religious meetings, and that Miſſionaries were never more needed, more cordially received, and better treated than at preſent.

POETRY.

COMMUNICATED AS ORIGINAL.

The ſpirit of prayer, and acceptance with God deſired.

1. O GOD ſupreme, whoſe piercing ſight,
Darts thro' the darkeſt ſhades of night,
Look down, with a propitious eye,
While proſtrate, at thy feet I lie.

2. Th' appointed hour of prayer is come,
But ſtill my wand'ring thoughts would roam;
Sin has eſtrang'd my heart from thee,
And guilt would from thy preſence flee.

3. O'erwhelm'd, my boſom ſwells with grief;
My native vileneſs! unbelief!
If only mov'd with ſlaviſh fear,
Will God vouchſafe a gracious ear?

4. What flatt'ries vain have I believ'd!
Oh, how thy Holy Spirit griev'd!
In this my wretched, helpleſs ſtate,
Is he quite gone? Is all too late?

5. I am a ſinner, poor and blind:
'Tis not in earth to eaſe my mind;
I walk in darkſome ſhades of night,
Nor can creation cheer my ſight.

6. Father, I would not yet deſpair,
But ſtill preſume a humble prayer;

"*Gracious* and *Merciful*" thy name,
And thou unchangeably the ſame.

7. Oh, draw me to thy gracious throne,
Through th' atonement of thy Son.
Lord, every grace is thine to give,
Look down and let the rebel live.

8. Dear Saviour, pity from above;
Oh, let me freely ſhare thy love;
Be thou my advocate; to thee,
To thee, alone, for help I flee.

9. O may the Spirit deign to ſhine,
Through this benighted ſoul of mine:
With light, and all thy quick'ning rays,
Inſpire my heart to pray'r and praiſe.

10. Trembling, before the awful throne
Of ſov'reign grace, I'll caſt me down;
Here, all my hope, and all my fear;
And if I periſh, periſh here.

LURANDA.

On Death—To a Friend.

1. 'TIS night; and buſy mortals are
retir'd to reſt,
And all the world in ſolemn darkneſs lies,
But penſive thoughts oppreſs my lab'ring heart,
And balmy ſleep's a ſtranger to my eyes.

2. Oh Death! deſtroyer of the human race.
When will thy tyranny o'er mortals end!
Often, unthinking, in the midſt of days,
Thy helpleſs victims to the grave deſcend.

3. None are exempt from thy prevailing hand,
All ranks are levell'd by thy equal ſtroke;
Nor youth, nor age, thy dreadful power withſtand,
But feel alike thy agonizing ſhock.

4. Once I was bleſt with two dear virtuous friends,
Their worth I knew, perhaps too fondly lov'd,
By Heav'n reſum'd, their ſouls to bliſs aſcend,
I ſigh'd, lamented, tho' my heart approv'd.

4. Why flow my tears, why ſhould I not rejoice,
At their deliv'rance from this cumbrous clay?
I ſoon ſhall meet them, hear their gentle voice,
Welcome my ſoul to everlaſting day.

AMANDA.

The Retroſpect—addreſſed to a Friend.

1. THE tear of ſorrow oft bedews my cheek,
And riſing ſighs my ſecret griefs diſcloſe;
May I, my friend, your kind attention claim,
To the ſhort, ſad recital of my woes.

2. Once fickle fortune, on Amanda ſmil'd
Her laviſh'd gifts adorn'd my early youth,
Bleſt me with parents amiable and kind,
One gentle friend, my every care to ſoothe.

3. By education's foſtering care refin'd,
My boſom glow'd with friendſhip's ardent fire,
While youthful fancy pourtray'd ſcenes of bliſs,
And fondly hop'd to realize deſire.

4. But Ah! the ſad reverſe! relentleſs death
Snatch'd from my boſom my beloved friend,
Diſtreſs and ſorrow rent my bleeding heart,
While ſadly mourning her untimely end.

5. Unpitying fortune not content with this,
Sent dire adverſity to wound our peace,
Our friends forſook us with contempt and ſcorn
Inſulting—added to our deep diſtreſs.

6. Where is the generous friend, whoſe gentle hand,
Will kindly ſoothe the poignancy of woe;
Reſtore a wretched mourner's long loſt peace,
And bid her heart with tranquil pleaſure glow?

7. To thee, O God! I lift my tearful eyes,
Thy power alone can eaſe my aching heart,
Be thou my Friend, my Father and my God,
And heavenly comforts to my ſoul impart.

AMANDA.

Donation to the Connecticut Miſſionary Society.

A friend of Miſſions, ... 100 Dollars.

Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] JANUARY, 1803. [No. 7.

A REVIEW of times paſt, and contemplations on future proſpects, humbly attempted for general inſtruction, and to excite pious meditations, &c. : or, the Editors' NEW YEAR'S GIFT, to their generous readers.

(Contin. from Vol. II. p. 248)

COMMUNION with the Father of our ſpirits, is the duty, dignity and happineſs of man. The more conſtantly and univerſally we commune with him, the more perfectly ſhall we perform our duty, the more ſhall we aſſimilate into his divine image, and participate in the dignity and bleſſedneſs of his preſence and kingdom. That we may behold him, and commune with him, not only in his word and ordinances, but in all his works, in all events, in all the various grades and conditions of creatures, we muſt be fixed in this great point, that his kingdom ruleth over all: That he planteth the nations and plucketh them up: That our times, and the times of all men, the beginning, the number and the end of our years, all their events and concomitant circumſtances, are in his hands: That the hapleſs ſparrow falls not on the ground without his notice; and that the leaſt as well as the greateſt events, are entirely under his government. We muſt alſo realize that his government is abſolutely perfect: That he worketh all things according to the counſel of his own will; brings light out of darkneſs and good out of evil: That the wrath of man ſhall praiſe him; and that the remainder of wrath he will reſtrain. Amidſt all the mighty revolutions, convulſions, violence, tears and diſorders which are upon earth, he will cauſe all things univerſally to combine their influence, and operate together for the glory of his name, the good of his church in general, and of thoſe individually who have pleaſure in him. In theſe views, we may contemplate *the years of the right hand of the Moſt High* with peculiar advantage. Beholding his greatneſs, wiſdom, power, goodneſs and faithfulneſs, our faith will be increaſed, our love inflamed, our gratitude and adoration enlivened, our ſubmiſſion, patience and contentment improved, and we ſhall be prepared, with

the inhabitants of heaven, to ſing, *Alleluia* for the *Lord God Omnipotent* reigneth.

With theſe views, and for theſe noble purpoſes let us contemplate the events of the paſt year, and the aſpects of providence with reſpect to future times, and preſent duty.

If we glance our eyes upon Europe and the old world, ſeveral great events claim our attention. We have ſeen the preliminaries of a general pacification, ſigned by the belligerent powers in 1801, the laſt year, terminating in a definitive treaty; and peace with her benign and cheering influences once more bleſſing the kingdoms of Europe, and gladdening the world. At the ſame time, we have witneſſed the greateſt, the moſt violent and bloody conflict, profeſſedly undertaken for the liberty and rights of men, which the world hath known, terminating in the moſt powerful, confirmed and extenſive deſpotiſm which Europe hath ever experienced. Another event, truly great and wonderful, is the reeſtabliſhment of popery by this extenſive and formidable power. The religion of thoſe extenſive countries, France and Italy, is ſubjected wholly to the ſecular arm. By the ſame power, by the ſame man, by whom the pope appeared to have received his deadly wounds, we behold him, with aſtoniſhment, revived, ſupported and in a meaſure healed. We ſee a new kingdom erected and eſtabliſhed, many nominal republics formed, not to advance the liberties and happineſs of man, but to extend the power and influence of one nation, and of one man. For a century paſt, the policy, counſels and arms of moſt of the kingdoms of Europe have been employed to maintain a balance of power, for the preſervation of their liberties, repoſe and ſafety. But the negociators of the late general pacification, appear, either of choice or neceſſity, to have abandoned all former principles and policy, and to have negociated a treaty which threatens the rights, peace and happineſs of all Europe and the world. Theſe are great and ſingular events. They have wonderfully diſappointed the expectations of men, and fruſtrated the deſigns of the crafty. They ſhow that the Moſt High ruleth in the kingdoms of men, and giveth them to whomſoever he will. They demonſtrate, that as the heavens are above the earth, ſo his thoughts are above our thoughts, and his ways above the ways of men. Though the general pacification be matter of joy, as it hath ſtopped the flow of human blood, reſtored thouſands to their reſpective countries and friends, is friendly to literature, commerce and a general diffuſion of Chriſtian knowledge; yet the circumſtances of it have beclouded our proſpects, and greatly diminiſhed the general gladneſs. But with whatever darkneſs theſe events, in our imperfect views, may have covered the preſent face of things, yet this conſideration, that they are parts of his great plan, who is wonderful in counſel, and excellent in working, ſhould give us entire ſatisfaction, that they are beſt, and will finally advance his glory, and the perfection and happineſs of his great moral kingdom. He who looks through all cauſes and their conſequences, may have ſeen that the moſt deſpotic government would afford that protection and ſafety to millions, which never could have been enjoyed under

the reign and violence of the Jacobins; and that it would give such a check to the atheism and infidelity of illuminatism, as could have been effected by no other means. He may have foreseen that popery in its present debilitated and dependent state, with the establishment of a toleration for protestants, might better serve to prevent a total forgetfulness and abolition of the Lord's day, and of the word and ordinances; and to preserve and protect a remnant of the holy seed, through extensive countries, than to have left them without any religious establishment. But be these as they may, that the Lord hath effected these events, should command our perfect submission; and while we cry like the souls under the altar, How long, O Lord, holy and true, dost thou not judge, &c. it should improve our patience, and awaken us to greater importunity and fervency in prayer, that the set time to favor Zion might come on. There is really no occasion for discouragement, nothing to diminish our hope, or check our zeal, in the events which we have been contemplating: For although Roman Catholicism has been once more established, after it seemed to have been nearly abolished, yet the pope and his clergy have suffered a wonderful diminution of their wealth and influence, and are wholly dependent on the will of another both for their existence and support. On the whole the man of sin is greatly fallen. The weak and distracted state of the Turkish empire portends its approaching fall. So that both those capital enemies to the Saviour and his people, are evidently progressing to perdition.

The events in Europe, on the whole exhibit, in a forcible and striking point of light, the futility and danger of new theories: The impossibility of enjoying liberty, civil or religious, without morality: That no trust can be put in rulers nor subjects, who have no moral principles: That America should ascribe all glory to the Supreme Ruler, that her revolution terminated more favorably than that of France, and those of other countries. *Who maketh thee to differ from another? And what hast thou that thou didst not receive?* They also show how little our modern seers, who predicted the immediate, or speedy commencement of a millenium of liberty and religion, knew of *the times or seasons which the Father hath put in his own power;* and what prayerfulness, caution and modesty become those who attempt an explanation of the divine predictions.

While Europe hath generally reposed in the arms of peace, war hath hung out her bloody flag, and raged with uncommon violence and destruction in the West-Indies. Especially, St. Domingo and Guadaloupe have exhibited scenes deeply humiliating and afflictive to the benevolent mind. We have seen a formidable fleet with between thirty and forty thousand veterans, employing all their skill and prowess to conquer and destroy the miserable inhabitants of those islands. On the other hand, we have seen the inhabitants, in their own defence, and to avenge themselves on their invaders, massacreing the white people, burning their towns and plantations, and laying waste every thing before them. In their turn, we view the French, in many hard fought battles and skirmishes, killing and captivating thousands of

them. Others we ſee them hanging, and ſhooting in a moſt wanton and extraordinary manner. In their victorious career, we ſee the hand of heaven interpoſing; and by the peſtilence, in a wonderful manner, mowing down their generals, captains, and mighty men, like the graſs of the field; and ſo animating the blacks that they have driven them from the field, obliged them to take refuge in their fortifications, if not wholly to abandon the principal iſland; and they have ſo harraſſed and preſſed them on the other, that they have with great difficulty been able to maintain their ground. Not leſs than thirty thouſand lives have, probably, been loſt in this bloody conteſt. Can we contemplate how the former French inhabitants were plundered, murdered, and driven from the Weſt-Indies, by their own ſlaves and natural children, the fruit of their debaucheries, and the deſtruction and diſtreſs of the French armies, and not be ſtruck with ſtrong conviction, that the Almighty is awfully teſtifying his diſpleaſure againſt their wickedneſs, and avenging their ſins, in enſlaving and oppreſſing their fellow men! Do they not teach what all men of this character may reaſonably expect from his avenging hand? Who can read thoſe antient predictions, uttered between four and five thouſand years ago, *Curſed be Canaan, a ſervant of ſervants ſhall he be unto his brethren. God ſhall enlarge Japhet, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant;*† and view the enſlaved condition of ſo many hundred thouſands of his poſterity in the Weſt-Indies, and not be filled with reverence and wonder of the divine foreknowledge? And not receive irreſiſtible conviction, that the ſcriptures, whoſe antient predictions are thus punctually fulfilled, are indeed a divine word?

In America, the events of the paſt year have been peculiarly merciful. Peace, general health and plenty have pervaded our country. Our diſtinguiſhing privileges, civil and religious, have been continued to us, notwithſtanding our unprofitableneſs, ingratitude, and other numerous and aggravated provocations. In New-England the bleſſings of the goſpel have been moſt amply enjoyed. In no part of the world is the goſpel more generally or more faithfully preached, nor the ordinances more conſtantly and ſolemnly adminiſtered.* The ſtate of literature and civilization has been flattering. Our colleges, academies and ſchools were never better endowed, better regulated, nor more flouriſhing.

On the ſeveral miſſionary ſocieties, inſtituted within a few years paſt, in Maſſachuſetts and Connecticut, the divine ſmiles have in a peculiar manner reſted even from their commencement. They have ſent a conſiderable number of miſſionaries into the new and vacant ſettlements in the northern, weſtern and eaſtern borders of the United States. They have preached the goſpel through a vaſt extent of country; in the wilderneſs

† Gen. ix. 25, 27.

* In Maſſachuſetts and Connecticut there are more than ſeven hundred regular churches; and between ſix and ſeven hundred ordained miniſters, beſides candidates. In the other parts of New-England there may be nearly two hundred more, nearly a paſtor to every thouſand ſouls. Including the Epiſcopalian and Baptiſt paſtors, there are more than one to every thouſand.

they have gathered many churches, and won many new ſubjects to the divine Saviour. They have gladdened the hearts of many thouſands, and cauſed many thankſgivings to redound to the Father of all mercies. In the paſt year theſe ſocieties have been able to employ a greater number of miſſionaries, than in any preceding year; and the goſpel has been more extenſively, and more abundantly preached in the vacant ſettlements; and the overtures of mercy have been made to the heathen. Theſe ſocieties have more and more attracted the attention of good people; and through their liberality, their funds have been conſtantly increaſing. Both in Europe and America, the miſſionary ſpirit is kept up, and the zeal and exertions of the miſſionary ſocieties are not abated. Thro' their means the goſpel is ſent into the four quarters of the globe, and preached to the moſt poor, ſtupid and miſerable people. Never ſince the apoſtolic age have there been ſuch exertions to diffuſe Chriſtian knowledge, and to ſpread the kingdom of Jeſus through the whole earth. In ſome few inſtances the arm of the Lord hath been revealed, and the goſpel hath appeared indeed to be the power of God and the wiſdom of God unto ſalvation. The peaceable and holy walking of the numerous converts, who in preceding years have made a profeſſion of Chriſtianity, hath given ſtrength and beauty to our churches, and afforded evidence of the genuineneſs of that bleſſed work, with which it hath pleaſed God to viſit them. Theſe are bleſſings of the paſt year which demand univerſal praiſe.

With reſpect to Connecticut in particular, the ſtate has not only had the ampleſt ſhare in theſe general bleſſings, but hath enjoyed ſome which challenge our particular notice and thankſgiving. The lives and uſefulneſs of our governor and lieutenant-governor have been preſerved; and among the gentlemen of the council, our ſenators and repreſentatives in Congreſs, and the judges of our ſuperior court, there hath not been an inſtance of death. Among about two hundred clergymen, ſome of whom are far advanced in life, one only hath reſted from his labors the year paſt.*

God has been pleaſed in a moſt gracious and ſingular manner to viſit our college. In a few months, about ſeventy of the ſtudents were brought hopefully to know themſelves and their Saviour; and in the courſe of the year, publicly joined themſelves, in covenant to the Lord. There are now about two hundred forty-four ſtudents in College, of whom together with tutors and reſident graduates ſixty or more are profeſſors of religion. They meet twice in every week to give praiſe to their common Saviour, to ſing forth the honors of redeeming love, to warm each other's hearts, and ſtrengthen each other's pious reſolutions, by ſpeaking often one to another; and to ſupplicate the divine bleſſing on themſelves, their inſtructors, fellow-ſtudents and the Iſrael of God. O happy Yale! thus viſited and bleſſed of God! Happy preſident and tutors in the ſucceſs of your labors, in your appointment to inſtruct ſo many of the ſons of God, to witneſs their piety and dutiful conduct, and enjoy their prayers! Will not this awaken all your hearts to praiſe, and call into exertion all the energies of your ſouls, to advance the divine glory and the good of men?

* The Rev. Mr. Potwine, in the 72d year of his age.

Bleſſed youth who are taught of God, to whom he hath given ſuch inſtructors, and ſuch opportunities with each other! Will ye not conſider, that *ye are not your own?* That *ye are bought with a price?* And *therefore glorify God in your body, and in your ſpirit, which are God's?* Will ye not ſtrive by prayer, by converſation and example, by all means in your power to perſuade all your fellow-ſtudents to become travellers with you to the heavenly Zion? Hath God caſt ſuch ſalt into the fountain, and will any refuſe to be ſeaſoned? Have ſo many been taken, and will not others fear and tremble leſt they ſhould be left? Will not they, after enjoying ſuch a ſeaſon of grace, after witneſſing ſuch evidence of the truth and power of religion, and ſuch examples of piety and holy living, be without all excuſe? How can they eſcape, if they neglect the great ſalvation? O ye unhappy youth, who have yet refuſed to return to your Father, look forward to that day, when the maſter of the houſe ſhall riſe up and ſhut the door againſt all who work iniquity, and conſider how ye can bear to ſee Abraham and Iſaac and Jacob, and all the prophets, and your pious fellow-ſtudents in the kingdom of heaven and you yourſelves ſhut out! Will there not then be among you wailing and gnaſhing of teeth? May not the door ſoon be ſhut, the harveſt ſoon be paſt and the ſummer ended? And may not you ſoon join the lamentations of thoſe who have not been ſaved? Is there a moment to be loſt? Will ye not fly, without delay, to the mighty Saviour, that he may be to you an hiding place from the wind, and a covert from the tempeſt? As rivers of water in a dry place, as the ſhadow of a great rock in a weary land?

What a joyful event is ſuch a revival at the ſeat of literature? It is not only of the higheſt conſequence to that, but to the church and commonwealth. The fountain having been purified the ſtreams will be pure, making glad the city of our God.

Another happy occurrence is the ſucceſs of the petition of the Miſſionary Society of Connecticut, praying the legiſlature to incorporate the board of truſtees, enabling them to receive and hold monies to a reſpectable amount, for the purpoſe of diffuſing Chriſtian knowledge in the new ſettlements, and of communicating the glad tidings of ſalvation to the wild men of the American foreſts. In conſequence of which they have been veſted with ample powers for carrying into execution thoſe charitable and noble deſigns.

Theſe are ſome of the principal events of the paſt year, of general concern, which challenge our notice, and correſpondent exerciſes of heart, on the commencement of this new year. There are numerous others of a more private nature which demand the particulur notice of families and individuals. While ſome have enjoyed a year of uninterrupted health, others have been viſited with ſore ſickneſs, and been recovered from the ſides of the pit. *The Lord hath been their helper. He hath turned for them their mourning into dancing: He hath put off their ſackcloth and girded them with gladneſs: to the end that their glory might ſing praiſe to him, and not be ſilent.** Will not ye *give thanks unto him for ever?* Shall not this be your ſtudy and language, *What*

* Pſalm xxx. 10, 11, 12.

shall I render unto the Lord for all his benefits towards me?† *Bless the Lord, O my soul, and forget not all his benefits. Who healeth all thy diseases. Who redeemeth thy life from destruction. Who satisfieth thy mouth with good: thy youth is renewed like the eagles.*‡ In contemplation of all our national, public and private, domestic and personal enjoyments; all the divine goodness the year past to us, to the church of God and to the world, how should every heart warm with love and expand with gratitude, and every tongue shout the praises of the Lord? How should our citizens break forth into singing? The inhabitants of the villages and of the rock sing aloud and shout for joy? O let religious gladness, thanksgiving and praise pervade the nation! Let the people praise thee, O God; let all the people praise thee! O may our time, our talents and all our opportunities be consecrated to his service and glory!

But some perhaps will be ready to object, Our pleasant babes, our sons and daughters are mouldering in the dust, our brethren and sisters are no more, we have been bereaved of the desire of our eyes, or we have been written widows, and our children fatherless in the earth. God hath written bitter things in judgment against us the year past. We are covered with sackcloth, our tears are upon our cheeks, and we have hung our harps upon the willows. How can we join the general joy and shout our praises to the Lord? With all such mourners we mingle our tears of condolence. They awake the tenderest sympathy of our hearts. We wish to help them with our prayers, and by exhibiting to them the instructions and consolations of the gospel. Hath not the Lord given, as well as taken away, and is there not occasion to bless his name? Is he not as glorious and worthy to be praised as though he had never afflicted his sinful creatures? If some mercies are removed do not thousands remain? Do not these challenge our praise? Is it not good for the Christian to be afflicted? Is not the fruit of all to take away his sin? Are not life and death, things present and things to come his inheritance? Is it not certain that while he sorroweth after a godly manner, he can receive damage in nothing? Will not these light afflictions, which are but for a moment, work out for him a far more exceeding and eternal weight of glory?—Should he not therefore bless the Lord at all times? Though the fig tree should not blossom, and there should be no fruit in the vines, should not he rejoice in the Lord, and joy in the God of his salvation? If affliction hath overtaken any in their sins, how important is it that they should search and try their ways and turn unto the Lord! Let them not despise the chastening of the Lord, but consider his work and regard the operation of his hands, and he will build them up, and not destroy them. Let them repent and humble themselves under his mighty hand, and he will exalt them in due time, he will wipe away their tears, and make them glad with his countenance for ever more. But there is no peace to the wicked.

We congratulate our readers on the commencement of the New Year. We pray that it may be a

† Psalm cxvi. 12. ‡ Psalm ciii. 2, 3, 4, 5.

year of rich mercies to them, their families and all their connections. Eſpecially that it may be a year of ſpiritual bleſſings to them. We thank them for the encouragement and ſupport which they have given to this magazine. We ſolicit the continuance of their favors and their prayers for us, and that the work in which we are engaged may be more and more ſucceſsful.

As we are now entering upon a New Year, not knowing what may befal us, it becomes us with a holy ſubmiſſion, to commit all our concerns to God; ſupplicating his mercy, and truſting in him, through Chriſt, to aſſiſt us in all duties and to prepare us for all events

We have indeed called you to rejoice in the Lord; but we wiſh you to rejoice with trembling. It becomes us to diſcern the ſigns of the times, that we may do the duties of our day, and be prepared for the trials and events which may be approaching us. The aſpects of providence are uncommon, denoting danger, and calling for Chriſtian patience, circumſpection, fortitude, fidelity and perſeverance.

Though God hath done great things for us whereof we are glad; though great numbers, in a few years paſt, have been added to the Lord; though atheiſts and infidels have ſubmitted themſelves to the ſceptre of Jeſus, their number perhaps, is not diminiſhed. The wicked walk on every ſide, and iniquity abounds. Infidels and haters of God are numerous, open and bold. They are muſtering all their legions from earth and hell to fight againſt God and his people. They adopt the language of the antient enemies of Zion, *Raſe it, raſe it, even to the foundation thereof.* They are haughty and boaſt of ſucceſs. Like the Aſſyrian king, they ſay, *We are come up to the height of the mountains, to the ſides of Lebanon, and we will cut down the choice cedars thereof, and the choice fir trees thereof: and we will enter into the height of his border, and into the foreſt of his Carmel.* Chriſtians, therefore, ſhould walk circumſpectly, not as fools, but as wiſe, redeeming the time becauſe the days are evil. Like the Jewiſh king and the holy prophet, they ſhould unite their prayers to God for help. They ſhould pray in the cloſet, in private, and in the houſe of God; watch unto prayer; pray with all ſupplication and prayer with all perſeverance therein. They ſhould take unto themſelves the whole armour of God, be ſtrong and quit themſelves like men. They ſhould be holy and without blame before God, abounding in all the fruits of righteouſneſs, which are by Jeſus Chriſt unto his praiſe and glory. The miniſters of the Lord ſhould be laborers in his harveſt; paſtors after his own heart, feeding the people with knowledge and underſtanding. They ſhould be men of prayer, crying day and night, Spare thy people, O Lord, and give not thine heritage to reproach. Then would the mighty Saviour walk in the midſt of the golden candleſticks, and hold the ſtars in his right hand. Then the Lord God would dwell among us, be our defence, our everlaſting light and glory. Then would the enemy be aſhamed, and the ſaints triumph over him in the language of the prophet, The virgin, the daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

Then not having defiled our garments, we ſhall walk with Jeſus in white raiment. When time and days ſhall be no more, we ſhall inherit eternal life. The bleſſed Saviour will profeſs our names before his Father and before his Angels; and we ſhall enjoy him, one another, and all our redeemed brethren, and love, and ſing and worſhip in his preſence for ever. AMEN.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the goſpel among the Indians in New-England, &c.

[Continued from p. 167.]

NUMBER VI.

An account of Japhet Hannit, ſucceſſor to John Tackanaſh, as teacher of the firſt Indian church on Martha's Vineyard.

JAPHET HANNIT was born in, or about the year 1638.

His parents having buried five children ſucceſſively, and each within ten days of its birth, notwithſtanding their employing powows, and making uſe of medicines to preſerve their lives, had a ſixth, a ſon, born to them, who is the ſubject of this part of the ſection.

The following account concerning the mother of this child is given in Dr. Mather's Magnalia,* and in Mayhew's Indian Converts.† The account is extraordinary. The reader will make ſuch reflections upon it, as he ſhall think proper.—The mother of this child being greatly diſtreſſed with fear, leſt ſhe ſhould loſe it, as ſhe had all the former; and utterly deſpairing of any help from ſuch means, as had been formerly tried without any ſucceſs, as ſoon as ſhe was able, took him up with a ſorrowful heart, and went out into the field, that ſhe might there give full vent to her grief; but while ſhe was there, reflecting on the inſufficiency of human help, ſhe found it powerfully ſuggeſted to her mind, that there is one Almighty God, who is to be prayed to—that this God has created all things, that we ſee—and that the God, who had given being to herſelf, and all other people, and had given her child to her, was able to preſerve and continue his life.

On this ſhe reſolved, that ſhe would ſeek to God for that mercy, and did accordingly: The iſſue was, that her child lived; and her faith (ſuch as it was) in him, who had thus anſwered her prayer, was wonderfully ſtrengthened; and the conſideration of the divine goodneſs herein manifeſted to her, cauſed her to dedicate this ſon to the ſervice of that God, who had thus preſerved his life: She early informed him of this her religious act; and did, as far as ſhe could, educate him accordingly.

Rev. Experience Mayhew remarks,‡ *This may be ſaid of her, which can ſcarce be ſaid concerning any other of the Indians on the iſland, who lived a conſiderable part of their time, before the word of God was ever preached to them*, viz. *That by a due improvement of the light of nature, aſſiſted by the ſpirit of God, ſhe attained to ſo right a conception of the only true and living God, and her own relation to and dependence upon him, as that ſhe did worſhip and call on him; and as it ſeems, obtained a gracious anſwer to her prayers.* He further obſerves, *That ſuch a diſcovery of the true God to her, before ſhe was favored with the light of the goſpel, did very wonderfully prepare her for a ready reception of it, when the providence*

* B. vi. p. 63. † p. 44. ‡ Indian Converts, p. 136.

of God brought it to her, as within a few years it did. In the confeſſion ſhe made publicly at her admiſſion into the church, ſhe gave a relation of the preparation for the knowledge of Chriſt, with which God, in his wonderful way, had favored her.

In Dr. Mather's Magnalia† we have this obſervation, "How far a ſovereign and gracious God may, in an *extraordinary* manner, diſcover of himſelf unto *ſome* among the poor pagans, who have not enjoyed the preaching of the goſpel, who can particularly determine ?*"

† B. vi. p. 62.

* The compiler would not willingly be thought to be fond of dealing in the marvellous—He would not chuſe to incur the imputation of credulity or enthuſiaſm. The account above being atteſted before many people, by the ſubject, who was viewed as a perſon of competent underſtanding, and after her converſion to Chriſtianity, appeared to be, thro' life, a perſon of eminent piety, who, for theſe reaſons, muſt be ſuppoſed to ſpeak the real ſentiments of her heart, and not to have been deceived herſelf; he ſees nothing in the reaſon of things, or in divine revelation, to render it incredible. He can ſubſcribe heartily to the words of Mr. Seed, in his ſermon upon a particular providence, [Vol. 2 p. 161. edition 4th.] "When any *good ſuggeſtion*, without any antecedent train of ideas, ariſes in our minds, we know not how, or from what quarter, we ought to look upon it as a *Beam of Light* breaking in upon our minds from the *Great Father of Lights*; and let us improve, cultivate and ripen it, till it breaks forth into correſpondent actions."

And he does not know, why God may not, in ſovereign mercy, ſuggeſt truths, (already revealed to Chriſtians) immediately by himſelf, or the miniſtry of angels, to *ſome* among the heathen, who have never had the advantage of a written revelation; but have, in ſome good meaſure, improved the light they enjoyed, whereby they may be led to a better courſe of action, than they had

But to return to Japhet Hannit. His parents being early converts to Chriſtianity, gave him a religious education: His pious mother particularly, remembering the vows ſhe had made in trouble, was attentive to promote his beſt intereſt: Indeed ſhe early informed him, that ſhe had dedicated him to the ſervice of that great God, who had heard her prayer, and preſerved his life; and as far as ſhe was able educated him accordingly; but performed this important, parental duty more vigorouſly and to better purpoſe after ſhe had been inſtructed in Chriſtianity and had cordially received the faith.

When a ſchool was opened for the benefit of the Indian children and youth in 1651, his father ſent him to it and he learned to read both in the Engliſh and Indian languages, and to write a legible hand and was there alſo inſtructed in the principles of the Chriſtian religion.

When the firſt Chriſtian church

purſued before; and be prepared for the more ready reception of the goſpel, if it ſhould be offered, as was the caſe with this woman. He does not ſee, that this ſuppoſition militates againſt the doctrine of the neceſſity of a written revelation to teach the true knowledge of God to the nations of the world, as ſuch inſtances as that related above, appear very rare.

God may have wiſe reaſons in his moral government of the world, for ſuch a procedure, in making ſuch a diſcrimination among the heathen, in ſome *ſpecial* inſtances. We may not be able fully to diſcover the reaſons; yet hereby the general good of his intelligent kingdom may be greatly promoted.

Dr. C. Mather has expreſſed ſuch thoughts as theſe, reſpecting this matter; "The Holy One of Iſrael may take *unrevealed and extraordinary ſteps* out of his uſual paths."

was gathered on the Iſland in the year 1670, Japhet was, as he told a friend, in a moſt diſtreſſed condition, on account of his not being of the number of thoſe, who confederated to walk together as a church of Chriſt according to the order of the goſpel: On the *one hand*, he greatly lamented his not being of that happy number, as he eſteemed them; and on the *other*, at the ſame time feared to offer himſelf, leſt he ſhould be unqualified for the privileges to which others were admitted. However, it was not long before his ſcruples were removed, and he made a public profeſſion of Chriſtianity, attended all its ordinances, and behaved himſelf as became a Chriſtian.

For a conſiderable time he was employed in civil and military offices among his countrymen: In both departments he conducted himſelf to the ſatisfaction both of the Engliſh and Indians. And in the time of the general war between the Engliſh and Indians, which began in 1675, commonly called Philip's war, he was very ſerviceable, both to thoſe of his own nation, and to the Engliſh on the Iſland; being fully determined, if poſſible, to preſerve peace between the Engliſh and Indian inhabitants of the Iſland: And being an Indian captain, he was employed by the Engliſh to obſerve and report how things went among the Indians. To his fidelity in the diſcharge of this truſt, it was preſumed, that the preſervation of the peace of the Iſland was very much owing, when the people on the main were involved in a moſt diſtreſſing and bloody war, which for a time, threatened the deſtruction of the New-England colonies.

Japhet's fidelity to the Engliſh, in this affair, gained him an high eſteem and kind treatment among them. He was generally viewed by them, not only as a diſcreet, but pious man: And being well accounted of among the Indians, they called him to the work of the miniſtry among them. His military office he now laid down; but retained that of a magiſtrate for ſome years after he began to preach, being judged more fit for that truſt than any other perſon there.

Being called to the work of the miniſtry, he was very faithful and diligent in it; and was eſteemed the beſt qualified of any Indian on the Iſland not yet in the paſtoral office. He was therefore, by John Tackanaſh, nominated in his laſt ſickneſs as a ſuitable perſon to ſucceed him in the office, from which he expected a ſpeedy releaſe by death, which event took place, January 1684. At his funeral, Japhet, who much lamented his death, made a ſerious ſpeech, ſome of the heads of which were taken in writing by Rev. John Mayhew, viz.

"We ought to be very thankful to God for ſending the goſpel to us, who were in utter blindneſs and ignorance, both we and our fathers. Our fathers' fathers, and their fathers and we, were at that time utterly without any means, whereby we might attain the knowledge of the only true God. *That* people alſo, who knew the ways of God, were ſome thouſands of miles diſtant from us; ſome of whom, by reaſon of difference among themſelves about their way, removed into this land; but it was God, who ſent them, that they might bring the goſpel to us. Therefore I ſay, we have great reaſon to be thankful to God; and we have reaſon to be thank-

ful to them alſo for that they brought the goſpel to us; but moſt ſpecially we ought to thank *God* for *this*: for though *they* taught us, it was *God*, who ſent them, and made choice of them for this work of inſtructing us in the ways of the Lord."

"Before we knew God, when any man died, we ſaid the man is *dead*, neither thought we any thing further, but ſaid he is *dead*, and mourned for him, and buried him: But now it is far otherwiſe; for now this good man being dead, we have hope towards God concerning him, believing that God hath received him into everlaſting reſt."

"Now therefore we ought to improve the benefit which we have by the goſpel. And firſt, ſuch of us as had like not to have received this kindneſs, I mean, ſuch of us as were grown up, when the goſpel came to us, ſo that it only found us in being; ſuch are ſtrongly obliged to improve the ſame, ſince they ſcarcely received it, or were in danger not to have enjoyed it."

"Secondly: There are others of us, that have been born under the goſpel; and we that were ſo ought duly to improve the ſame, in as much as we have received ſo wonderful a benefit."

"And now, though *this man* that went before us in the way of God, according to the goſpel, be deceaſed, and helps us no more; yet his *doctrine* remains ſtill for us to improve; nor ought we to forget him, but ſhould remember him by his wife and children whom he has left among us."

Japhet, in the ſpring after the deceaſe of John Tackanaſh, was called to ſucced him in the paſtoral office, and continued in it about twenty-eight years, viz. till 1712. He was faithful and diligent in preaching the word, reproving ſin, and inſtructing all of every age; and frequently taught the children of the congregation the firſt principles of religion.

He maintained a good diſcipline in the church, making thoſe neceſſary diſtinctions in the adminiſtration of it, which the ſacred rule requires. In difficult caſes which occurred, he was careful to conſult the moſt judicious perſons, and pay due deference to their opinions. And when there was danger of diſcord among his brethren, he would not ſide with any party, but make obliging and engaging ſpeeches to them all, tending to compoſe the difference; and ſo happy an ability had he in this kind and uſeful office, that he ſeldom failed of ſucceſs.

He frequently viſited the families under his care, eſpecially when they were in affliction, and uſually entertained them with ſerious and profitable diſcourſes; and obſerved to a friend, that viſits of that kind had proved very advantageous to ſome of the people. He often performed the work of an evangeliſt, in preaching the goſpel among the Indians in places on the main land; and God gave him very obſervable ſucceſs.

His ſermons, though not very accurate, were very ſerious, and fraught with very uſeful ſentiments. In prayer he was fervent, frequently praying with much copiouſneſs and affection, eſpecially on communion days. God gave gracious anſwers to his prayers, eſpecially in helping him againſt a temptation, with which he had a conflict for ſome time; and having, with importunity, ſought to heaven for deliverance

from it, he obtained the mercy which he had ſo earneſtly requeſted.

He ſupported religion in its various branches in his family; and frequently gave ſerious exhortations to all that were about him.

He was diſtinguiſhed for hoſpitality, as well as other parts of the miniſterial character.

He well underſtood, and ſteadily adhered to the truths of our holy religion, in which he had been inſtructed; and would not be driven about by every wind of doctrine.

He was generally, and juſtly eſteemed as well by the Engliſh, as Indians, a perſon of a good converſation: Nor did he diſcover any ſuch infirmity in his life, or deportment, as was inconſiſtent with ſuch an eſteem; and which, through prayer, and the ſupply of the ſpirit of Jeſus Chriſt, he did not obtain a compleat victory over, being only privately admoniſhed of a fault, which ſome began to be offended at.

Being a man of poliſhed manners, and engaging addreſs, conſidering his education, he was every where courteouſly received and entertained, not only by his own nation, but by the Engliſh—thoſe of ſpecial diſtinction not excepted. Speaking our language conſiderably well, ſtrangers who came to the place were much gratified by converſing with him.

Perſons have ſometimes had premonitions of their own death—Japhet experienced ſomething of this nature, as he declared in his laſt ſickneſs; at the ſame time he mentioned the influence this had upon his life.—The account was taken from him by a near relation, committed to writing, and communicated to Mr. Mayhew ſoon after Japhet's death.

"He ſaid, that about a year before he was taken ſick, he went out of his houſe, and walked alone in the woods, and there it was by God revealed* to him, that he had but a little time to live in this world; and that being thereupon much concerned in his mind, he did immediately ſet himſelf on doing all that he could to prepare for his approaching end, as taking it for a truth, that his end was very near; and looking day and night for it; but he ſaid, he ſtill miſliked himſelf, or reckoned that he came ſhort."

"Thus it was with him till April 2d, 1712, which being a day of thankſgiving, he went and preached thereon; but as, with his wife he returned home in the evening, before they had reached their houſe, he felt a pain in his ſide, and was never able after this, to go to God's houſe of prayer; his ſickneſs gradually increaſing upon him from that time forward."

Having been ſick about ten dayes, he ſent for the brethren of the church, and ſaid to them, as follows, viz. "That it did often diſtreſs him in his heart and cauſe him to weep, when he ſaw the miſerable eſtate of all the people by reaſon of their ſins; but eſpecially how unapt the generality of the church were to the duties incumbent on them, and how often they did fall by reaſon of one kind of infirmity or another, to which they were ſubject, though

* As the Indians had not an accurate knowledge of the Engliſh language, Japhet doubtleſs uſed the word revealed, merely to denote a ſtrong impreſſion made on his mind. [*Editors.*

he had very often inſtructed them in their duty."

"I have, ſaid he, often wiſhed, for your ſakes, that you might ſtill enjoy me; but now I am willing to die: However, as to this, let the will of God be done. But do you go on to pray to God, and worſhip him both ſteadfaſtly, and fervently."

"To his own family, and ſuch others as attended on him, he afterwards, not long before his death, ſaid, be not feeble in your minds; I am hitherto ſtedfaſtly reſolved, that I will love the Lord my God. I ſhall, ſaid he, quickly go my laſt journey, as others have done before me: Now I ſhall quickly ſet out: Thus it has been wont to be, when a thing has here no further uſe to be made of it. But oh! what ſweet melody is there now in heaven!"

He then ſaid to his ſon-in-law, "My ſon be thou of good courage, and fail not to lay hold of the heavenly ſalvation, for the ſake of the things of this world. But as for me, I need to have my mind further ſtrengthened and encouraged, for I think I ſhall now quickly leave you."

Juſt before his death, he deſired thoſe, that were preſent to praiſe God by ſinging the 13th Pſalm; and then, by prayer, to commit both him and themſelves to God; and very ſoon after theſe religious acts were performed, he expired: He departed July 29, 1712.

Rev. Experience Mayhew frequently viſited him in his laſt ſickneſs; and gives this teſtimonial, that on the whole of his acquaintance with him, he could not but think, that he was a very ſerious and godly man, and a perſon of great moderation and prudence. His diſcourſe in his laſt ſickneſs, when viſited by Mr. Mayhew, was ſuch as became a Chriſtian—very pious and ſavoury. He then expreſſed an humble ſenſe of the ſin of his nature and life; and yet his hopes of eternal ſalvation thro' the infinite mercy of God, and merits of his ſon Jeſus Chriſt. He then alſo expreſſed a readineſs and willingneſs to reſign himſelf, and all that he had into the hands of God his faithful Creator, and merciful Redeemer. He added, that God had, in the latter part of his life, given him a more effectual ſenſe of the evil of ſin, than formerly he had experienced; and that he had alſo enabled him, with more vigilance and induſtry, to endeavor the mortification of the corruptions of his heart.

Among other evidences of his real piety, the grief of his heart for the ſins of his countrymen, eſpecially of thoſe, who had been under his own paſtoral care and charge, together with his ſolicitous concern for their reformation, may be reckoned as *one*: For beſides his exertions for this end during the courſe of his miniſtry till his laſt ſickneſs, he a few days before his death with his feeble, dying hand, wrote an affectionate addreſs to the people of his own charge, which he deſired might be communicated to them. Mr. Mayhew rendered the manuſcript into Engliſh—The tranſlation here follows:

"Is it not a moſt deſirable thing for perſons in this life certainly to know, that they ſhall go to heaven, when they leave this world?"

"Therefore now, take heed, and conſider well what you do; and do not caſt away ſuch hopes as theſe for nothing, nor for a little of the pleaſure of this world; for it is certain, that your carnal

and worldly actions cannot give you reſt. Moreover by theſe you bring all ſorts of miſery on yourſelves; yea, and not only ſo, but you do thereby trouble others alſo, ſo long as you remain unconverted."

"Thus you trouble ſuch as are magiſtrates to rule and govern you, and by their penal laws to puniſh you."

"Next you trouble ſuch as are paſtors, or miniſters, while you hate to hear, believe and practiſe their doctrine. While your ſin, and miſery is great, their trouble and ſorrow is ſo too here in this world."

"You do alſo trouble the common people by your ſins, by bringing on them various ſickneſſes, and peſtilential diſeaſes, and all other divine chaſtiſements."

"You do alſo hereby hinder and diſturb the holy peace of God's praying people among the churches, and make thoſe aſhamed, that are religious; and you, who are ſtill ungodly, laugh at it."

"Alas! O Lord, how very heavy is my grief on the account hereof? Seeing we now have the goſpel preached to us, and have the light of God's word ſhining on us; and he, in peace, giveth his ſabbaths to us."

"God is conſtantly calling us to repentance, and has often repeated his chaſtiſements on us by grievous ſickneſſes: But this notwithſtanding, how full of wickedneſs has he ſeen all our towns? For both men and women, young men and maids do all delight in ſin and do things therein greatly grievous."

"People ſhould all of them now forſake their ſins, and turn to God; and they ſhould come to their miniſters, and make penitential confeſſions of their tranſgreſſions to them; and entreat them to pray to God for them; then would God forgive their iniquities, and teach them to do that which is right all the days of their lives."

"Then alſo would God teach them to know Jeſus Chriſt, and believe on him; and then they ſhould receive remiſſion of all their ſins, and ſhould be cauſed to walk according to the word of God to the end of their lives. Whoſo heareth this, oh, let it put him on conſideration. Theſe are my laſt words to you. Now fare you all well. Amen."

ANECDOTES.

SARAH HANNIT, widow of Japhet Hannit, the hiſtory of whom has been related in the preceding pages, was eſteemed a very pious perſon—was particularly attentive to the religious education of her children. Being attacked by a diſorder, which ſhe ſuppoſed *would*, (as it actually *did*) put a period to her life, ſhe called together her daughters, and expreſſed to them all a very deep ſenſe of the many ſins, and failures of her life; and told them, that what ſhe now moſt eſpecially blamed herſelf for was, "Her not having taken ſo much care for their eternal good as ſhe ought to have done: For tho', ſaid ſhe, I have ſometimes inſtructed, and exhorted you, yet I ſhould have done this *more earneſtly, and preſſingly* than I have; and ſhould even have *commanded* you to love, and ſerve the Lord your God: But having fallen far ſhort of my duty herein in times paſt, I muſt now be the more earneſt with

you, being now about to leave the world and you."*

Accordingly ſhe did now, in the moſt affecting and preſſing language of a dying mother, urge and command theſe her children to love the Lord their God with all their hearts and ſouls, mind and ſtrength; and did entreat them to avoid, and abſtain from thoſe ſins, to which ſhe thought them moſt inclined, and from all other ſins whatſoever.

She then declared, that as to herſelf, ſhe had hopes through the mercy of God in Jeſus Chriſt the only Saviour of ſinful man, ſhe ſhould, notwithſtanding all her ſin and guilt, obtain everlaſting life, and happineſs in the world to come. She cloſed with a ſerious exhortation to all about her to have continual recourſe to the blood of Jeſus Chriſt for pardon and cleanſing. She evidently appeared to die in the faith of the goſpel.

A ſerious perſon, (who died at the age of 16,) hearing ſome young people, when they firſt awoke in the morning, entering into a diſcourſe, which was improper, and vain, very ſeriouſly reproved them, telling them, "That the God of their lives, and of all their mercies ought to have the firſt of their thoughts when they awoke in a morning; and declared to them, how unfit a thing it was, for perſons to begin the day with ſuch vain and unprofitable diſcourſes."

A little before her death, when hopes of recovery were given up, ſhe ſpake to this purport to her afflicted mother; "Be not, my mother, overmuch grieved at my death; for tho' I have been guilty of many ſins; yet I have hopes in the mercy of God, thro' Jeſus Chriſt, my only Saviour, that I ſhall, when I die leave all my pain and affliction behind me, and enter into everlaſting reſt and happineſs: And if you do, by a thorough repentance, turn to God, and truly ſeek and ſerve him, you may yet again ſee me with great joy and comfort.

Anecdote of Joaſh Panu and his mother.

When this Joaſh was a little boy, a certain perſon put a little rum into his mouth, that he might have an early taſte of that liquor, which Indians in general ſo much admire: But it ſeems, that this ſort of drink was too fiery for the tender palate of the lad; he therefore ſuddenly cleared his mouth of it, with ſome indication of diſlike. His mother being preſent, and obſerving his actions upon the occaſion, ſpake to this purport; "Is this too hot for you, and ſo

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* If one, who gave ſatisfactory evidence of an *habitual concern* for the ſpiritual good of her children, was yet much affected, in the cloſing ſcene of life, with a ſenſe of her omiſſions; what cutting reflections muſt thoſe parents, in a Chriſtian land, be ſuppoſed to have at this awful period, who have never given their children *any* ſerious inſtructions in religion—have never placed before them any weighty diſſuaſives from ſin, and perſuaſives to holineſs—have never urged them to flee from the wrath to come, to lay hold on eternal life, and ſecure that good part, which will not be taken away from them? Eſpecially, what keen remorſe muſt thoſe have at this ſolemn hour, ſuppoſing they have the uſe of their reaſon, and their minds have not become callous, whoſe conſciences accuſe them not only of conſtant criminal neglects, but, of having ſet before their children an example of impiety and debauchery, and thus led them on to purſue the path that leads to final perdition? May ſuch unnatural, and abandoned parents repent before it be too late!

very offenſive, as by your acting it ſeems to be? How much more would the flames of hell be ſo? And yet for drinking this ſort of drink, there are many, who go to that place of torment: Take heed therefore that you abſtain from it—be ſure to avoid the exceſſive uſe of it."—This ſeaſonable word of caution and advice, which his mother thus gave him, made ſuch an impreſſion on his tender heart as was never effaced; nor did he, as far as the gentleman that wrote his life could underſtand, ever taſte any more of that ſort of drink; neither did he make uſe of any other ſort of drink, which was ſtrong or ſpirituous.*

Converſation between two Chriſtian Indians.

Yonohhumuh, a very ſerious man, being near his death, received a viſit from Peter Ohquonhut, a Chriſtian Indian, afterwards a miniſter worthy of credit. Peter on this occaſion put ſome queſtions to him, which, with the anſwers here follow:—

"*Peter.* Do you believe that there is a God?

Yonohhumuh. Yes, I believe, that there is indeed a great God, whoſe name is Jehovah; and that he created the world and all things in it.

P. Do you know that you have ſinned againſt the God that made you?

Y. Yes, indeed I do ſo; I know I have committed many and great ſins againſt him.

P. Are you ſenſible, that for your ſins, you deſerve to be tormented?

Y. Yes, I know that my ſins have deſerved that I ſhould be caſt into hell.

P. Have you then any hopes of being ſaved? And if ſo, by whom and how?

Y. I have been informed, that God ſent his Son into the world, to redeem and ſave ſinful men; and that ſuch as come to him by true faith and repentance are ſaved from wrath by him; and on this I ground my hope for ſalvation.

P. Do you then repent of your ſins, and by faith come to Chriſt, ſince you hope for ſalvation in this way?

Y. Yes, I do; I come and come again to Chriſt; and I mourn for my ſins, and entreat him to pardon them, and cleanſe me from them."

Being now much affected—ſhedding tears, and unable to proceed, the converſation was ſuſpended for a ſhort time: The ſick man, when the agitation of his mind was in ſome meaſure calmed, reſumed it, and aſked a queſtion in his turn; and having received an anſwer, cloſed the diſcourſe with this grateful and weighty remark.

"Oh! the wonderful love of God, that having but one Son, he was willing to give him to ſuffer and die for us miſerable ſinners, that ſo we might live through him!"

* If parents in general, in this land, were more faithful monitors, and more careful to keep their ſons out of the infectious company of intemperate and enſnaring perſons, much moral evil might be prevented, and many a youth be preſerved from ruin: But where parental inſtructions, admonitions and reſtraints are wanting, the bias of corrupt nature, accompanied by external temptations, will incline many a youth ſpeedily to enter forbidden paths, and not unfrequently, in a ſhort time, to run to an exceſs of riot, from which nothing but the grace of God, in an *uncommon meaſure*, will ever reclaim him.

God unchangeable in his purpoſes, in the accompliſhment of which, all the real good ever enjoyed by men, is effected and beſtowed.

AN inſpired penman of the ſcriptures has affirmed, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning." James i. 17.

A diſtinct illuſtration of every particular aſſerted or clearly implied in theſe words, would contain too much for a place in the magazine. The following obſervations will, therefore, be principally confined to the laſt propoſition; yet keeping in view its connection with the other parts of the verſe.

The propoſition, "With whom is no variableneſs, neither ſhadow of turning," imports, that God, the Father of lights, is unchangeable in his being and eſſential perfections. A neceſſary ſelf-exiſtent being muſt neceſſarily be the ſame forever. There never was, and never will be, any alteration, change, or variation, in his greatneſs, or power, or wiſdom, holineſs, juſtice, goodneſs, or truth. The propoſition alſo imports, that God is without variableneſs or change in his *counſels and deſigns*. A being who is ſtrictly and abſolutely unchangeable, makes no alteration in his counſels, deſigns, or purpoſes. He forms his plan of operation, and adheres to it, and carries it into complete effect, without deviating from it in any inſtance whatſoever. "Known unto God are all his works from the beginning of the world.—He worketh all things after the counſel of his own will." All the good gifts, and all the perfect gifts, which he beſtows, he beſtows according to his counſel and deſign from the beginning, in accompliſhment of "the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord."

The counſel, plan, or purpoſe of God reſpecting all his works, which exiſted in his mind from the beginning, or from everlaſting, compriſes all the ways and means, by which the good and perfect gifts, which come from him, are effected, accompliſhed, conveyed or obtained. Every mean, and every circumſtance, which hath any relation to the good beſtowed, conveyed or obtained, in time, had juſt the ſame relation to and connection with the event in the divine plan from everlaſting, as it hath at the time the effect is wrought, or the good beſtowed. If God purpoſed or decreed to ſave the individual perſons, compoſing the church of the Theſſalonians, whom Paul addreſſed in his ſecond epiſtle to them, *through* ſanctification of the Spirit and belief of the truth, and to call them to the obtaining of this ineſtimable good, by means of the goſpel which the apoſtles preached; then they could not be ſaved in any other way, or by any other means, conſiſtently with his counſel or decree. The goſpel preached to them, and their hearing it, and believing it, had preciſely the ſame relation to and connection with their ſalvation in the eternal purpoſe of God, as at the time when they actually heard and believed; and in the eternal purpoſe of God their ſalvation was as much dependent on and as much the effect of their hearing and believing, as it was at the time when it in fact took place. The like might be obſerved with reſpect to every beneficial effect, for the accompliſhment of which, means are employed.

The counſel or purpoſe of God, according to which he worketh all things, primarily reſpects his own conduct. He hath formed a complete plan of all *his own* works or operations, embracing every act and operation of his, from everlaſting to everlaſting. All that he hath done, and all that he will do, is according to the plan or counſel of his will from the beginning. He never did and never will do any thing, which he did not always purpoſe or intend to do. And every thing which he always intended to do, he doeth or will do. Not one of the infinite variety of things compriſed in his original plan, will fail or be left undone. And by thus fixing the plan of his own operations, and deciding or determining what he will do, in every inſtance from everlaſting to everlaſting, the univerſal ſyſtem of events, compriſing every exiſtence, and every action, and every enjoyment, and every ſuffering of creatures, became fixed and certain. For the whole hath ſuch relation to, and dependence on, and connection with, what God doeth, that the determination of his own acts in every inſtance, from everlaſting to everlaſting, renders the whole fixed and certain.

That God hath thus determined the plan of his own works, acts or operations, and in the beſtowment of every good and perfect gift which comes from him, accompliſhes his own purpoſe, according to the counſel of his will, and doeth nothing but what he from everlaſting intended or determined to do, is clearly and fully implied in the propoſition, that with him there is no variableneſs neither ſhadow of turning. For any alteration of his purpoſe, or the omiſſion of any thing which he once intended to do, or the grant or performance of any thing which formerly he did not purpoſe to do, evidently implies ſuch a change of mind, as cannot be reconciled with his ſtrict, eternal immutability or unchangeableneſs.

And why ſhould any wiſh God to change his mind, or to alter his purpoſe, or to do or omit any thing which once he did not intend? Or what objection can they reaſonably make, againſt his forming in the beginning the whole plan of his operations, and carrying it into complete effect, without any the leaſt alteration? Do they ſecretly imagine that he, like creatures, improves by age and experience, and can better determine now, what it is moſt wiſe and proper and beſt for him to do, in ſome caſes, than he could in the ages of eternity? Do they think he hath now a clearer view and more perfect knowledge of all creatures, caſes and circumſtances, than he had before the actual exiſtence of creation commenced?

Surely none will dare pretend to this. The thought is impious, and implies a denial or diſbelief of the abſolute eternal omniſcience and infinite knowledge of God. If God hath obtained any new ideas ſince creation began; if things have happened which he did not expect, or otherwiſe than he expected; if he now ſees any thing in a new and different light from what he once did, and would not from the beginning have formed his plan in all reſpects juſt as he did, had he then viewed every thing juſt as he doth now; if any thing like this hath taken place; then ſurely there is a very material change in his view and knowledge of things, and he was once ignorant of what he now knows.

And upon this ſuppoſition, his underſtanding or knowledge was once imperfect, but is now improved; and upon the ſame principle, may probably be ſtill further improved ſome ages hence.

If ſuch be the idea which any entertain of God, let them no more pretend to believe his eternal omniſcience—his infinite, eternal and abſolutely perfect knowledge of all things. But let them candidly own, that although they believe his knowledge is very great and extenſive, and far ſuperior to that of creatures; yet he is, or may have been, ignorant in a degree with reſpect to ſome things—liable to ſome error or miſtake, and may poſſibly make ſuch improvement and acquire ſuch new ideas, that, like creatures, he may ſee it wiſe and beſt to do ſome things, which from the beginning he did not think of doing, and to omit others, which he then propoſed to do.

But if any, who object to God's eternal immutable purpoſe, according to which he invariably acts, do not chooſe to own, that they entertain any ſuch like degrading and reproachful ideas of the Deity, they are deſired to enquire and conſider ſeriouſly, whether they can aſſign or conceive of any reaſon, why God, before he had formed any creature, could not determine as well, what it would be wiſeſt and beſt for him to do in all caſes whatſoever, as he could afterwards. And if he was as wiſe and holy, as juſt and righteous, faithful and true, as good and gracious, benevolent, merciful and compaſſionate *then*, as he is now or ever will be, whether they can poſſibly conceive of any objection againſt his *then* determining and fixing in his own mind, the whole plan of his operations with reſpect to every world, creature, thing and event, from beginning to end, which would not lie equally againſt his *ever* determining what to do in all caſes.

But to cut the argument ſhort, and bring the caſe to a point, let it be obſerved, that God is eſſentially and eternally omniſcient and infinitely wiſe. Before he began creation, he knew juſt as much as he doth now: he had as clear and perfect a view of all things as he now hath or ever will have. He, therefore, then ſaw and knew, as clearly and as perfectly as he ever will, what it would be wiſeſt and beſt for him to do, and moſt for the glory and happineſs of the ſyſtem, in all caſes whatſoever, in regard to creation, and all creatures, things and events, through the interminable ages of eternity. What plan of operations and events would produce the moſt glorious and happy ſyſtem on the whole, moſt completely gratifying to a perfectly juſt and infinitely wiſe and benevolent heart, he then ſaw and knew with the utmoſt clearneſs—with infallible certainty. To deny this, is in effect to deny his abſolute omniſcience, his abſolutely perfect knowledge and wiſdom, and to impute ſome imperfection to him in point of underſtanding, wiſdom and knowledge.

He then knew himſelf to be abſolutely omnipotent, every way able and ſufficient, to carry into effect and accompliſh ſuch a plan of operation and events, as he ſaw and knew would be wiſeſt and beſt. To deny this, is in effect to deny his infinite power and all-ſufficiency, and to impute imperfection to him in point of power, ſkill and ability.

He was then as impartially

juſt, as infinitely righteous, as he now is or ever will be. Therefore, whatever plan he then formed, muſt certainly be as agreeable to, as conſiſtent with, juſtice and righteouſneſs, as he would ever act at any time, in caſe he had not previouſly determined what to do, before the occaſion actually exiſted.

Once more: God is eternally and unchangeably the ſame infinitely benevolent, good and merciful being; and, therefore, invariably and infinitely inclined to that plan and ſyſtem of operations and events, which will produce and iſſue in the greateſt poſſible good, and equally oppoſed in heart to every thing which will leſſen or impair it, on the whole. We may, therefore, be juſt as ſure that he hath, from the beginning, been invariably fixed and determined upon that ſyſtem or plan of operations and events, which will produce and iſſue in the greateſt poſſible good on the whole, as we are that he always knew what it is, and was every way able to inſure and accompliſh it, and is and always was perfectly juſt and righteous, and infinitely good. We are, therefore, reduced to the neceſſity of believing, that God hath always had one fixed plan of operations unalterably eſtabliſhed from the beginning, from which he never deviates in any inſtance; or elſe, of diſbelieving his abſolute eternal infinite and unchangeable perfection.

The former is moſt rational, and certainly the plainly revealed doctrine of the ſcriptures. For according to thoſe divine oracles, "He declares the end from the beginning, and from antient times the things that are not yet done, ſaying, "My counſel ſhall ſtand, and I will do all my pleaſure."

Men often oppoſe the counſel of the moſt High, and attempt to defeat his purpoſes. But though "there be many devices in a man's heart; nevertheleſs, the counſel of the Lord, that ſhall ſtand." Yea, "The Lord bringeth the counſel of the heathen to nought; he maketh the devices of the people of none effect. The counſel of the Lord ſtandeth forever, the thoughts of his heart to all generations." In ſhort, "he worketh all things after the counſel of his own will." And certainly, if his counſel is perfectly wiſe, juſt and good, and contains the beſt poſſible plan, there can be no reaſonable objection againſt it. But the truth is, men do not like the divine plan. In their view and to their hearts, it is not good, but evil. For God doeth many things which are exceedingly croſſing and mortifying to their hearts. And many real evils evidently exiſt. And they will not believe it poſſible, that theſe ſhould be any way compriſed in the plan of a perfectly wiſe, juſt and good God; becauſe they do not ſee how they are neceſſary, or will prove ſubſervient to the beſt good of the ſyſtem. And they inwardly feel as though God doth very wrong in ſuffering them to take place, provided he could poſſibly prevent them, and, therefore, as though they took place contrary to his deſign, and in ſpite of his endeavors to prevent them. But that God doeth many things very croſſing and mortifying to the corrupt, ſelfiſh and rebellious feelings of the human heart, is certainly no argument that he doth not act wiſely and for the beſt. Nor is it at all ſtrange, that ſuch ſhort-ſighted ſelfiſh creatures as we are, ſhould not be able to ſee how the evil things which take place under the divine adminiſtration are inter-

ded for good, and will ultimately terminate in the beſt good of the ſyſtem. Yet when they in fact take place under the government of an infinitely wiſe, powerful, juſt and good God, and he alſo tells us he means them unto good, and clearly ſhows already, in many particular caſes, how he makes them ſubſervient to the accompliſhment of the moſt wiſe, benevolent and merciful purpoſes, if we were not moſt unreaſonably proud and ſelf conceited, we ſhould readily believe that he acts in the wiſeſt and beſt poſſible manner; though his thoughts and ways are even farther above our comprehenſion, than the heavens are higher than the earth. To do otherwiſe, is to ſet our ſcanty underſtandings, which are as nothing, in oppoſition to the infinite underſtanding and abſolutely univerſal perfect knowledge of God. How arrogant and daringly impious is this! Let it be added,

Every objection againſt God's eternal unchangeable purpoſe, counſel or deſign, is equally againſt what he actually doeth. For if all that God actually doeth, in creation and providence, in the worlds of nature and of grace, is wiſe and juſt and good; then certainly it was wiſe and juſt and good in him, to intend, purpoſe and determine, or decree to do it, before the world began. Whatever wiſdom, juſtice or goodneſs at any time requires God to do, it equally required him always to intend or purpoſe to do. This is ſelf-evident. Nor can we object againſt his forming and unalterably eſtabliſhing the whole plan of his operations from the beginning, without equally objecting to what he actually doeth, and pronouncing it unwiſe, unholy or not good, but the contrary. And, as before obſerved, the truth is, we are diſſatisfied with God's conduct. We diſlike his works and ways. If all that God doeth was right and good in our eyes, and perfectly pleaſing to our hearts, we ſhould not entertain a thought of his having done wrong in determining, purpoſing and firmly decreeing to do ſo from all eternity.

Theſe obſervations will be cloſed with one general reflection, viz.

What a ſolid foundation and inexhauſtible ſource of ſupport, conſolation and joy, do all the benevolent and holy find, in the view and contemplation of God as the Father of lights, from whom cometh every good and perfect gift, and in the belief and aſſurance, that with him there is no variableneſs, neither ſhadow of turning—that he is unchangeable in his being and eſſential perfections, and in all his counſels and deſigns?

Conſcious that they are dependent creatures, who have no ſufficiency of themſelves, to provide for and ſecure their own happineſs, or that of others—yea, that they are ſinners, and as ſuch, miſerable already, and expoſed to yet greater miſery; ſeeing alſo the world, at preſent full of evils, and the inhabitants more generally living in malice and envy, hateful and hating one another, without any fear of God before their eyes, their feet ſwift to ſhed blood, and their ways marked with deſtruction and miſery; how would their benevolent hearts ſink within them, and be overwhelmed with grief and deſpair, in caſe they knew of no being, to whom they might look for ſupport and help, in a well grounded confidence, that he is able and diſpoſed and fully determined, to ſupport thoſe who cleave unto him, and to overrule

all the evil which takes place, in a ſubſerviency to the beſt good of the intelligent ſyſtem? But when they think of the Father of lights, and view him at the head of the univerſe, and conſider the innumerable good and perfect gifts which he hath beſtowed and is daily beſtowing, and the immenſity of good which he hath promiſed, or revealed it to be his purpoſe, yet to beſtow or effect—when they contemplate his glorious character, his infinite underſtanding, knowledge and wiſdom, his abſolute omniſcience and almighty power, his infinite juſtice and righteouſneſs, goodneſs and truth, grace and faithfulneſs—when they conſider this all-ſufficient and abſolutely perfect God as ſitting on the throne, and doing as he pleaſes in heaven and earth, working all things after the counſel of his will, for accompliſhing the purpoſes of his own infinitely wiſe and benevolent heart, aſſuring us that he can and will do all his pleaſure; they then ſee ſolid ground and find abundant ſource of ſupport, comfort and joy. In the view and belief of this God at the head of the univerſe, and that he changeth not, they are aſſured that all will end well, in the greateſt glory and happineſs of his kingdom, notwithſtanding all preſent dark and diſmal appearances; and that ſuch as truſt in him are ſafe, and will finally triumph over every evil, and find complete, everlaſting happineſs in his eternal kingdom.

ASTHENES.

Harmony of Chriſtianity.

(Concluded from p. 209.)

PART IV.

The Inſtitutions of Chriſtianity.

RELIGIOUS inſtitutions are indeed practical, but they embrace a diſtinct claſs of practical duties, and have been uſually named poſitive; a ſeparate view of them may be beneficial.

Chriſtianity is diſtinguiſhed from other religions, by ſeveral inſtitutions not to be found in any other religious ſyſtems. Theſe, although often conſidered as not bearing any original relation to their object, will be found when duly conſidered, as being well adapted to the nature and ends of the Chriſtian religion, and to render the ſyſtem ſtill more perfect.

Theſe inſtitutions are the Chriſtian miniſtry; the viſible church with its officers and diſcipline; the Chriſtian ſabbath; and the ſacraments of the new teſtament, viz. Baptiſm and the Lord's ſupper.

1. The Chriſtian miniſtry.

This office was inſtituted by Chriſt, juſt before his aſcenſion to glory, after he had prepared his apoſtles for ſo important a ſervice. "Go ye, ſaid he, into all the world, and preach the goſpel to every creature."—"Go teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghoſt; teaching them to obſerve all things, whatſoever I have commanded you. And lo, I am with you alway even unto the end of the world." Theſe were to commit the preaching of the goſpel to faithful men who ſhould be able to teach others, and they again to thoſe who ſhould ſucceed them under protection of the Redeemer's gracious promiſe juſt repeated, to the end of time.

The office and work of an evangeliſt, and that of a paſtor or biſhop are of the ſame general nature. The evangeliſt may act as a biſhop when properly called,

and the biſhop may alſo do the work of an evangeliſt, when the intereſt of Chriſtianity requires him. The appropriate work of an evangeliſt is to preach the goſpel, adminiſter baptiſm, gather believers into a Chriſtian ſociety, and adminiſter to them the Lord's ſupper. The work of the biſhop primarily reſpects the overſight of a particular church, meeting in one place, for divine worſhip and ordinances.

It is required that evangeliſts or miſſionaries be men eminent in the knowledge and faith of the goſpel, in the Chriſtian temper, or graces of the Spirit, and of ſuch ſuperior abilities and attainments in knowledge and in miniſterial gifts and accompliſhments, as to be well able to teach others, and lead the public devotional exerciſes, and whoſe life and manners do honor to Chriſtianity; and they muſt have a good report from thoſe who are without.

2. The viſible church with its officers and diſcipline.

This holy ſociety is inſtituted by the authority of Chriſt. "On this rock, ſaid he, will I build my church, and the gates of hell ſhall not prevail againſt it." A viſible church of Chriſt, meeting in one place, for divine ordinances, is conſtituted of members, each making a credible profeſſion of the faith of the goſpel, and ſubmitting to its inſtitutions and commands. All of them apparently united in the faith, the ſpirit and practice of Chriſtianity; and all thus diſtinguiſhed from the world, though belonging to many different Chriſtian congregations, or having different opinions and practices in the non-eſſentials of religion, conſtitute the viſible catholic church of Chriſt on earth: And all thoſe in heaven and earth united with one heart in the faith, as it is Chriſt, conſtitute his inviſible church. Believers on earth conſtitute the church militant; the ſaints in heaven conſtitute the church triumphant.

The inſtitutions of religion, celebrated in the former, are deſigned and adapted for the converſion of ſinners, and the edification of ſaints, till they all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. In the church on earth the Chriſtian diſcipline is to be exerciſed, for the recovery of thoſe who fall into hereſy or immorality; this however is not a diſcipline enforced by any corporal or pecuniary puniſhments, but is a diſcipline of perſuaſion and reproof, flowing from brotherly love, and the ſpirit of Chriſtianity in general. In this duty and labor the churches are to aſſiſt each other, when duly called, as the caſe may require. If all proper labor to reclaim the erring brother, prove ineffectual, and he appears to be irreclaimable, after the becoming exerciſe of brotherly patience and long ſuffering, he muſt be ſeparated from the communion of the church, as not being under the influence of goſpel motives and arguments, and to prevent the influence of his ſin to the injury of others.

In theſe churches are to be placed ſtated biſhops or paſtors, whoſe office and duty have been already mentioned.

Deacons are officers in particular churches, whoſe official duties lie in aſſiſting the paſtor when needful, in ſervices to the afflicted, in ſupplying the wants of the needy from the collections of the church, and in providing for the

Lord's table and diſtributing the ſacramental elements.

3. The Chriſtian ſabbath is a divine inſtitution to be a day of holy reſt, in thankful commemoration of the reſt of Jeſus from his labors, by his reſurrection from the dead. It is to be ſpent in the exerciſes of religion in private, in the public ſolemnities of divine worſhip, the miniſtrations of the goſpel, and the celebration of the goſpel ſacraments, baptiſm and the Lord's ſupper.

4. Theſe ſacraments were inſtituted by Chriſt, to impreſs our minds by ſuch ſignificant emblems, with a ſuitable ſenſe of our dedication to him, on the terms of the goſpel; our faith in his atonement; our truſt in his ſufficiency; our union to each other, and to all his diſciples; and our hope in his ſalvation.

As theſe inſtitutions of the goſpel are paſſing in review, we cannot but reflect, how admirably they are adapted to their end; how they all point to the ſame iſſue, and agree with each other, and with Chriſtianity in all its parts already conſidered.

Concluſion.

While many inferences, which might be made from the preceding diſſertation, are paſſed in ſilence, the reader is requeſted to give his ſerious attention to thoſe which follow.

1. The harmony of the Chriſtian religion is a good evidence of its truth and divinity. Agreement in the various parts of a complicated ſyſtem is an important argument for the truth of the whole, becauſe truth is ever conſiſtent with itſelf; but it is not ſo with falſehood; in a complex ſyſtem of this, inconſiſtencies and contradictions will abound. Furthermore, in the Chriſtian ſyſtem, many things are contained which we know to be true, either intuitively or by deduction ſhort and plain; and we clearly perceive the connection between theſe, and the other branches of the ſcheme, not equally obvious in themſelves, or admitting proof by ſo ſhort a deduction.

From the preceding inveſtigation, it appears that the whole ſyſtem reſts on a few primary truths, either intuitively evident, or by ſhort and eaſy deduction.

Thus, if we admit our moſt common mental perceptions, we know there is an important difference between pleaſure and pain; the firſt is the object of deſire and the latter of averſion. That percipient beings ſhould be happy and that the greateſt ſum of happineſs ſhould exiſt, is deſirable, rather than that a ſmall degree of happineſs in an individual, ſhould take place at the expenſe of the greater happineſs of many; and finally, that union to the beſt and greateſt felicity of percipient exiſtence is the perfection of a rational mind; and the oppoſite to this, the depravity of ſuch a mind. Theſe truths are ſo obvious as not to be queſtioned.

By this rule therefore, every character and every ſcheme of religion and morality may be fairly tried. Is it friendly to intelligent happineſs on the whole, and in the final iſſue?

The ſyſtem of truth which has been ſtated will bear this teſt. Its final object is the higheſt rational felicity to the moral ſyſtem; the mean to effect it is the union of rational minds, or general benevolence. We have ſeen the ſeveral parts of the Chriſtian revelation to meet and unite in this; and all the great events in the mo-

ral ſyſtem ultimately rendered ſubſervient to it. The mediatorial ſyſtem is the great work of God for its accompliſhment. With this in view, we ſee each branch of divine truth connected with others, and all forming a perfect and conſiſtent whole, in a connection of the parts which is indiſſoluble.

The Chriſtian ſyſtem may be compared to a great chain deſcending from heaven, conſiſting of numerous links, all connected with each other and with the whole; or, to vary the ſimilitude, to a magnificent edifice, which though neceſſarily complex, is ſtill compoſed of the beſt materials, and built by an accompliſhed architect. The attentive ſpectator, in contemplating the building, is impreſſed with a view of the excellence of the materials, and with the exact conſtruction and the exquiſite manner in which they are connected, the ſuitableneſs of each part to the place it fills, and to the beauty, ſtrength and perfection of the whole. He admires the harmony and proportion of the parts with each other, and with the whole. But he moſt of all, contemplates with delight, the adaptedneſs of the building for utility, to the object for which it was erected, eſpecially if this object be important. In viewing the edifice he will be led to profound admiration of the builder and admire the wiſdom, taſte and forethought which projected it, and feel the ſame conviction of the ability of the architect, as of the exiſtence and workmanſhip of the edifice.

Comparing great things with ſmall, we may ſay, the Chriſtian ſyſtem is like this building. The excellence of each part, and its ſuitableneſs to the place and end aſſigned it; the agreement of the parts with each other and with the whole, and the perfection of the whole, impreſs the ſerious and contemplative mind, with the fulleſt conviction of the truth and divinity of the ſyſtem, its adaptedneſs to its end, and the exiſtence and perfection of its divine author.—"The heavens, indeed, declare his glory and the firmament his handy work; day unto day uttereth ſpeech, and night unto night ſheweth knowledge of God."—But the Chriſtian ſyſtem exhibits his character and perfection with ſtill greater certainty and clearneſs. How ſadly debaſed by vain philoſophy, and the pride of ſcience, falſely ſo called, is the mind which, with this divine ſyſtem before it, can be blind to its truth and beauty, and to the exiſtence and perfection of its divine author.

2. The truth and divinity of Chriſtianity are evident from its final object, and the means employed to obtain it.

The final object is the higheſt perfection of the moral ſyſtem, in the bleſſed union and communion of all holy beings.

The adorable trinity in unity, in the ever bleſſed God, is the ſource and pattern of all union and communion in holy intelligences. The final deſign of the mediatorial ſyſtem, and of all ſubordinate divine operations, is to bring all holy angels and ſaints into the neareſt union to God and each other, in conformity to the triune Deity. This is effected by a participation, adequate to the nature and capacity of each, in the Holy Ghoſt, with each other, and with the Father and the Son.

The ſcripture doctrine clearly imports that the Holy Spirit is given to all the children of God,

to abide in them forever. By this they have joint participation in the ſame good; in this alſo, they have fellowſhip with the Father and the Son, as has been ſtated.

Our bleſſed Lord taught this doctrine to Nicodemus when he ſaid, "Except a man be born again—of the Spirit—he cannot ſee the kingdom of God."—Again, "If ye, being evil, know how to give good gifts to your children, how much more ſhall your heavenly Father give his Holy Spirit to thoſe who aſk him?"

From theſe and many other ſcripture declarations it appears, that the Holy Spirit is the great ſummary of the good beſtowed on the redeemed, and that he abides with them as a principle of divine life, action and enjoyment. This indwelling ſpirit produceth in the heart, love to God, to Chriſt and to each other, and thus unites all its ſubjects to the kingdom of God, and effects in them a joint participation of ſpiritual good; eſpecially, communion with God, and each other, agreeably to the following apoſtolic declaration, "That which we have ſeen and heard, declare we unto you, that ye may have fellowſhip with us; and truly our fellowſhip is with the father and with his ſon Jeſus Chriſt." Of the ſame import is the apoſtolic benediction, "The grace of our Lord Jeſus Chriſt, the love of God, and the communion of the Holy Ghoſt be with you all."

The two following ſcriptural paſſages ſtrongly expreſs the union of all the redeemed to each other and to God, through this joint participation of the Holy Ghoſt: "That they all may be one, as thou Father art in me and I in thee, that they alſo may be one in us." Again in a diſcourſe on the final deſign of the mediatorial work of Chriſt: "That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven and which are on earth." All who are acquainted with the holy ſcriptures know that they abound with paſſages of like import, and abundantly prove, that the great end of the Chriſtian ſyſtem is to effect this happifying union and communion, between all holy intelligent beings, through the Holy Spirit, in conformity to the bleſſed union and communion in the triune Deity: And that this is effected through the mediatorial work of Chriſt, applied by the agency of the Holy Spirit, by whom all the redeemed are united in the love of God and each other, and prepared for the moſt perfect and laſting felicity in the kingdom of God. Thus conſtituting a glorious church, in which the divine good pleaſure ſhall forever reſt.

That diſpoſition of the moral ſyſtem which ultimately effects its higheſt perfection, by the beſt means, muſt be ſupremely good, and its author muſt be divine. But ſuch is the diſpoſition of it in the mediatorial plan, and ſuch will be its final iſſue. The mediatorial plan muſt therefore be divine, and the revelation containing it muſt have deſcended from heaven.

3. This ſubject teaches us, why a life of practical obedience to the divine commands, is the beſt and crowning evidence of the genuineneſs of our religion, and that we ſhall be finally ſaved.

This is frequently mentioned in the ſcriptures in this view, as that, without which it cannot appear that we are the diſciples of Chriſt, that we live in obedience

to all his commandments. That this obedience is the fruit & expreſſion of love to God, faith in Chriſt, and of an inward ſenſe of Chriſtian exerciſes, and that it is perſevering.

From the view of Chriſtianity which has been taken, it appears that there is a fixed connection, between the views and affections of the mind and the courſe of practice. This is true in the affairs of this life and of all ſocial intercourſe, and it is true in religion. "This is love that we walk after his commandments and his commandments are not grievous."

Hence it appears that a genuine Chriſtian, exhibiting proper evidences of his religion, is one who embraces the leading and moſt eſſential truths of Chriſtianity, experiences their power on his heart and affections, and reduces them to practice by keeping the commandments of God.

In proportion to our deficiency in any of theſe, our religion is imperfect, and the evidence of our intereſt in the favor of God, leſs ſatisfying.

If we are greatly deficient in any one, though we may ſeem to excel in the other branches, we have great cauſe to fear that our ſtate is not good. Becauſe Chriſtianity is proportioned in all its parts. As in all the views of it which have been already taken, ſo alſo in this, viz. that our orthodoxy, our experience of the Chriſtian graces, and our practice are analogous to each other. The orthodox Chriſtian, has a due proportion in experience of the ſeveral branches of gracious affection: ſuch as love to God, repentance towards God, and faith towards our Lord Jeſus Chriſt, ſelf abaſement, weanedneſs from the world and a ſpirit of watchfulneſs and prayer, love to the brethren and good will to all, with all other Chriſtian graces; and between theſe and a life of Chriſtian holineſs there is a like proportion; as alſo between the various parts of obedience. The true Chriſtian is not engaged in keeping one of God's commands and negligent with reſpect to another, but he has reſpect to them all.

Hence, would we maintain a well grounded hope of eternal life, we muſt "be ſtedfaſt, immoveable, always abounding in the work of the Lord." Then we may have the happy knowledge that "our labor ſhall not be in vain in the Lord."

4. The reader muſt have anticipated the great importance of an experimental and practical knowledge of Chriſtianity; and the impoſſibility of a well grounded hope of ſalvation without it.

Let us then make a practical improvement of the preceding diſſertation, by giving all diligence to make our calling and election ſure. We who have the bible, and means of ſalvation, are exalted to heaven with privileges. Awful muſt be our ſtate if we are finally caſt down to hell for the abuſe of them! Now is the accepted time, —life is a vapor,—eternal conſequences depend on the manner in which we improve it. May the grace of our Lord Jeſus Chriſt, the love of God, and the communion of the Holy Ghoſt, be with us! Amen.

PHILANDER.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

Finding by a note in No. 22 of your Magazine, that you wiſh

ed correſpondents to communicate doctrinal eſſays, the following thoughts upon the Sonſhip of Chriſt, are tranſmitted for inſertion, if you view them deſerving a place.

IT is doubtleſs of ſome importance to aſcertain what is the true ſcriptural meaning of the titles, *Son of God, Only begotten Son, God's own Son,* and *the Son,* which are in ſcripture ſo frequently given to Jeſus of Nazareth. It is naturally to be expected, that ſuch as are oppoſed to the doctrine of the ſupreme deity of our glorious Redeemer, ſhould be diſpoſed to explain not only theſe, but all other titles which are given him, in ſuch a ſenſe as to exclude proper divinity. Theſe names, however, are ſuppoſed by ſome who are friends to the real divinity of the Saviour, to be expreſſive rather of his humanity, or of his mediatorial office, than of his divine nature, as proceeding from the Father by an eternal, ineffable generation; and to be pretty much of the ſame import with the names, Son of Man, Righteous Servant, Branch of Righteouſneſs, &c.

In ſupport of this idea of the Sonſhip of Chriſt it is alledged, that the name and relation of Son, according to the idiom of all languages with which we are acquainted, neceſſarily implies derivation and a certain degree of inferiority. That the title Son, or Sons of God, is one which is in ſcripture given both to angels and men. That Chriſt frequently ſpeaks of himſelf as being, in the relation and capacity of a Son, inferior to the Father, and acting by a derived, delegated power, ſaying, "I can do nothing of myſelf:" "My Father is greater than I." That the term Son implies either the derivation of one being from another, as men are called ſons, or children of men; or the likeneſs of one being or thing to another, as angels and holy men are called ſons or children of God; young men that were inſtructed, and prepared for the gift of prophecy, are called ſons, or children of the prophets.—Wicked men are called children of Belial or wickedneſs, and proud men are called the children of Pride. This being therefore a title improper to be applied to ſupreme Deity, and neceſſarily implying derivation and inferiority, it is urged that either the term Son of God muſt be reſtricted to the human nature, or to the office of the Meſſiah, and muſt imply pretty much the ſame with Son of Man, Righteous Servant, &c. or the real divinity of Chriſt muſt be given up.

But although it be readily admitted that the name and title Son of God, is many times given to Chriſt where the inferior nature is included, and perhaps ſometimes where his humanity is principally intended; for this plain reaſon, that many things are, in ſcripture, aſſerted concerning his perſon, which are true only of one of his natures, as "That the Lord of glory was crucified," and "That the church was redeemed by the blood of God,"—it nevertheleſs appears evident from revelation, that Chriſt's Sonſhip exiſted, previous to either his aſſumption of human nature, or his appointment to the office of Meſſiah. To admit the contrary ſuppoſition appears, in no ſmall degree, to weaken the evidences of the ſupreme deity of Chriſt. As this is a ſubject of pure revelation, we muſt expect to derive all our in-

formation from the law and the teſtimony. The following conſiderations are ſubmited to the reader.

It is allowed by nearly all judicious interpreters of ſcripture, to be moſt natural to admit the literal ſenſe of a term or phraſe, as the true ſenſe, unleſs where various circumſtances concur to ſhow it to be uſed figuratively. But the term Son, in the moſt ſtrict, literal, and generally received ſenſe, in all languages, ſuppoſes a father, a being of the ſame common nature with him. Tho' it be admitted that the term is many times uſed in a lower ſenſe, as in the caſe of angels and men, who are called ſons or children of God. Yet it is much queſtioned whether thoſe ſtrongly definite terms of *The Son*, by way of eminence, *God's own Son*, and *Only begott.n Son*, are ever uſed to expreſs a lower idea of Sonſhip, than what is implied in a ſameneſs of nature with the Father. Certain it is, neither angels nor men are the ſons of God, according to the ſenſe of theſe terms. "For unto which of the angels ſaid he, at any time, thou art my Son, this day have I begotten thee." Heb. i. 5. Suppoſing one perſon was called the Son, the only Son, the only begotten Son of another, if we ſhould underſtand the term in any other ſenſe, than as expreſſing a ſameneſs of nature, & a deſcent by natural generation, it would introduce ſuch a confuſion of ideas and terms, as would go far towards reducing all language to the utmoſt uncertainty. What more therefore, could the inſpired penmen ſay, to aſſert Chriſt to be a Son of the ſame nature with the Father, and proceeding from him by an eternal, though inexplicable generation, than to call him God's own Son, only begotten Son, &c.? Suppoſing the doctrine of Chriſt's eternal Sonſhip to be true, I ſee not how the truth of it could be conveyed in ſufficiently ſtrong terms, or how we could have a revelation ſufficiently clear, to fix our faith in the belief of it, if ſuch a revelation is not given in the terms made uſe of by the ſacred penmen; for what more could be ſaid to prove him to be a Son by nature, than to ſay he was God's own Son, only begotten Son, &c.?

With reſpect to the objection, that Sonſhip implies derivation and inferiority, it appears to originate from our connecting thoſe ideas with the ſupreme being, which belong to creatures. But, becauſe among men a father neceſſarily begets a ſon younger than himſelf, it will not follow that the title ſon, as applied to Chriſt, implies inferiority. All the inferiority of a ſon to a father among men, ariſes from this circumſtance of human generation and the nature of created beings. Separate from this, a ſon being of the ſame nature, is the father's equal. Perhaps a more juſt idea of the manner, in which the Son of God is begotten of the Father, cannot be formed by mortal man, than what is derived from Pſalm ii. 7. "Thou art my Son, this day have I begotten thee." The divine exiſtence is not in ſucceſſion, admitting paſt, preſent, and future; but is one eternal day, or now. So the Son's being begotten of the Father, is the immanent act of one eternal day.—Therefore this text, is equally true of a whole eternity, as of any given point of time. Conſequently, the term begotten, as applied

to Chriſt, implies no inferiority either of dignity, or in point of ſucceſſion of exiſtence.

Other circumſtances, beſides the obvious ſenſe of the term, alſo concur to ſhow us that this title is originally divine, or expreſſive of the ſupreme deity of Chriſt particularly. As Son, and in the relation of a Son to the Father, he is declared to be an object of worſhip, both by men and angels, and, in many places, the reaſon why he was worſhipped was, that he was the Son of God. John v. 23. "That all men ſhould honor the Son, even as they honor the Father. Heb. i. 6. "When he bringeth his firſt begotten into the world, he ſaith, and let all the angels of God worſhip him." Pſalm xlv. 11. "He is thy Lord, worſhip thou him." Agreeably hereto, we find various inſtances, in which divine worſhip was given to him while on earth, as ſoon as he was known to be the Son of God. As—By the wiſe men of the eaſt. Matt. ii. 2.—By the cleanſed Leper. Matt. viii. 2.—By the ruler of the ſynagogue, when he intreated him in behalf of his daughter. Matt. ix. 18.—By the people who had been with him in the ſhip, and had ſeen his power in calming the tempeſt. Matt. xiv. 3.—By the woman of Canaan. Matt. xv. 25.—By the man who had been poſſeſſed of the legion. Mark v. 6.—By the blind man who had been reſtored to ſight. John ix. 38.—By the women who firſt repaired to the ſepulchre after his reſurrection. Matt. xxviii. 9.—And by his diſciples, when they firſt ſaw him after he was riſen from the dead. Luke xxiv. 52. The ground upon which divine worſhip was, in theſe inſtances, given him, was that the parties knew and believed him to be the Son of God. But we cannot admit the ſuppoſition, that, in ſo many inſtances, divine worſhip would be given to, and received by him, upon a ground which implied no proper divinity. God is ever jealous of his glory, particularly of the glory of being the ſole and excluſive object of all divine and religious worſhip. He hath ſaid, I am the Lord, this is my name, and my glory will I not give to another. When John, in the iſle of Patmos, would have worſhipped the angel, who was God's miniſter in imparting to him the revelation, doubleſs ſuppoſing him to be the Lord Jeſus Chriſt, and no created angel, he was immediately forbidden: "See thou do it not, I am thy fellow ſervant, and of thy brethren that have the teſtimony of Jeſus. Worſhip God." Rev. ix. 10. and xxii. 9. But if worſhip was to be given him, upon a ground which did not imply Deity, would it not be to countenance idolatrous worſhip? Admitting him to be truly God, yet, if the worſhipper had no knowledge, or belief of his divinity nor any knowledge of his perſon and office, only through the medium of a title which implied no proper divinity, and was only appropriate to the inferior nature, or at beſt, repreſented him as a ſuper-angelic created being, it would be no more than creature worſhip. And if worſhip was commanded to him upon ſuch a ground, as it is expreſsly, Heb. i. 6. would it not contradict the command, "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve."

Farther, as Son, and in the relation of a Son to the Father divine works are aſcribed to him. But neither the mere human na-

ſtone thee not, but for blaſphemy, and becauſe that thou being a man, makeſt thyſelf God."—Had the Jews underſtood no more by this term, than merely his profeſſing himſelf to be the Meſſiah, in a language which ſaid no claim to proper divinity, they could have had no ground for a charge of blaſphemy, if they had even diſbelieved his pretenſions. Or, if their charge had been founded on a miſapprehenſion of the ſenſe of the term, here was a fair opportunity to rectify the miſtake, by explaining the title, which he claimed in its true ſenſe. Or, though it be granted that our Lord did not, at all times, explain things to the Jews, in ſuch a manner as to correct their obvious miſtakes, yet, is it not probable that he would have done in this, as he frequently did in ſimilar caſes, i. e. explain the matter to his own diſciples, who were, probably, in the ſame miſtake, if it was one. But ſo far from retracting what he had advanced, or from inſinuating that the Jews did not underſtand him right, he goes on, farther, to vindicate the juſtice of his claim to be the Son of God, from his doing ſuch works as afforded infallible proof of his real divinity; though the Jews were, hereby, more and more exaſperated. And although in John x. 30, he reminds the Jews, that they ſometimes uſed the term in a lower ſenſe, and from thence, urges the inconſiſtency of their charge of blaſphemy, ſeeing they had been accuſtomed to uſe the term God, and Son of God in a lower ſenſe; yet when he comes to reaſon from the leſs to the greater, and aſſert the juſtice of his own claim to that title, he does it in language aſſerting his right to divinity in the higheſt ſenſe. Obſerve, he founds his claim to be the Son of God upon three things.—1. Upon his ſanctification and ſending into the world. Ver. 36. i. e. Upon the ſanctification of his human nature, which was fitted for office by a union with the divine.—2. Upon his doing the works of the Father. Ver. 37.—3. Upon his being in the Father and the Father in him. Ver. 38. A claim to a participation of Deity in the higheſt ſenſe. So far was this from correcting any miſtake which the Jews might be in about the meaning of the title Son of God, that he admits, in the fulleſt manner, that ſenſe in which they underſtood him.

It is farther worthy of notice, that Chriſt's Sonſhip is always ſuppoſed, even where it has no reſpect to his office. He is never ſaid to be made a Son. He is ſaid to be made a prieſt. Heb. v. 4. 5. 10. He is ſaid to be made Lord and Chriſt. Acts ii. 36. He is alſo ſaid to be raiſed up as a Prophet, to be ſet as a King upon the holy hill of Zion, and to be raiſed up as a Prince and a Saviour; but he is never ſaid to be made a Son. His ſonſhip is always ſuppoſed, which, I think, ſhows it to be a divine title, expreſſing the eſſential dignity of his nature, irreſpective of his office.

No time could be more proper to exhibit Chriſt by a divine title, than when he is held up to view as being entitled to equal honor and obedience with the Father and Holy Spirit, as is the caſe when baptiſm is adminiſtered in his name. But here this is the title uſed. Matt. xxviii. 19. "Go and teach all nations, baptizing

them in the name of the Father; and of the Son, and of the Holy Ghoſt."

Farther, to ſuppoſe Chriſt to be called the Son of God, on account of his being deſignated to the office of the Meſſiah, is, it appears to me, to affix a meaning to the title not warranted, either by the natural ſenſe of the term, or the uſe of it in ſcripture. It will, I believe, be a difficult taſk, to mention a ſingle inſtance, in which the title, Son of God, is uſed to point out an extraordinary office. Angels are called ſons of God, becauſe they derive their beings from him by immediate creation, and becauſe, as holy beings, they bear his image, but they are never ſo called, becauſe they are appointed to important offices or miſſions. Adam was called the ſon of God, on account of his immediate creation, and believers are called ſons of God, becauſe they are ſpiritually begotten of him, and becauſe they are adopted into his family, and are made partakers of the heavenly inheritance, by virtue of their union with God's eternal Son; but miniſters, or other office bearers in the church have never that title given them on account of their conſtitution in office. But a ſenſe, perhaps, a little different, is preferred by a late learned and pious author, whoſe praiſe is in the churches.* After naming ſeveral ſenſes in which Chriſt may be called the Son of God, he mentions this with approbation.—"The title Son of God is uſed, 'in order to point out that glorious perſon, who had, in general, ſome ſublime relation to 'God, and who was alſo to ſuſtain the character and office of 'the Meſſiah, the Saviour of the 'world." After rejecting the ſeveral other ſenſes, he prefers this as being the true meaning of the term, as it is generally uſed in the new teſtament; for this reaſon, that the doctrine of an eternal Sonſhip, implying a ſameneſs of nature in the divine eſſence, as ſubſiſting in Father and Son, was too deep and myſterious a doctrine, to be propoſed to young diſciples. But what this ſublime relation to God is, which is ſomething different from either creation, adoption, angelic likeneſs, or a ſameneſs of nature, we are left to gueſs. The above mentioned worthy author has not told us, and ſcripture, I apprehend, gives us no light. It is a ſublime, unknown, undefined, ſomething, none knows what. How this will help the matter, ſo as to render that article of faith leſs myſterious, and better adapted to the capacities of young diſciples, I know not. Indeed I ſee not what we can make of this glorious perſonage, who had, in general, ſome ſublime relation to God, unleſs it be the Arian notion of a ſuper-angelic being, and ſo ſtrip the Saviour of real divinity. So that however friendly thoſe who adopt this idea of the Sonſhip of Chriſt, may be to the real underived divinity of the Saviour, it appears to me they lay themſelves under great diſadvantages, in defending that doctrine; for if it is but once conceded to an Arian or Socinian, that Chriſt's Sonſhip refers only to his human nature, or is, at beſt, but a mere title of office, not implying real divinity, it appears to me he will be able to prove by ſuch irreſiſtible arguments, as can neither be gainſayed nor withſtood, that all thoſe divine Names, Titles, Attributes,

* Dr. Watts.

Works, and Worſhip, which are in ſcripture applied to Chriſt, and have been introduced ſo ſucceſsfully in defence of the real, underived divinity of the Saviour, are applied to him as the Son of God, and viewed in the relation of a Son to the Father, and are in a manner ſynonymous with that title. Conſequently, if the title itſelf has no relation to any real divinity, other names and titles, given to him in the relation and capacity of a Son, can infer none, and muſt be explained in another ſenſe, and Chriſt will be a God and the great God, and everlaſting Father, by office only, and not by nature, as well as a Son.

To this eſſay, already longer than I intended, I ſhall add only this one remark more, viz. That errors, particularly with regard to the perſon of Chriſt, began, at an early period, to infeſt the church. The apoſtle Paul tells us that the myſtery of iniquity had begun to work in his days. And the apoſtle John, who ſurvived him many years, doubtleſs ſaw more of it. That he ſaw much appears from his epiſtles. Antient hiſtorians, quoted by Dr. Whitby, Mr. Lowman and others, inform us that St. John wrote his goſpel, at the earneſt deſire of the biſhops of Aſia, with a ſpecial view to obviate the early hereſies of Ebion and Cerinthus, who held our Lord to be a mere man, having no exiſtence previous to his conception in the womb of the virgin. He on this account, ſpeaks more particularly of his divine original. The other evangeliſts, having previouſly written the ſeries of our Lord's generation according to the fleſh, he ſet himſelf to write a ſpiritual goſpel, beginning it with the divinity of Chriſt. And it is probable, that, both in his goſpel and in his epiſtles, which were written in extreme old age, and at periods not far diſtant from each other, he had a particular view to theſe hereties, who, as they denied Chriſt's real divinity, muſt conſequently deny any divine Sonſhip. Now it is evident no one of the inſpired writers ſo frequently gives our Lord the title of the *Son of God, The Son*, by way of eminence, and *God's only begotten Son*, as this apoſtle and evangeliſt. The other evangeliſts more frequently call him the Son of Man, to point his relation to our nature. But the titles *Son of God*, &c. are darling phraſes with this apoſtle; he uſes them more than fifty times in his writings. But, if theſe were names pointing out his human nature, or are merely titles of office, it did not well agree with his grand deſign, (which was to exhibit the Meſſiah in his divine original,) to abound with this peculiarity. But if the name and title be originally divine, nothing could better promote that deſign than his ſo frequent uſe of it. And his uſing this name in the ſame connection, and as ſynonymous with other titles unqueſtionably divine, puts it beyond all reaſonable doubt, that this was his intention.

T.

Experiences of a pious Woman.

GOD was pleaſed, in his adorable ſovereignty, to ſtrive with me by his Holy Spirit from my earlieſt childhood, but how often did I grieve his Spirit, tho' favored with every advantage of a religious nature; but how great was his mercy who did not leave me to myſelf, but made me to

feel the deep pollution of my nature, and that the thoughts of the imagination of the heart was evil, only evil, and that continually; and that the carnal mind is enmity againſt God, is not ſubject to his law neither can be while unrenewed; and thoſe words ſounded dreadful in my ears, "Ephraim is joined to idols let him alone." I ſaw that if God ſhould caſt me off forever, it would be juſt. But bleſſed be God who did not leave me to deſpair of mercy, but enabled me to ſeek him in all the ways of his appointment, and earneſtly to deſire that he would make my way plain with regard to coming to the Lord's table; and he was pleaſed to anſwer my requeſt, by putting it into the heart of a dear friend to mention her deſire of joining herſelf to the church, and ſhe wiſhed I would alſo. I ſaid I would conſider of it—I had many times endeavored to give myſelf up to God in covenant, but always ſeemed to fall ſhort.

I thought I would once more attempt it, and if I was enabled to do it in private, I might then preſume to make a public profeſſion. Accordingly I retired, and I truſt was enabled to act this time more ſincerely than ever before; but when I was endeavoring to give myſelf up, it came to my mind, "you have no faith, and without faith it is impoſſible to pleaſe God." It occurred to me, faith is the gift of God: It was alſo ſuggeſted, you have never repented of ſin. Then thoſe words came to mind, "Chriſt is exalted a Prince and a Saviour to give repentance as well as remiſſion of ſin." I then ſaw that he was juſt ſuch a Saviour as my ſoul needed—every way ſuited to my loſt and undone condition. I ſaw him to be glorious in his offices as a Prophet to inſtruct—as a Prieſt to atone for my ſins—as a King to rule and reign over me, and to ſubdue every thing within me diſpleaſing to himſelf, and to enable me to yield myſelf entirely to him to work within me both to will and to do of his own good pleaſure, and earneſtly to cry to him for holineſs of heart. I was at length enabled to take the bond of the covenant upon me, and to call God and the holy angels to witneſs, that I did then ſolemnly give myſelf to God the Father as my God and Father, to God the Son as my Saviour and Redeemer—to God the Holy Ghoſt as my ſanctifier, guide and comforter; and under an abaſing ſenſe of my utter inability to keep this covenant, theſe words came with power, "I am underſtanding, I am ſtrength." But I have powerful enemies and my heart is exceedingly deceitful: this idea came to me, he is the captain of our ſalvation who was made perfect through ſufferings, I was enabled to enliſt under his banner and truſt him to work in me both to will and do his whole good pleaſure. My ſoul was delighted with a view of the completeneſs—the all-ſufficiency of this ſalvation, and I was calling upon my ſoul and all within me to praiſe him; well replied my heart, ſuppoſe he caſt you off, muſt I yet praiſe him? Yes—for if he ſhould, he is juſt, ſeeing I rejected his call and grieved his Spirit, and would not that he ſhould reign over me. But ſtill there remained a hope, that he would not caſt me off, and I thought I ſhould be willing to beg at his feet all my days, if he would ſhew mercy at the laſt hour: But ſtill there remained a fear with

regard to coming to the Lord's table, of the doom of the man that had not on the wedding garment: But I was told that he came in his own righteouſneſs, not in that of Chriſt—I plainly ſaw that I had none, and looked upon myſelf as a beaſt before God—exceedingly vile and ſtupid. I thought thoſe words in Ezekiel were applicable to me; "caſt out to the loathing of my perſon." But my notion of faith was, an act of my own which God was to enable me to put forth—and I found myſelf unable to do any thing but caſt myſelf at the feet of a ſovereign God, waiting on him for Chriſt's ſake, to work in me both to will and to do of his own good pleaſure. And, with this frame of heart, I ventured to join to the church, reſolving, if I periſhed, it ſhould be waiting on him in all the ways of his appointment.

Well may I be filled with aſtoniſhment, at the amazing love of God to the moſt ungrateful of all his creatures. The thought that God foreordained whatſoever comes to paſs, for his own glory, has been very ſweet to me. And I have been enabled, in ſome meaſure, to love myſelf with the ſame love I bear to beings in general, and rejoice to be diſpoſed of as ſhall moſt advance the kingdom of my dear Redeemer. I long for greater degrees of benevolence to all mankind, to be more delivered from a ſelfiſh contracted ſpirit, and for more enlargements in prayer for the advancement of Chriſt's kingdom, for the church to which I belong, and for my dear brothers and ſiſters, that Chriſt may be formed in their ſouls.

But ſome time after, I began to grow cold and ſtupid, and was ready to call all in queſtion, and to fear I had been deceiving myſelf, and that I ſhould turn to folly again; and in this fear I went to lecture, where the miniſter was very large in deſcribing what a true work of converſion was; and God was pleaſed to accompany the word with his Holy Spirit, and diſcover to me that the work was all his own. But I was made to ſee more of the evil of ſin, and to loathe myſelf and repent in duſt and aſhes, and alſo for my pride and vile idolatry. I ſaw that every thing which took the place which God ought to have, was an idol, however mean in itſelf. But how aſtoniſhing that God ſhould ſay, "give me thy heart, and a new heart will I give unto you, a right ſpirit will I put within you. I will cauſe you to walk in my ſtatutes, I will be your God and ye ſhall be my people."

Religious Intelligence.

Extract of a letter from a reſpectable Clergyman in Virginia, to one of the Editors, dated Nov. 19, 1802.

"IN my laſt I mentioned that a conſiderable attention to religion was excited in Bedford county. This continued and increaſed, ſo that many perſons, who before were not only careleſs but profane, are now ſober profeſſors of piety, and walk agreeably to the rules of the goſpel. I underſtand that nearly 100 perſons have, within a few months, been admitted into the Preſbyterian church under the paſtoral care of Meſſrs. *Mitchel* and *Turner*, while a large number has been added to the Baptiſt ſociety.

"In a Preſbyterian congregation in Albemarle county, there has alſo been a conſiderable awakening of late; and as many as 50 or 60 have been added to the church; and by recent accounts, I learn that ſerious impreſſions not only continue but increaſe.

"In the county of Rockbridge, which is compoſed almoſt entirely of Preſbyterians, there has been a pleaſing attention to religion, for ſome months, in ſeveral congregations. Mr. Baxter informed me that he had received above 30 perſons into communion in his church during the ſummer. In an adjacent congregation, about 40 had been received; and as many in a third. The appearances and attending circumſtances here, are juſt ſuch as you have been accuſtomed to ſee in the revivals in Connecticut; and I hope the permanency and excellency of the fruits, in both caſes, will clearly point out the divine agency of the Holy Spirit. There are alſo conſidreable movements in many parts of the ſtate, under the miniſtry of the Methodiſts and Baptiſts; but of theſe I have not yet obtained accurate information."

A Letter from the church and ſociety of Caſtleton, Vermont, to the Truſtees of the Miſſionary Society of Connecticut, dated September 4, 1802.

"THERE has for ſome months paſt appeared conſiderable attention to religion in this place. Our ſituation for years back has been truly gloomy and diſcouraging. We have been deſtitute of the ſtated adminiſtration of the goſpel; and the indifference to matters relalating to another world has been great. But it has of late pleaſed the great head of the church to ſend down the influences of his holy ſpirit; and many, we truſt, have bowed to ſovereign grace. No leſs than 24 have been added to the church within a few weeks, and others ſeem to be the ſubjects of ſerious impreſſions. We have often heard of the bleſſed effects of the labors of miſſionaries, in this ſtate and elſewhere; but never experienced them in ſo ſenſible a manner as of late. In a time, when many were enquiring "what ſhall we do to be ſaved?" God, in his holy providence, was pleaſed to ſend the Rev. Mr. Miller, a miſſionary from Connecticut, among us, whoſe coming was truly like the coming of Titus, refreſhing and comforting the hearts of many. We conſtrained him to tarry with us a few days; his labors were indefatigable and uſeful; the bleſſing of many ready to periſh came upon him, and we believe will be his crown of rejoicing in the day of the Lord Jeſus. Of his treatment and reception here, Mr. Miller can inform you. We cannot ſuppreſs our thanks to Almighty God, who directed his courſe this way; and who has inclined the hearts of our brethren in Connecticut, and in other parts, to contribute ſo liberally for the ſpread of the bleſſed goſpel in theſe and other new ſettlements. We feel a glowing zeal to unite with you, in advocating a ſcheme ſo ſalutary in its effects and promotive of religion among men. We truſt that our joint union at the throne of grace will not be withheld; and that in a meaſure, we feel diſpoſed to afford ſuch pecuniary aid, as is conſiſtent with our temporal ability; being fully convinced that the cauſe is of God, and will cheerfully be encouraged by thoſe who are friends to Zion, and who have that benevolence that ſeeks

the good of the Universe. We look forward, with delightful anticipation, to that important day when we shall meet together, and have a more holy and intimate communion with each other; when the charitable conduct of God's people will be more publicly investigated; and thousands no doubt, through the instrumentality of the liberal and pious, will know the pleasing import of those words of inspiration, "As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus."

MISSIONARIES.

THE Rev. *William F. Miller* lately returned from a mission of four months to the northwestern part of Vermont, and the settlements in New-York state, west of Lake Champlain.

The missionaries now in the service of the Missionary Society of Connecticut, are Rev. Messrs. Badger and Chapman in New-Connecticut, Willston and Woodward in the western counties of New-York and northern counties of Pennsylvania, and Willard and Leonard in Vermont.

POETRY.

COMMUNICATED AS ORIGINAL.

On reading particular accounts of Revivals of Religion in sundry places.

HOW pleasing to behold a God!
Dispensing mercy where he will,
His providences and his word,
Agree and bid us all be still.

Be still and see my arm made bare,
And sovereign grace in triumph ride;
For I the stubborn hearts will tear,
And conquer sinners full of pride.

'Tis heaven to see this work of God,
'Tis heaven indeed! replies my soul,
To see the Spirit with his word,
The stubborn infidel control.

To see God's character made known,
And all his attributes display'd;
Justice and truth maintain his throne,
While mercy shines without a shade.

To see the proudest sinners bow,
Made willing by his power divine,
And at God's sovereign feet lie low,
And cheerfully to him resign.

This entertains the soul indeed,
It gives the mind a sweet repast,
A rich supply in time of need,
And sweet as honey to the taste.

Donations to the Missionary Society of Connecticut.

	D.	C.
William F. Miller, contributions in New Settlements, -	60	23
A friend of Missions, - - - - - - - - - - - -	1	50
A friend of Missions of Norwich, - - - - - - - -	100	0
	161	73

Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] FEBRUARY, 1803. [No. 8.

The Church the fulneſs of Chriſt, who filleth all in all.

THE firſt chapter of the epiſtle to the Epheſians ends with this ſingular form of expreſſion, "The fulneſs of him that filleth all in all."—Theſe words in their connection plainly import, that altho' Chriſt filleth all in all, yet there is a ſenſe, in which the church is his fulneſs. This, at firſt view, may ſeem a kind of paradox, or ſomething like a contradiction. It is, therefore propoſed to attempt ſome illuſtration of the meaning, truth and conſiſtency of theſe two propoſitions, viz.

I. Chriſt filleth all in all.

II. His church is his fulneſs.

I. Chriſt filleth all in all.

Jeſus Chriſt in his incarnate perſon, "in whom dwelleth all the fulneſs of the Godhead bodily," is exalted to the throne of the univerſe, as Lord of all, with uncontrolable power and authority over all worlds, creatures and things; that he may rule and govern, employ and diſpoſe of all, to the glory of God and the intereſts of his eternal kingdom, and ſo as will in the beſt manner accompliſh the complete ſalvation and everlaſting glory and happineſs of the church, which he hath purchaſed with his own blood. In this high office and ſtation, he fills *all creatures* with whatever, of the nature of good, they poſſeſs, experience or enjoy. There's no underſtanding, light or knowledge, wiſdom, power or ſtrength, holineſs, peace or joy, in creatures, nor any good poſſeſſed, attained, or enjoyed by them, but what is from him as its fountain and ſource. But Chriſt may be conſidered *as the head of his church*, in a more peculiar and appropriate ſenſe. The church incluſive of all its members is repreſented, in the ſcriptures, as conſtituting *one body*, in alluſion to and ſomething after the ſimilitude of a natural human body, compoſed of many members united to each other and to one common head, by which they live, and move, &c. Of this body, compoſed of all the members of the church, Chriſt is the *head*. He is not only head over all things *to* the church; but he is alſo the *head of the body, the church*, every member of which has a *real* ſpiritual union to him as

its living, life-giving, ſupporting, guiding, and governing head.—"May grow up into him in all things, which is the head, even Chriſt: from whom the whole body, fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body unto the edifying of itſelf in love." Eph. iv. 15, 16.

In the paſſage we are attempting to explain, the apoſtle appears to be ſpeaking of Chriſt in this ſpecial and peculiar relation to and connection with the church as its head, and of that as his body. The *all* which Chriſt, in this particular point of view and ſpecial relation, is ſaid to fill, is his church, even all the members and parts of his body. All theſe he fills in all things and in all reſpects belonging to and conſtituting their fulneſs. Particularly,

1. All the officers, with which the church is furniſhed and filled —all that are requiſite and neceſſary, for the perfecting of the ſaints, for the work of the miniſtry, for edifying of the body of Chriſt, are from him, and given by him: Eph. iv. 7—13. "And he gave ſome apoſtles; and ſome prophets; and ſome evangeliſts; and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt."

All thoſe officers Chriſt fills with that meaſure of his ſpirit, and with all the gifts and graces, knowledge, wiſdom and ſkill, and qualifications of every kind, by which they are fitted, furniſhed and capacitated, to perform the ſervices for which they are appointed and given, and to accompliſh whatever he deſigns to effect by their inſtrumentality. This muſt be ſo evident, to all acquainted with the ſcriptures of the new teſtament, that particular paſſages need not be adduced to prove it.

2. Chriſt fills not only the officers of his church, but alſo the whole body and every member of it, with all the light and grace, wiſdom and knowledge, holineſs and comfort, peace, joy and happineſs, which they poſſeſs, or experience and enjoy, in this world, and alſo in the world to come. Of his fulneſs they all receive, grace for grace. He ſaid, "I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life." Having illuſtrated the union of his diſciples to him, by that of the branches to the vine, and declared how he had loved them, and taught them how they might abide in his love, he ſaid, "Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full." At another time he ſaid, "Aſk, and ye ſhall receive, that your joy may be fulfil.—Peace I leave with you: my peace I give unto you." And in Acts xiii. 52. it is ſaid, "The diſciples were filled with joy, and with the Holy Ghoſt." Hence it is plain, that Chriſt's people are indebted to him for all their ſpiritual light, peace and joy—that theſe ſpiritual bleſſings are communicated and derived from him their head. Paul prayed for the Philippians, that they might be ſincere, and without offence, "being filled with the fruits of righteouſneſs, which are by Jeſus

Chriſt, unto the glory and praiſe of God."—Alſo for the Coloſſians, that they might be "filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding;" and for the Epheſians, that they might be "filled with all the fulneſs of God."

Theſe and ſuchlike paſſages help to ſhow, in ſome meaſure, what thoſe things are, with which the members of Chriſt's body are filled. They compriſe all their light and knowledge and holineſs—all the wiſdom and ſpiritual underſtanding, and gracious exerciſes of their hearts, and all the fruits of righteouſneſs in their converſation and practice, and all their peace and comfort, joy and happineſs. He gives them and cauſes them to drink of that water, which in them is a well of water ſpringing up into everlaſting life. He gives them his Holy Spirit, whoſe fruits, with which they are filled in a meaſure now, and will be completely in due time, are love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance," and every thing truly amiable and excellent, beautiful and comely, beneficial and cheering, joyous and happifying. He gives them, and will finally fill them, to the full, with the knowledge of God and Jeſus Chriſt, which is eternal life.

Thus Chriſt, as the head of his body, the church, fills the whole body and all the parts and members of which it is compoſed, in all things, and in all reſpects, in which they may be ſaid to be filled, completed, and perfected. In him they are complete. In him they have all things neceſſary to render them complete, to the extent of their capacities, in knowledge and wiſdom, in holineſs and righteouſneſs, glory and beauty, joy and happineſs. For he is made unto them wiſdom, and righteouſneſs, and ſanctification, and redemption. In the heavenly ſtate, he will ſo fill them, as to give them unceaſingly the moſt complete and perfect ſatisfaction. For there "the lamb himſelf ſhall feed them, and ſhall lead them unto living fountains of waters." There they ſhall walk in the light of the holy city, which the glory of God doth lighten, and of which the Lamb is the light: and there they will continually drink, to the full, of the pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.

The way is now prepared, to conſider and illuſtrate the other general propoſition, viz.

II. The church of Chriſt, which is his body, the whole and all the members of which he fills in all things, is his fulneſs—"the fulneſs of him who filleth all in all."

How is this to be underſtood, or what doth it import and ſignify? This propoſition is not intended to ſuggeſt, that Chriſt derives any ſupplies, any ſupport or aſſiſtance from the church, to complete, to augment or increaſe his *eſſential* glory and happineſs. His eſſential glory and happineſs, as God, are the ſame from everlaſting to everlaſting, without increaſe or diminution.

But Chriſt in his official character, and particularly and eſpecially, in his peculiar relation to the church, as its head, would be incomplete without the church. A head ſuppoſes a body, and has ſuch relation to and connection with it, that if the body is wanting, the head, though it be in itſelf whole and entire, is in a very

incomplete, imperfect and defective ſtate. A natural human head, though ever ſo entire and complete, doth not of itſelf conſtitute a man. To conſtitute a complete man, the head muſt have a body, a body entire and complete in all its parts, joined to it. And in this view, the body is the fulneſs of the head—its complement or filling up, without which the head would be in a deſtitute and incomplete ſtate, incapable of the offices, functions and enjoyments appertaining to it as the head of a body. In a ſenſe ſomewhat analogous or ſimilar to this, the church, conſidered as the body of Chriſt, is his fulneſs, conſidered as its head. If Chriſt, in himſelf conſidered, was juſt ſuch a perſon as he now is—juſt as great, wiſe and powerful, holy and righteous, juſt and good, faithful and true, and his worthineſs and merit the ſame; yet if he had no church, no body, in the ſenſe in which the church is his body, and was never to have any, it is plain, that he could neither perform the offices of a head of ſuch a body, nor partake of the enjoyments. In regard to theſe there would be a total deficiency, which could be ſupplied or filled up, only by the exiſtence of a body united to him as its head. In this ſenſe, the church, which is Chriſt's body, is the fulneſs of him its head, who filleth all in all.

United to this body, Chriſt is in a ſituation and hath opportunity, to perform all the offices of the head, for which he is perfectly fitted and furniſhed, and hath in himſelf the moſt perfect ſufficiency. And his fulneſs flows out and is communicated to his body, the church, and fills it with all things neceſſary to bring it to the ſtate of a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt, that it may want nothing, to render it complete and perfect in holineſs and beauty, glory and happineſs.

And in the church as his body, and in every part and member of it, made and kept alive, and fitted, furniſhed and capacitated, for ſupplying the place, and performing the offices, and anſwering the ends, for which each is deſigned in the body, and rendered holy and happy by union to and conſtant communications from him its head, he rejoices, and experiences peculiar pleaſure and delight.

By the important truths, which have now been ſtated, and, it is hoped, in ſome meaſure illuſtrated, the following remarks are plainly ſuggeſted.

1. That by the conſtitution, or formation and exiſtence of the myſtical ſpiritual body, of which Chriſt is the head, there is a great increaſe of real good and true happineſs in the moral ſyſtem.

The members of this body are an innumerable multitude, out of all nations, and kindreds, and people, and tongues. The perfect, everlaſting holineſs and happineſs of all theſe will compriſe an immenſe quantity of real good.—All this good is the fruit and conſequence of the execution and accompliſhment of the divine plan, whereby the myriads of individuals compoſing this innumerable multitude, are conſtituted and formed into one ſpiritual body in union with Chriſt its head. By this divine head, that filleth all in all, this infinite happineſs is produced. From him it is communicated and derived. And by union to him and communion with him, and conſtant communications from him, it is ſupported and

preſerved, as really as the life and health and vigor of the natural body and all its members, are maintained and preſerved by union to and communion with the head, and communications derived from it into every member and part.

What a vaſt, what an immenſe degree of real good, of holineſs and happineſs in the moral ſyſtem, is hereby effected?—By this means alſo, the man Chriſt Jeſus attains and experiences ineffable joy and happineſs. He ſees of the travail of his ſoul, and is ſatisfied. As the bridegroom rejoices over the bride; ſo doth he rejoice over his church. He poſſeſſes her as his ſpiritual bride and body—as the fruit and reward of his labors and ſufferings.

With the moſt entire ſatisfaction and ineffable joy and delight, Chriſt beholds in his church, viewed in her complete and perfect ſtate, a body compoſed of an innumerable multitude of living members, all living and filled with light and love, comfort and joy, holineſs and happineſs, and covered with glory and beauty, derived from him by union to him and communion with him; all, with the moſt fervent love and gratitude, thankſgiving and praiſe, unitedly aſcribing all their ſalvation, all their light and holineſs, glory and happineſs to him, and to God, who gave, appointed and ſent him, and accepts them *in him*.—In their perfect moral beauty and complete happineſs thus effected and eternally ſecured—in their love, and worſhip, and joyful ſongs of gratitude and praiſe—in the clear and ſtriking expreſſions of divine wiſdom, power and love, holineſs and grace, mercy and truth, exhibited and appearing in the contrivance and accompliſhment of their ſalvation—in all the glory thereby redounding to God forever, and in all the inſtruction and joy thence reſulting to the principalities and powers in heavenly places, *the man Chriſt Jeſus* experiences, and will eternally experience, the moſt heartfelt ſatisfaction and ineffable joy and felicity. Yea, in all this good, God the Father, and Chriſt conſidered as God, antecedent to his actual aſſumption of the human nature, rejoice with entire ſatisfaction and inconceivable delight; though the joy of God, or of Chriſt conſidered merely as God, had no beginning, and admits of no increaſe. For before the actual exiſtence of theſe objects, in which he hath real pleaſure and delight, they, being compriſed in his eternal purpoſe, were as certain, as real and preſent in his view, and he had the ſame joy and delight in them, as after their actual exiſtence. But the created or human nature of Chriſt had a beginning, and admits of an increaſe in knowledge and happineſs. Jeſus, when a child, increaſed, not only in ſtature, but alſo, in wiſdom, and in favor with God and man. The joy and happineſs of his created or human ſoul had a beginning, and admits of great increaſe. And all the ineffable joy and delight, which his human ſoul hath, in the glorious effects and fruits of his obedience and ſufferings, and adminiſtration as the head of his church, is ſo much increaſe of real good and happineſs in the ſyſtem. On the whole, then, how immenſe is the increaſe of real good and true happineſs in the intellectual ſyſtem, by the plan and execution of that divine conſtitution, which makes Chriſt the head, and his church the members, of one myſtical or ſpiritual body? Hence,

2. We may remark, That the ſame things, which ſerve to diſplay and promote the glory of God, do alſo increaſe the ſum or quantity of real good and true happineſs in the *created ſyſtem.*

God is glorified and hath real joy in thoſe very things, which conſtitute and enlarge the happineſs of his kingdom. Theſe two objects have a moſt intimate and inſeparable connection, and mutually involve and promote each other.—Hence, therefore, we may remark,

3. There is no claſhing or contradiction between thoſe paſſages of ſcripture, which repreſent God as having a ſupreme and ultimate regard to his own glory, and require the ſame of us; and thoſe, which repreſent him as acting with an ultimate view to the good of his people, and propoſe the happineſs to be enjoyed by them, as a motive to excite us to ſeek and ſerve him—to believe in Chriſt, and obey the goſpel.

On the whole, How admirable, how wonderful and ſurpriſing, and far ſurpaſſing our utmoſt conceptions, are the divine wiſdom, and power, and love, and grace, expreſſed and appearing in the gracious and infinitely beneficial conſtitution, to which we have been attending! What love and gratitude, adoration and praiſe, doth it demand from us, and peculiarly from thoſe, who are favored with the honor and happineſs of a place, as members, in that glorious body, which hath Chriſt for its head, and a vital union with him as ſuch! And how ardently and unceaſingly ſhould we deſire and ſeek this privilege, counting nothing too dear or valuable to be given up for it, nor any labors or ſufferings too great to be endured, that we may win Chriſt, and be found in him!

ASTHENES.

MESS'RS EDITORS,

THE peruſal of the Evangelical Magazine, which, I conceive well anſwers its propoſed deſign, has afforded me not a little entertainment. The doctrine of election, in my view, is an important goſpel doctrine—and though ſeveral pertinent pieces on the ſubject have been publiſhed, yet in as much as it is a doctrine ſo contrary to the depraved heart and oppoſed in this day of infidelity; and probably, many will read this, who have not ſeen the preceding volumes; poſſibly, a few thoughts on the ſubject may not be uſeleſs. If the following do not meet your approbation, you are at liberty to ſuppreſs them.

THE *leading* thought that I would propoſe is, that there is a particular number of our lapſed race choſen in Chriſt from eternity, to ſalvation. From the infinite knowledge and perfection of Deity, he muſt have had a perfect view of all that he deſigned ever to effect. He ſaw what was infinitely fit and beſt to be done, and determined that it ſhould be done—thus he conducted like a wiſe maſter-builder—accordingly inſpiration teaches, that known unto God are all his works from the beginning; that is, he had a perfect view of all that was poſſible, all that would and ſhould come to paſs; and that which was beſt he determined on as the plan of his operation. And among his other purpoſes, this was one, he determined to be gracious to a ſelect number of the children of men; whom he choſe to be veſſels of mercy, and that, before the

foundation of the world——agreeably to Epheſians i. 4, 5. *According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love: Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.*—iii. 10. 11. *To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord.* The choſen of God are not to ſuppoſe that they have done ſomething acceptable to him, by which he was moved to chooſe them into the number of his children; but he makes them holy for the purpoſes of his own glory and the general happineſs. See this matter clearly ſtated in Jer. xxxi. 3. *The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee.* That this choice reſpects particular perſons, who were given to Chriſt in the covenant of redemption, as a reward of his humiliation, appears from John xvii. 24. *Father I will that they alſo whom thou haſt given me be with me where I am; that they behold my glory, which thou haſt given me: for thou lovedſt me before the foundation of the world.* Chriſt, in a peculiar manner, makes choſen veſſels ſubjects of his prayers. See above cited chap. ver. 9.—I would remark,

2. This eternal choice is abſolute and effectual; that which God will never vacate or alter, nor ſhall its accompliſhment be prevented. There are no new apprehenſions with Deity. He ſees no juſtifiable reaſon for altering any of his purpoſes—we therefore read, "the Lord knoweth them that are his." They are mixed among the maſs of mankind, but known to God. The Father hath given them to his Son to ſave. John vi. 37. *All that the Father giveth me ſhall come to me: and him that cometh to me I will in no wiſe caſt out.* Here is an engagement that theſe ſhall all come to Chriſt by the power of divine grace; and when they come, he will in no wiſe reject them. And Chriſt ſays, other ſheep have I, which are not of this fold, them alſo muſt I bring, and they ſhall hear my voice; and there ſhall be one ſheep-fold and one ſhepherd. Now this choice being abſolute, without reſerve, all the operations of divine grace are in proſecution of this eternal purpoſe—and further, it will be effectual. God will find out ways, to bring about his own purpoſes of grace; though hand join in hand, the Lord will work, and none ſhall let, or hinder him—hence our Saviour ſays, *all* that the Father hath given me, *ſhall* come to me. God is ſovereign of his own grace, which is all-ſufficient; no heart too hard for him to ſoften—no will too ſtubborn for him to bow—he takes away the heart of ſtone. St. Paul was a choſen veſſel, even when he ſo furiouſly perſecuted the church of Chriſt. The outward call of the goſpel upon ſuch will, ſooner or later, be effectual. —The good Spirit ſometimes ſtrives with ſinners by his word and providences, but to no ſaving effect: but when it comes to accompliſh the purpoſe of divine grace upon the heart of a choſen veſſel, he rides forth conquering and to conquer. Zech. iv. 6, 7. *Then he anſwered and ſpake unto*

me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it.

3. This choice is a sovereign act of God's own will—he hath a sovereignty over his works—he hath an uncontrolable power to dispose of his creatures according to his will; but yet there is such a rectitude in the divine nature as effectually to prevent his doing wrong. Shall not, says Abraham, interceding for Sodom, the judge of all the earth do right? In matters of judgment he will attend to the strictest rules of right; but he is sovereign in his grace, and displays it according to his will and purpose; not to the damage of any, but the infinite advantage of the chosen.—Should any reply against this, we shall turn them over to the answer of an inspired apostle. Rom. ix. 18—24. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?* The purpose of God must stand according to the election of grace, as the apostle witnesses; and there is no unrighteousness with God in this matter—but there is wisdom in all his ways and dealings; as well in the kingdom of grace, as of nature and providence, and particularly in his choosing this person, and not that, to be a vessel of mercy. This choice was prior to the creature's existence, and hence must be sovereign. God had no respect to the acts of the creature; as in the choice of Jacob and not of Esau. See Rom. ix. 11, &c. Hence must we not say, that this choice is a sovereign act of God? "Even so Father, for so it seemeth good in thy sight."

4. There is no respect of persons with God in this choice. One is taken, and another left, and yet the throne of God's holiness is pure and spotless. Some may be ready to think, that the doctrine of election, as held by Calvinists, is inconsistent with what is said of God in the sacred oracles; as in Acts x. 34, 35. *Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.* But let it be observed here, that the respect of persons which is claimed amongst men, and denied to be with God, is when one who sits as judge, prefers the cause of one to that of another on some sinister account; or because one is poor and another rich as in Levit. xix. 15. *Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge*

thy neighbor. But there is no ſuch thing with God: In all his conduct he conſults his own glory and the beſt good of his kinddom. Yet notwithſtanding the above obſervations, I would juſt remark—

5. That who the perſons choſen are, and the divine reaſons for the choice are ſecret and myſterious. They are things which belong to the hidden counſels of God; and are among thoſe deep things of God, which will not be fully laid open, till the myſteries of God ſhall be finiſhed in the ſalvation of ſaints, and condemnation and final ruin of ſinners. When we ſee a generation riſing up they appear without diſtinction, till God makes a diſtinction by his powerful, efficacious grace. And indeed, there is no certain diſtinction of the elect from the non-elect here on earth; and ſhould any pretend to root up the tares, they would be in danger of miſtaking, and rooting up the wheat—therefore they muſt grow together till the harveſt. We can tell whether this or that perſon belongs to God's viſible kingdom; but whether he is a ſubject of God's eternal choice is beyond our knowledge. Yet let it be juſt remarked, that how ſecret ſoever this choice may be, as it reſpects others, it may be evidenced to the ſubject of it. It is diſcovered by the happy conſequences, viz. by the ſoul's ſubmitting to the grace of God in the goſpel. Therefore the exhortation is, give all diligence to make your calling and election ſure. 2. Pet. i. 10. *Wherefore the rather, brethren, give diligence to make your calling and election ſure; for if ye do theſe things ye ſhall never fail.*

But after all that has been obſerved, perhaps ſome will object, and ſay, how can theſe things be? For, if God hath choſen a certain number in Chriſt, to be holy and happy, while others are left out of this eternal choice, and are ſuffered to go on in ſin to their final ruin, will they not have grounds to find fault with God the judge of all at the laſt day, for laying a bar in the way of their ſalvation, by not chooſing them to be heirs of his kingdom?—But God forbid, that any ſhould ſpeak or think on this wiſe; thus to reflect on the infinitely glorious Majeſty!!!

Let us attempt, in few words, to obviate this objection.

1. Let us conſider man as a corrupted, totally depraved creature, who has forfeited every favor at the hand of God—who is not only undeſerving, but ill-deſerving, and hell-deſerving. Then, and of conſequence,

2. We muſt conclude, that all the bleſſings which he receives, come to him in the channel of undeſerved mercy—whether the gifts of nature, providence or grace, the ſource is the unmerited goodneſs of God. It is of the Lord's mercy that we are not conſumed: Look upon all your bleſſings, whether for time or eternity, they are all undeſerved mercies.

3. In diſpenſing undeſerved bleſſings, God is indebted to none; but hath a right to have mercy on whom he will have mercy.—Is it ever conſidered as a crime among men, to give to ſome, and not to all? In human adoption, is it to be looked upon as a crime for a man to adopt this or that perſon to his name and eſtate, and leave others? By no means: So in the caſe before us; if God ſees fit to chooſe one and not

another to be his friend and favorite, why is he to be impeached with the crime of unequal dealing, any more than men in diſpenſing their favors, to which they are not at all obligated? Theſe things ſhew that no injuſtice is done to thoſe who are left; and God's glory and the higheſt good of his kingdom are the grounds of the diſtinction. Our Saviour reaſons to the ſame purpoſe: "Friend I do thee no wrong; didſt thou not agree with me for a penny? Take that is thine, and go thy way; I will give unto this laſt, even as unto thee—*Is it not lawful for me to do what I will with mine own? Is thine eye evil becauſe I am good.* Here were ſome who ſuppoſed they were unequally dealt with; but Chriſt would teach them, and all, that in the diſpenſation of mere favors, he might act the ſovereign. But,

4. For God to chooſe *any* to ſalvation is an act of mere mercy and grace; therefore he may ſhew his ſovereignty in chooſing whom he will. Are you choſen, are you called, are you juſtified, and ſanctified? It is all by the mercy of the Father, the mediation of the Son, and the power of divine grace in the hand of the Spirit. And when the top-ſtone of the Saints' happineſs ſhall be laid in heaven, the inhabitants of that bleſſed world will unite their voices in ſhouting the honor of the Redeemer, and the glory of electing love.

MASSACHUSETTENSIS.

Queſtion.

AN anſwer to the following queſtion would be gratifying to, at leaſt, one of the readers of the Magazine

HOW are the invitations and calls to ſinners, with which the ſcriptures abound; and the ſolemn declarations that God hath no pleaſure in the death of ſinners, but that they would turn and live; reconcilable with their being left of God to go on in ſin, and periſh? Or, in other words, if God be as deſirous of the return and ſalvation of ſinners, as thoſe ſtrong expreſſions, particularly in Ezekiel, intimate, what reaſons are there aſſignable, why he, (in whoſe hand all hearts are, and for whom nothing is too hard, with whom nothing is impoſſible) doth not convert them to himſelf, provided the atonement be infinitely full?

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

Should you deem the following obſervations calculated to do good, and admiſſible into your magazine, you may inſert them.

THE ſcriptures of truth repreſent, that all mankind, both ſaints and ſinners, are *dead*, and yet *alive*.

However paradoxical this may appear to ſome, yet I truſt, the truth of the poſition may be made clearly to appear.

In the firſt place, I would attend to the moral character of the ſinner, as depicted in ſacred writ; and attempt to point out, in what ſenſe he may be ſaid to be dead. The apoſtle ſays, "we thus judge, if one died for all, *then were all dead.*" In another place, "you hath he quickened who *were dead* in treſpaſſes and ſins." Again, "awake thou that ſleepeſt, *ariſe from the dead.*" Sinners may pertinently be ſaid to be dead in a

moral view; They are ſpiritually dead, being void of grace and ſpiritual life. Divine and ſaving grace is a living principle, of which they are totally deſtitute. They are dead in ſin, lying under the power of it. They are dead in treſpaſſes and ſins; as the apoſtle witneſſes—which may intend all ſorts of ſins, habitual and actual, of heart and life. Sin is the death of the ſoul; in whatever heart that reigns, there is a privation of ſpiritual life.

Unrenewed ſinners are dead, not only in their moral *ſtate*, as they are deſtitute of the principles and powers of ſpiritual life, and cut off from God the fountain of life; but they are dead in *law*; as a condemned malefactor is ſaid to be a dead man. They are under a ſentence of death; are condemned already; which ſentence will aſſuredly be executed, they remaining impenitent and unpardoned.

There are ſome things predicable of a dead man, which may repreſent and elucidate the ſtate and condition of thoſe, who are ſpiritually dead. The dead know not any thing: Death locks up the ſenſes, ſeals up all the powers and faculties; and ſo does a ſtate of ſin, as to any thing ſpiritually good. If a mountain were laid on a dead man, he would have no ſenſe of it; *ſo*, blind, ſtupid, hardened ſinners have no proper ſenſe of the evil of ſin, which, were their eyes duly opened, and the exerciſes of their hearts regulated, would be an intolerable burden to them. But this thought may again be brought into view in the ſequel. Again, a dead body is unable to quicken and give life to itſelf; ſo ſinners are utterly unable to exerciſe ſpiritual life, or do any thing ſpiritually good—as ſays the apoſtle, in me, i. e. in my fleſh, there dwelleth no good thing. It is true, they do not lie under any natural inability, as dead bodies do: Their impotence is altogether of a moral nature; which conſiſts in wickedneſs, perverſeneſs and oppoſition of heart to all that is good; all that is holy. They have the ſame natural powers previous as ſubſequent to regeneration; but they have ſuch a ſtrong and total averſion to God, and the methods of his grace, and bias of heart to that which is evil, that they may be ſaid to be as morally unable to put forth gracious actions, as a dead man is naturally unable to raiſe himſelf; ſo that their diſinclination of heart and prejudice to the goſpel plan of ſalvation, (while that temper of heart remains unchanged by ſovereign grace) will prevent the exiſtence of any exerciſes in them which will be acceptable to God, and prove as fatal to them, as though they were under all the natural inability, which ſome ſuppoſe; or as is conceivable.

Further—A dead body is inſenſible to beauty or deformity. So they who are ſpiritually dead, are quite inſenſible, and blind to moral beauty and deformity. Never did one of this character diſcover any real beauty in the moral character of Deity; inſtead of approving of it they are totally oppoſed to it. They are carnally minded; and ſays inſpiration, "the carnal mind is enmity againſt God, is not ſubject to his law, nor indeed can be." They are far from being pleaſed with the divine character as *holy*; for they ſee no beauty, no lovelineſs in holineſs. It is impoſſible that ſuch a character ſhould meet the approbation of their hearts, it be-

ing diametrically contrary to their own. That God hates ſin and is determined to puniſh it, inſtead of rendering his character beautiful in their ſight, as it is to all holy beings, gives them diſguſt. And they are dead, totally blind to the glory of the way of ſalvation by Jeſus Chriſt. Like the unbelieving Jews, they diſcover no beauty or form in him, wherefore they ſhould deſire him—and they are dead, in that they are quite inſenſible of moral deformity. They diſcern not the evil, odious and deteſtable nature of ſin. Inſtead of having an averſion to ſin, for its own ſake, as the godly have, they love it, and drink it in like water; and roll it as a ſweet morſel under their tongue. And they have no realizing ſenſe naturally of their own vileneſs; and how hateful they have rendered themſelves to God; but they are wont, through the pride of their hearts, to think well of themſelves; to be ſure, much more highly of themſelves than they ought to think. And then, as dead carcaſes keep their place and are void of motion; ſo they, if left to act themſelves, and being governed by their natural principles, will keep their ground in ſin, and never move a ſtep towards God, Chriſt and preparation for heaven. Inſtead of ever growing any better of themſelves, they will wax worſe and worſe; treaſure up to themſelves wrath againſt the day of wrath, and ripen for an aggravated deſtruction. Thus we ſee the propriety of ſcripture declarations, that all unregenerate men are dead.

I would now, in few words, ſhew, in what ſenſe they may be ſaid to be alive. I do not recollect, that it is ſaid in ſcripture, in ſo many words, that all the unregenerate, ſo long as they are deſtitute of the ſpecial, ſupernatural influences of the Spirit of God, are alive, in the ſenſe in which I ſhall conſider this particular; but I conceive, there is that exhibited, which is tantamount.—St. Paul, ſpeaking of himſelf in in his natural, unrenewed ſtate, ſays, I was alive without the law once, i. e. he thought himſelf in a good condition; was alive in his own opinion and apprehenſion; was very ſecure and confident of the goodneſs of his ſtate, and depended on his own righteouſneſs. Though all men under the goſpel, while in their natural, unhumbled ſtate, may not place that dependence on their own righteouſneſs that this apoſtle did on his; yet what he ſays of himſelf, I think, will apply to all, in a higher or lower degree; all are naturally of the ſame legal temper; and whenever any ſeek ſalvation, they do it by the deeds of the law. Although they are not friendly to the law, yet to that they are wont to fly for ſhelter. All men naturally are whole, having no feeling ſenſe of their need of the only phyſician of ſouls.—They are very loath to be beholden to Chriſt for their ſalvation in the way pointed out in the goſpel. Their proud hearts cannot be reconciled to ſuch humiliation, as to caſt themſelves at Chriſt's feet for mercy, as helpleſs and periſhing creatures, and depend ſolely on him for their ſalvation. They are of ſuch an unhumbled, legal ſpirit, that they chooſe to eſtabliſh their own righteouſneſs. How many, being unacquainted with their own hearts, and the ſpirituality of the divine law, are ſo puffed up with their own ſuppoſed goodneſs, that they are ready to ſound the challenge, with

that proud, ſelf-ſufficient young Phariſee, "*what lack I yet?*" And to bleſs themſelves, like another of the ſame temper, ſaying (in their hearts at leaſt) God I thank thee, I am not as other men." How many content themſelves with negatives? Perhaps they ſay, I am no liar, no drunkard, no profane ſwearer, no thief, or unjuſt perſon, &c. And in theſe and ſuch like negative virtues they place their confidence. Or, perhaps, they perform many external duties to God and man; and hence they feel rich and have need of nothing further to recommend them to God. And how many depend on their external privileges, as well as performances—like the Jews, we have Abraham to our father; and flatter and deceive themſelves in one way or another in the concerns of their ſouls? For ſuch reaſons how many feel *alive?* Such confidences may be termed the *ſtrong holds* of Satan; for ſo long as ſuch perſons continue under the influence of their preſent ſelf-righteous temper, they are his faithful ſervants. And indeed, theſe may be called the ſinners' *ſtrong hold*—that in which they intrench themſelves, and feel ſecure; from which all the thunders of Mount Sinai, and ſhafts of the divine law will not diſlodge them. Nothing ſhort of the irreſiſtible, almighty power and ſovereign grace of God will beat them off from their vain confidences. Poſſibly perſons may be awakened by the ſpirit, ſo that their attention to their danger may be greatly called up; but this will not materially alter the caſe with them; they will be of the ſame legal ſpirit ſtill; they will naturally betake themſelves to ſome external duties for ſhelter, but not to Chriſt; none will ever bow and ſubmit to him, till it is a day of his mighty power on their hearts.

Poſſibly ſome may imagine, that they are willing to accept of Chriſt on his own terms, and that he ſhould have all the honor of their ſalvation; but this is their great miſtake, if they do not in very deed embrace him by faith. To yield to ſovereign grace, is ſo exceedingly contrary to the pride of the human heart, that if prayers, alms, penances, and corporal puniſhments might take away guilt, and remove the curſe, we ſhould ſee none proſtrate at the foot of Chriſt. If the fruit of the body would atone for the ſin of the ſoul, it is thought, men would rather give their firſt born for their tranſgreſſions than lie empty at the foot of mercy, and receive grace as grace. Hence is there not propriety in ſaying, that carnal unrenewed ſinners are *alive*?

(To be continued.)

On the duty of praying to God to raiſe up good miniſters.

"But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted and were ſcattered abroad, as ſheep having no ſhepherd. Then ſaith he unto his diſciples, the harveſt truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harveſt, that he will ſend forth laborers into his harveſt." Mat. ix. 36, 37, 38.

THIS paſſage clearly points out an important duty; a duty important at all times, but peculiarly ſo at particular ſeaſon

of which the preſent is thought to be one. It was the holy Jeſus, who was moved with compaſſion. At what was his compaſſion moved? It was moved at ſeeing a multitude of ſouls, unprovided with ſuitable ſpiritual guides. The pitiable ſtate of ſuch he holds up to our view in this paſſage, under two ſimilitudes: 1. He likens them to a flock of ſheep, ſtarving and ſcattered for want of a ſhepherd to feed, guide and protect them. 2. He compares ſouls in this deſtitute condition to a large and promiſing harveſt, which is going back into the ground, and is likely to be loſt for want of reapers to gather it in. With this laſt ſimilitude in view, he calls upon his diſciples to pray the Lord of the harveſt to ſend forth laborers into his harveſt. This was as much as to call upon them to cry mightily unto God, that he would, in his wiſdom and mercy, raiſe up, qualify and ſend forth holy miniſters of the goſpel, who ſhould, through his bleſſing, turn ſinners from Satan to God, and build up the ſaints in faith and holineſs.

With this command of Chriſt before us, we propoſe to make ſeveral remarks upon the duty of praying to God to raiſe up good and faithful miniſters of the goſpel.

1. It is important that we ſhould have it fixed in our minds, that the goſpel miniſtry is *divinely* appointed; and that it is an appointment of the higheſt conſequence to the intereſts of Chriſt's kingdom. There were always teachers of religion from the beginning of the world. Noah was a preacher of righteouſneſs before the flood. The prieſt's lips, under the Moſaic diſpenſation, were to keep knowledge, and the people were to ſeek the law at his mouth. It was the work of all that ſucceſſion of prophets, whom God raiſed up in Iſrael, to teach the things of the kingdom of Chriſt. Chriſt himſelf, in the day of his fleſh, preached righteouſneſs in the great congregation. And when he aſcended up on high, he gave gifts unto men, even to the rebellious: And among his aſcenſion gifts, theſe are mentioned as ſome of the moſt precious, *apoſtles, prophets, evangeliſts, paſtors and teachers*, "for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt." It is very evident, that Chriſt viewed a good miniſtry as one of the greateſt bleſſings enjoyed by his people on earth. He required Peter to teſtify his love to him, by feeding his ſheep, and lambs. Sheep need a ſhepherd to lead them from one feeding place to another; to protect them from beaſts of prey, and to go in and out before them. We know that Chriſt is the great Shepherd and Biſhop of ſouls; and that if he does not feed and keep the ſheep, they will faint and be ſcattered, notwithſtanding all that men can do. But as Chriſt works by means and inſtruments in other things, ſo he does in his kingdom of grace.

Peter, as an inſtrument in the hand of the glorious Redeemer, did, on the memorable Pentecoſt, turn three thouſand of the murderers of Chriſt into his diſciples. Paul was ſent of Chriſt to open blind eyes and turn men from Satan to God. In this good work he proſpered exceedingly. Apollos, tho' a *man*, "*helped* them *much*, which had believed through grace: he mightily convinced the Jews, that Jeſus was Chriſt." There are witneſſes enough among the readers of the Maga-

sine, who can testify, either that they have had their eyes opened, or their bowels refreshed by the ministers of Christ. This does not diminish their love for their great Master.—No, they bless *him* for sending his servants and enabling them to be useful to their souls. But they are most feelingly convinced, that Christ has appointed, and does own the labors of his ministring servants.

2. Let it be remarked, that there is an important distinction made, in the scriptures, between *good* and *bad* ministers. Christ directs us to pray for *laborers*, not *idlers*. Ministers of religion are a blessing or a curse, according to their character. If they are pious and faithful, they are a great blessing; if they are themselves unacquainted with religion, they are commonly a heavy curse. At the time when Christ's compassion was moved at seeing the people like sheep scattered without a shepherd, there was no want of teachers, such as they were. The land was full of priests and levites, scribes and lawyers. These pretended to instruct the people in the knowledge of God: But, alas! they had taken away the key of knowledge: They had shut up the kingdom of heaven against those who were entering. Christ compared them to blind men, who had undertaken to lead and guide the blind. He told what the natural consequence would be, that both the guides and the guided would fall into the ditch, that is, into remediless ruin. In the ancient church we read of false prophets, who prophesied smooth things; who prophesied deceits; who cried peace, peace, when there was no peace: And what is very surprising, we read of a company of priests murdering in the way *by consent*. Hos. vi. 9.

Good ministers enter upon the ministry, out of love to Christ and the souls of men. They are compared to watchmen, who keep awake, and give the warning voice, when danger approaches. They are good stewards of the mysteries of the kingdom of God, who bring out of their treasure things new and old. They are workmen, who need not be ashamed, rightly dividing the word of life. They give themselves wholly to their holy work, that their profiting may appear unto all men. A good minister is a man, who takes heed to himself and to his doctrine. He is eminently a man of prayer. He keeps his heart with all diligence; and seeks to be an example to others in all holy living. He not only preaches the word in season, but out of season. He does not content himself with that merely, which will procure him the reputation of a good clergyman: It is the good of souls and the glory of his Master, which he seeks. These constrain him to fill up his time with usefulness. And when he has done all, he feels like an unprofitable servant. If he has not come behind the chiefest apostles, still he will feel that he is nothing—that it is by the grace of God, that he is what he is, and that he has done what he has done. He will also feel, that with all his usefulness, he is infinitely in debt to divine justice and for many things needs pardon. It is men of this stamp, whom we are to desire to be sent into Christ's harvest.—Such, and such only will *labor* to gather the harvest into the Lord's garner.

3. The *Lord* of the harvest, that is, the God of the spirits of

all fleſh, *can* ſend forth laborers into his harveſt. This thought ſhould be deeply impreſſed on our mind, or we ſhall not comply with the duty enjoined by Chriſt, in the ſcripture now before us. It is the God of Zion, who makes every man, and endues him with ſuch powers and talents as he ſees fit. Certain *peculiar* natural endowments are neceſſary to make a man very uſeful in the goſpel miniſtry. Theſe the Creator can interweave in the very conſtitution of the creature he is forming. Divine grace, or a renovated heart, is an indiſpenſible requiſite for a goſpel miniſter: This it is the work of God to beſtow. All hearts are in his hand, and he can create anew juſt as many as it pleaſeth him. In addition to natural gifts and ſupernatural grace, ſome appropriate inſtruction is neceſſary to qualify one to become an able preacher of the word. This alſo God can beſtow; that is, he can order it ſo in his providence, that thoſe, who are otherwiſe qualified, ſhould not be wanting in education. The Head of the church is never at a loſs for means and inſtruments for the edification of his body. He can raiſe up, qualify, and ſend forth ſuch men as are needed.—To *ſend forth* laborers requires the great power of God. He can make them willing to go into the wilderneſs and look up his ſcattered ſheep; he can make them willing to go among the ſavage tribes, and jeopard their lives, to win ſouls to Chriſt. He can ſo diſpoſe of his laborers, that there ſhall be no part of his vineyard left uncultivated. The providence of God is very much concerned in this matter.

4. Chriſt has evidently made it our duty *to pray* to God to furniſh us with good miniſters.—"*Pray*, ye therefore the Lord of the harveſt, that he will ſend forth laborers into his harveſt." This is one important way of obtaining every bleſſing, which we need. "In every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known to God." *This* is a matter of the higheſt conſequence, therefore we ſhould pray *much* about it. We ſhould go to God, with a confidence, that he feels infinitely more intereſted in this matter than we do—that he is perfectly able to grant our moſt enlarged requeſts, and that he will be ſought unto by the houſe of Iſrael to do ſuch things for them. When we pray to God for this bleſſing, we aſk for that, which is nearly connected with his glory and the good of immortal ſouls. This will embolden us in our petitions, and lead us to be importunate at the throne of grace. If prayer would do nothing towards obtaining holy laborers to work in Chriſt's harveſt, he would not have directed his diſciples to pray for them. Neither let us ſuppoſe that he directed them to pray for a bleſſing, which he was not willing to beſtow. He is more willing to beſtow good miniſters on his churches than they are to aſk for them.

5. It appears from the paſſage before us, that there may be times, when there is a ſpecial call, in providence, to the duty of praying to God to raiſe up and ſend forth laborers into his harveſt. Chriſt called his diſciples to this duty, in view of multitudes, who were ſcattered like ſheep without a ſhepherd. He tells them, The *harveſt* truly is *plenteous*, but the *laborers* are *few*. There ſeemed, at that time, to be a peculiarly

great diſproportion between the work, which needed to be done, and the laborers to do it. There were many people in the land of Iſrael: theſe had very few teachers, whom Chriſt reckoned of any value. The time had now almoſt come, when the word of life was to be ſent to the gentiles. Theſe made an extenſive harveſt, into which it was neceſſary that laborers ſhould be ſent. It needed many ſpiritual reapers to gather in ſo large a harveſt; "but the laborers were few." This gave force to the command of Chriſt, to pray for more laborers.

It has already been ſuggeſted, that the preſent is an important criſis, in which the duty, enjoined by Chriſt, is peculiarly urgent. The harveſt *now* is truly plenteous; but the laborers are few. The fields in many parts of Chriſtendom, appear to be whitening to the harveſt; and more laborers ſeem to be needed to gather in this harveſt of ſouls. There is more of a hearing ear than there has been for years paſt. Now good miniſters have a good opportunity to be uſeful to their fellow men. There is a great and effectual door ſet open, and there are many adverſaries. This makes a peculiar call for able, pious and indefatigable miniſters, who will be inſtant in ſeaſon and out of ſeaſon. The new ſettlements in this country open a very extenſive field for ſpiritual laborers. There, the words of Chriſt may be adopted, with the utmoſt propriety, "The harveſt truly is plenteous; but the laborers are few." Hundreds of miniſters are very much needed to ſupply the new American ſettlements. In thoſe ſettlements, from all that we can learn, the people are fainting, and ſcattered abroad, as ſheep having no ſhepherd. The Miſſionary Societies have done much; but ſtill the people muſt be, in a great meaſure, in a ſcattered condition, for want of more ſtated paſtors. A ſupply of theſe cannot be obtained, becauſe the laborers are few. A view of their deſtitute condition ſhould move our compaſſion, and lead us to pray earneſtly to the Lord of the harveſt to *ſend forth* laborers. Think, you, who ſit under the droppings of the ſanctuary, and every ſabbath day hear the preached goſpel,—think how you would feel to be placed in ſuch a ſituation, as to ſee no houſe of worſhip, once a year, nor hear the ſound of the preached goſpel, unleſs there ſhould chance to come a travelling preacher that way. While you prize your privilege of the preached word, pray that your fellow Chriſtians, and fellow men may enjoy the ſame.

There is a wide field now opening in the heathen world, in which the miniſters of Chriſt are called to labor. "How ſhall theſe Pagans believe on Him, of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach except they be ſent?" And we may add, how ſhall we expect the Lord of the harveſt will ſend them forth, unleſs, according to his command, we pray to him that he would do it? There are millions of men, in heathen countries, periſhing for lack of viſion. God has of late made them to be pitied of their fellow ſinners, who enjoy the light of the goſpel. Something is done; more is attempting; and there is room for ſtill greater exertions. *Money* is wanted to carry theſe benevolent deſigns into effect; but *holy miniſters* are needed more. It requires men of an apoſtolic ſpirit to go forth among the hea-

then, and preach Jeſus Chriſt, and him crucified. For the raiſing up of ſuch men, we ſhall ardently pray, if we truly deſire that the fulneſs of the Gentiles may come into the goſpel church. If the day is now approaching, as ſome ſuppoſe, when the reſidue of men are to ſeek the Lord, when the ends of the earth are to remember and turn unto the Lord, then there is a peculiar call to us in Providence, to pray that the angel may fly through the midſt of heaven, who has the everlaſting goſpel to preach.

This ſubject, my praying friends, furniſhes you, with much work, which you will love to do. You love Jeſus. You love the ſouls for whom he died. You long to ſee him formed in them the hope of glory. How often have you wiſhed that you could proclaim to every creature the beauties and excellencies of your Saviour. It has been muſic in your ears to ſit and hear the bleſſed goſpel. "Oh," ſaid you then, "that all could hear this joyful ſound! Had I the wings of a dove, I could fly to the ends of the earth to proclaim the glories of Immannuel. Oh, how I pity thoſe poor, benighted, wicked Pagans, who are now bowing before their ſenſeleſs idols, while I worſhip Jehovah, through the mediation of his Son!" Have you had theſe feelings, my Chriſtian friends—then you will not object to the duty now urged.—It is not immediately a demand upon you to go among the heathen to preach the goſpel; but to pray that the Lord of the harveſt would ſupply them and others with laborers. Prayer is a duty, which you dearly love. Now if you can do ſomething to benefit immortal ſouls, and not go out of your cloſets to do it, ſurely you will not object. In your cloſet and prayer meeting, you may, as it were, preach the goſpel to the Otaheitean and to the African. In theſe humble retirements, you may do much towards ſupplying the Chickeſaws and Chippeways and other ſavage tribes on our borders, with the preaching of the unſearchable riches of Chriſt. For it is written, "Aſk and ye ſhall receive:" "The effectual fervent prayer of a righteous man availeth much;" "Pray the Lord of the harveſt, that he will ſend forth laborers into his harveſt:" And he hath *never* ſaid unto the ſeed of Jacob, *ſeek ye me in vain.*

All have not a call to go forth and preach the goſpel; but *all* have a call *to pray* to God to ſend forth goſpel preachers. Here is no diſtinction between male and female. Chriſt has ſeen fit, for wiſe reaſons, to command that "women keep ſilence in the churches." "It is not permitted unto them" publicly "to ſpeak," and preach the goſpel. But women may pray to God to ſupply his churches with able teachers, and to raiſe up ſuitable miſſionaries to ſend into the heathen world. Siſters in Chriſt! here is a way by which you may do much, and not go out of your own ſphere, to help forward the beſt of cauſes, the cauſe, which, of all others, lies neareſt your hearts. Enter into your inner chambers, and bow yourſelves before the moſt high God, and plead for Zion. Be followers of your amiable ſiſter, *Suſanna Anthony*, who eminently lived *a life of prayer.* By her frequent, ardent and importunate prayers for the miniſters of Chriſt, for the people of God and for a world lying in wickedneſs, ſhe probably

did more towards advancing the good cauſe than many of the other ſex, who have been piouſly devoted to the work of preaching the goſpel, all their days. You have no call, in Providence, to leave your homes to travel in the new ſettlements, and among the heathen tribes to preach the goſpel of your Saviour; but if you prefer Jeruſalem above your chief joy, your prayers will travel into theſe remote corners of the earth: And wherever your prayers travel among the children of Adam, you will moſt ardently cry, "Lord, here let thy goſpel be preached!" My mothers! my ſiſters! there is an urgent call for your aſſiſtance in building the tabernacle of the Lord. Let me aſk, could you not redeem a little more time from your domeſtic buſineſs for the devotion of the cloſet? Could you not alſo redeem ſome time from faſhionable viſits, in which you commonly find but little food for grace, to viſit the mercy ſeat to pray for this, among other things, that God would raiſe up thoſe miniſters, which the church and world ſeem ſo much to need? This is not meant as a reflection, but is deſigned to "ſtir up your pure minds, by way of remembrance."

Let *men* and *women* in every rank and condition in life look around, and ſee what a great and plenteous harveſt there is, and how few laborers—then let them hear the command of Chriſt addreſſed to *them*, "*Pray ye therefore the Lord of the harveſt, that he will ſend forth laborers into his harveſt.*" Agreeable to the ſpirit of this command, you will feel the importance of praying for a bleſſing on thoſe laborers, whom the Lord of the harveſt has already ſent forth. "Brethren, pray for us." The miniſters of the goſpel ſhould never be forgotten in the prayers of the ſaints. Thoſe miniſters, who love their Maſter and his cauſe, need your prayers for them, that their love may be increaſed more and more—that they may be divinely aſſiſted in their ſtudy of the ſcriptures—that they may be directed, from time to time, to the choice of thoſe *particular texts* and ſubjects, which will be moſt ſuitable and edifying—that they may know how to take care of the church of God, and that they may be kept from falling into ſin, and be diſtinguiſhed examples of piety to their fellow men.

Thoſe, who have entered into the miniſterial work, without a perſonal acquaintance with the experimental part of religion (and it cannot be thought uncharitable to ſuppoſe ſuch caſes exiſt) claim the tendereſt and devouteſt prayers of the family of Chriſt. They have this claim, whether *their* good, or the good of the *Chriſtian Church* is the object in view. To go into outer darkneſs from the *communion table* muſt be dreadful; but to go from the *pulpit* muſt be ſtill *more diſtreſſing*. To preach the way of life to *others*, and then be caſt away *himſelf* is a thought inexpreſſibly dreadful! Pray then, fervently pray, that thoſe who have undertaken to point out the road to heaven, without themſelves being acquainted with it, may be ſaved from the moſt awful puniſhment, and be made the moſt ſignal trophies of grace. You are alſo invited to pray for ſuch miniſters from love to ſouls. As they now be, they are a great injury to ſouls. They, generally, corrupt the word of God, ſpeak ſmooth things and cauſe the *Holy* One of Iſrael to

ceaſe from before their hearers. Were their eyes ſpiritually opened, they would probably make the moſt uſeful miniſters. Read the life of the Rev. Thomas Scott of London—ſee what he was—ſee what he is.—Who can calculate the difference of uſefulneſs between the former and latter part of this man's life! Whence this difference? The ſolution is plain to thoſe who have read his narrative, entitled "the Force of Truth."—Through infinite grace, the blind guide had his eyes opened! And now he preacheth the faith which he once deſtroyed; though even then he claimed to be called a miniſter of Chriſt. Other inſtances of the like kind are not wanting, and could be produced. Infinite grace can convert unconverted miniſters, and make them miniſters indeed! While, therefore, Chriſtians are exhorted to pray to God to raiſe up new miniſters, let them not forget to pray that ſuch as are old in office, but ignorant of heart religion, may be *made new* to their own joy, and to the great benefit of immortal ſouls.

While we feel the importance of praying to God to ſupply his churches with *paſtors*, and the world with *evangeliſts*, we ſhould by no means forget to cry to him to ſhed down his Spirit abundantly upon our colleges and ſeminaries of learning. If theſe are viſited with copious influences from on high, the proſpect will be very agreeable, that Zion will not want of her ſons to lead her by the hand. Let us alſo pray that pious youth, poſſeſſed of natural abilities and gifts, may be inclined to take pains to get ſuch an education, as will qualify them to be able to teach others. If any of us have ſons of this deſcription, let us, if it is in our power, help them forward into this diſtinguiſhed ſphere of uſefulneſs. If we have no ſons, let us help forward other youths of our connections, or acquaintance, who promiſe fair to make excellent goſpel miniſters. Perhaps, there are few ways, in which we may do more towards advancing the kingdom of Chriſt in this fallen world.

Miſſionary Society of Connecticut.

At a Meeting of the Truſtees of the Miſſionary Society of Connecticut, at Hartford, January 6th, A. D. 1803.

Voted, That the Editors of the Connecticut Evangelical Magazine be requeſted to publiſh in the Magazine the Act of the General Aſſembly of the State, incorporating the Board of Truſtees; the Addreſs of the Board to the Miniſters and People of the State; and the Narrative on the ſubject of miſſions, together with a ſtatement of the Funds of the Society: Part to be publiſhed in the February, and the remainder in the March Magazine: And that this Vote be prefixed to the ſame.

A true Copy of Record,
Atteſt,
ABEL FLINT, *Secr'y.*

An Act to incorporate the TRUSTEES *of the* MISSIONARY SOCIETY OF CONNECTICUT, *paſſed by the General Aſſembly of the State of* CONNECTICUT, *at their ſeſſion holden at* NEW-HAVEN, *in ſaid State, the ſecond Thurſday of October A. D.* 1802.

WHEREAS the General Aſſociation of Miniſters in this State convened at Hebron on the 21ſt day of June, A. D. 1798, formed themſelves into a

Missionary Society under a constitution, containing the following articles:—

Article 1. This Society shall be known by the name of the Missionary Society of Connecticut.

Art. 2. The General Association of the State of Connecticut, shall be the said Missionary Society.

Art. 3. The General Association shall annually by ballot, appoint twelve Trustees, whereof six shall be clergymen and six shall be brethren of the churches, who shall conduct the business of the Society in the manner hereafter described.

Art. 4. The object of this Society shall be to Christianize the Heathen in North America, and to support and promote Christian knowledge in the New Settlements within the United States, and both shall be pursued as circumstances shall point out, and as the Trustees under the superintendence of the General Association shall direct.

Art. 5. The General Association and the Trustees shall adopt such measures from time to time for raising funds as they shall judge expedient.

Art. 6. The Trustees shall have power to apply the funds of the Society according to their discretion, in all cases in which they shall not be limited by the General Association, or by the donors. They shall correspond with other Missionary Societies, shall have power to appoint and dismiss Missionaries, to pay them, and generally to transact all business necessary to attain the ends of the Society; and shall be paid their necessary expenses, but nothing for their services.

Art. 7. The Trustees shall annually appoint a Secretary, who shall keep a fair account of their proceedings. They shall also appoint a Chairman, who, with four of the Trustees, shall be a quorum to transact business, or if the stated Chairman shall not be present, any seven of the Trustees shall be a quorum.

Art. 8. The Chairman shall have power to call a meeting of the Trustees at his discretion, by letters left with them, or at the houses of their residence; and it shall be his duty to call such meeting whenever requested by two of the Trustees; and in case of the death of the Chairman, or of his absence from the State, any two Trustees are hereby impowered to call a meeting.

Art. 9. The General Association shall annually appoint a Treasurer and an Auditor of accounts: and the Treasurer shall exhibit both to the General Association, and to the Trustees, the state of the Treasury, whenever he shall be called upon for that purpose.

Art. 10. The Trustees shall annually exhibit to the General Association, a particular account of the Missionaries employed by them, of places to which they are sent; of the missions; of the state of the funds, of the receipts and expenditures; and of whatever relating to this institution the General Association shall require.

Art. 11. The Trustees and all the officers of this Society shall enter on their respective offices on the first Wednesday of September annually; and shall continue in office for one year.

Art. 12. The Trustees shall hold their first meeting at the State House in Hartford on the first Wednesday of September next at 11 o'clock A. M. and in every year thereafter, they shall meet at the same time and place,

unleſs otherwiſe ordered by the General Aſſociation.

Art. 13. If on experience, it ſhall be found neceſſary to alter this Conſtitution, an alteration may be made by the General Aſſociation at their ſtated ſeſſion; but not without having been drawn up in writing and lying under conſideration one year; nor unleſs at leaſt two thirds of the General Aſſociation ſhall adopt ſaid alteration.

And whereas by direction of the General Aſſociation, the ſaid Truſtees have applied to this Aſſembly for corporate powers, the better to enable them to execute the truſt repoſed in them, and eſpecially in what regards the funds, and intereſt committed to their care:

Par. 1. BE *it enacted by the Governor and Council and Houſe of Repreſentatives in General Court aſſembled*, That his honor John Treadwell and the honorable Roger Newberry, Jonathan Brace, Aaron Auſtin, John Davenport, jun. and Jedidiah Huntington, Eſq'rs, and the Rev. Meſſrs. Nathan Williams, D. D. Benjamin Trumbull, D. D. Levi Hart, D. D. Cyprian Strong, Nathan Strong, D. D. and Nathan Perkins, D. D. the preſent Truſtees of ſaid Miſſionary Society and their ſucceſſors for the time being, be and they hereby are conſtituted a body politic and corporate by the name and title of the "Truſtees of the Miſſionary Society of Connecticut," and by that name they are hereby made capable in law, to have, purchaſe, receive, poſſeſs and enjoy to them and their ſucceſſors, lands, tenements, hereditaments, rents, monies, goods, chattels and effects, of what kind or quality ſoever, to any amount not exceeding One Hundred Thouſand Dollars in the whole, and the ſame to ſell, grant, or alien in any manner conſiſtent with the true intent and meaning of the donors or grantors thereof, to ſue and to be ſued, to plead and be impleaded, to defend and to be defended in all courts within this ſtate, or elſewhere, to ſubmit any matter of diſpute or controverſy concerning their rights or intereſt to the award of arbitrators; to have a common ſeal and the ſame to break and renew at pleaſure; alſo, to make and execute ſuch by-laws and regulations, as they ſhall deem neceſſary or convenient for the well ordering and diſpoſing of the concerns of the truſt committed to them, purſuant to the conſtitution under which they do or may act from time to time, provided they be not contrary to the laws of this State, or of the United States.

2. *Be it further enacted*, That if the General Aſſociation ſhall at any time neglect to appoint the Truſtees or a Treaſurer or Auditor of accounts within the proper time, ſo as they may enter on their reſpective offices on the firſt Wedneſday of September annually; the Truſtees and ſuch other officers ſhall continue in office until the General Aſſociation ſhall make a new choice; and in caſe of ſuch neglect, and the death, reſignation or removal out of this ſtate of any ſuch Truſtee or officer, the board of Truſtees ſhall, if they think it eſſential to the intereſt of the inſtitution, fill ſuch vacancy, the perſon ſo appointed, to continue in office until the General Aſſociation ſhall make a new choice as aforeſaid—and if the office of Treaſurer or Auditor ſhall become vacant as aforeſaid, within the year, the Truſtees ſhall forth-

with fill ſuch vacancy.—Provided always, that it ſhall be the duty of the ſaid Truſtees to lay before the General Aſſembly annually, an account of their receipts and expenditures and of ſuch alterations as may be made in the aforeſaid Conſtitution by the General Aſſociation and a ſummary of their proceedings and ſucceſs—and it ſhall be in the power of the General Aſſembly to diſallow, and ſet aſide any alterations of the ſaid Conſtitution made as aforeſaid at their diſcretion.—Provided alſo, that this act or any part thereof may be altered or repealed by the General Aſſembly.

An Addreſs from the TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT *to the Miniſters and people of the ſtate: With a Narrative on the ſubject of Miſſions, and a ſtatement of the Funds of the Society, for the year* 1802.

WHEN the Truſtees of the Miſſionary Society of Connecticut conſider the ſmall beginnings of the miſſionary buſineſs, in the deliberations and exertions of particular gentlemen, and particular aſſociations, who ſent out Miſſionaries into ſeveral of the new ſettlements, wholly at their own expenſe, and that of the Miſſionaries who undertook thoſe arduous labors, and the uncertainty which there then was of any public or general ſupport; when they reflect on the progreſs which has been made in the buſineſs, and the good which has been effected, they hold themſelves bound in duty to acknowledge the divine Providence, conſpicuouſly watching over, foſtering and ſucceeding it, from its very commencement to the preſent time. Wholly without funds, and without any certainty how they could be obtained, the important object was undertaken, under a deep ſenſe of duty and ſtrong deſires, as they humbly conceive, to advance the kingdom of the dear Redeemer in the inſtruction and ſalvation of men. Yet from the moment that this charitable and noble deſign commenced, neither Miſſionaries to carry it into execution, nor money to ſupport them have been wanting. The honorable legiſlature have patronized the deſign; and the charity of the people, and the ſucceſs of the miſſions have exceeded the moſt ſanguine expectations. The Truſtees acknowledge this to be the Lord's doings and it is marvellous in their eyes. They aſcribe all the ſucceſs and glory to him. To him; they deſire not only to give thanks themſelves, but pray that they may alſo be given by all the churches of our Lord Jeſus Chriſt. They are happy, and it is with joy and thanksgiving, that they are able now to lay before the public ſuch an account of the ſucceſs of the miſſions, the increaſe of their funds, of the ſtate of the Society, and the proſpects of its extenſive influence and uſefulneſs as will evince that the divine ſmiles have never more manifeſtly attended the inſtitution than in the courſe of the laſt year. This indeed adds greatly to their pleaſure, that while theſe circumſtances afford them peculiar ſatisfaction, they will alſo excite the joy and thanksgiving of all thoſe who wiſh well to Jeruſalem.

Under theſe impreſſions, the Truſtees requeſt the attention of the miniſters and people of the ſtate to the following narrative.

During the year 1802, the

Rev. Meſſrs. *Joſeph Badger* and *Ezekiel J. Chapman*, have labored as Miſſionaries in New Connecticut; the Rev. Meſſrs. *Seth Williſton*, *Jedidiah Buſhnell*, *James W. Woodward* and *William F. Miller* in the ſtate of New-York; the Rev. Meſſrs. *Solomon Morgan*, *Alexander Gillet*, *John Willard*, *jun.* *Samuel Leonard*, *Jedidiah Buſhnell* and *William F. Miller* in the ſtate of Vermont.

The following ſummary of their labors and extracts from their journals will give a view of the ſtate of miſſions for the paſt year and part of the preceding.

In the laſt narrative the Rev. *Joſeph Badger* is mentioned as having then recently returned from a tour of 14 months to New Connecticut. During that tour, he viſited every ſettlement which was then formed, and almoſt every family. He alſo viſited all the ſchools; catechiſed the children and gave them religious inſtruction; preached almoſt daily, attended conferences frequently, and performed much miniſterial ſervice. He occaſionally went into the ſtate of Pennſylvania, where he attended two Preſbyteries, preached ſundry times and viſited ſeveral ſchools and families. At Auſtinburg, he formed a church conſiſting of 14 members, and here and at other places adminiſtered the Chriſtian ordinances.—Moſt of the inhabitants appeared friendly to religious inſtitutions, and were pleaſed with having a Miſſionary to preach to them occaſionally, till the ſettlements ſhall become ſo large as to enable them to ſettle miniſters. Some of the people, it is true, were unfriendly to religion and openly expreſſed their oppoſition to the truth, and a determination to exert themſelves to prevent the ſucceſs of Miſſionaries. The country is extenſive; the ſettlements as yet ſcattered and generally ſmall, but rapidly increaſing. A wide field is opening in that territory for miſſionary labors, and there is great need that in this their infant ſtate they ſhould be aſſiſted by the exertions of their more favored friends in the old ſettlements of New-England.

In the months of September and October, Mr. *Badger*, in company with the Rev. *Thomas Hughes* and George Blue Jacket, ſon of an Indian chief, who had been living with Mr. *Hughes*, and who had embraced the Chriſtian religion, viſited the Indians at the Miami villages. They went at the requeſt of one of the Pennſylvania Preſbyteries, to propoſe to the Indians to agree to live together in towns, to cultivate land, and to receive Miſſionaries to teach them religion and inſtruct their children. They had ſeveral conferences with ſome of the chiefs on the ſubject, who, having held a grand council, told them they would give them a deciſive anſwer in the ſpring. They were treated kindly by the Indians, many of whom they found partially civilized, and poſſeſſing ſome faint ideas of the Chriſtian religion, which they had obtained from Roman Catholic Miſſionaries formerly ſent among them by the French.—There appears however little proſpect that any thing can be done among thoſe Indians at preſent, to any good effect.

Mr. *Badger*, returned to New-England the firſt of January laſt, and being reappointed a Miſſionary by the Truſtees, went again in the ſpring to New-Connecticut, where, after a very lengthy and fatiguing journey, he arrived, with his family, the firſt of May. No

particular account of his missionary labors since that time has as yet been received from him. In a letter dated November 19, 1802, he mentions that he had preached in about twenty different settlements, since his arrival in that country; and that he had formed a church at Hudson consisting of 14 members. He represents the settlements as standing in great need of missionary labors, to prevent the growth of error, and to encourage and assist the people in the establishment of religious institutions.

The Rev. *Ezekiel J. Chapman*, as mentioned in the last narrative, left Hartford in November 1801, as a Missionary to New-Connecticut. He reached that country the beginning of December; where he has continued to the present time, and is expected to remain until the ensuing spring.—Several letters have been received from him, from which it appears that he has preached in most of the settlements, and in some of them several times; that he has visited schools, catechised and instructed children, attended conferences, administered the Christian ordinances, and performed other ministerial duties, wherever divine Providence opened a door for his labors.

In a letter dated September 10, Mr. *Chapman* writes as follows: "The following is an account of the sermons I have preached and of the towns in which they were preached. 9 in Austinburg, 12 in No. 11, 5th Range, 6 in No. 11, 8th Range, 2 in No. 10, 9th Range, 1 in No. 9, 10th Range, 9 in Cleaveland, 11 in Hudson, 1 in Thompson, 6 in No. 13, 1st Range, 14 in Nos. 5 and 6, 1st Range, 3 in No. 5, 2d Range, 3 in No. 4, 2d Range, 7 in Pennsylvania, 2 in Young's town, 8 in No. 1, 3d Range, 6 in Boardman, 6 in No. 1, 6th Range, 2 in Palmyra, 1 in No. 1, 7th Range, 1 in No. 2, 8th Range, and 6 in No. 3, 8th Range.

"I have visited the families in the towns before mentioned, and publicly catechised the children whenever I judged it expedient. In places where the ordinances are not administered, where the means of public, religious instruction are not enjoyed, religion insensibly loses ground, and prayer in the family and closet is generally omitted. The consequences of these things are infidelity, stupidity and licentiousness.

"I have been kindly received in every place which I have visited; and have been favored with the best accommodation which the country affords. I have been welcomed by all the families which I have visited, *as a man*, and by most families, I believe, *as a minister of Christ*."

In his letters Mr. C. mentions several places in Pennsylvania, and some of the settlements in New-Connecticut, where there was an increasing attention to religion, and an animating prospect that God was about to appear to build up Zion in the western wilderness; while in other places a great degree of stupidity prevailed, and but little encouragement was given to Missionaries. He laments the scarcity of religious books in that new country, and expresses a strong desire that the inhabitants of Connecticut would continue and increase their donations to the Missionary Society, that the Trustees may be enabled not only to send out a greater number of Missionaries, but that they may

alſo have it in their power to ſupply the new ſettlements with uſeful, religious books, as a powerful mean, under the bleſſing of Heaven, of checking the growth of infidel and immoral principles.

From the beginning of the year to the 11th of November, the Rev. *Seth Williſton*, performed ſeveral ſhort miſſionary tours, in the weſtern counties of New-York, amounting in the whole to 15 weeks. The reſt of the time he labored as a ſtated paſtor at Liſle. During theſe miſſions, Mr. *Williſton* preached about 120 times, attended a number of conferences, adminiſtered the Lord's ſupper 4 times, baptized ſeveral adults and children, viſited and catechiſed a number of ſchools, attended funerals, and viſited the ſick. He cloſes his journal with the following remarks: "During this year, 'I have not, as a Miſſionary, been 'permitted to gather in any harveſt of ſouls; ſtill perhaps thro' 'grace, here and there a ſheaf 'may have been gathered into 'Chriſt's garner. Seed may alſo 'have been ſown this year, which 'will ſpring up into a harveſt the 'next or ſome future year. If I 'may not, like ſome of my brethren, *reap*, I ſhould be thankful 'that I am allowed to *ſow*. I 'hope my miſſion the preſent 'year has been of ſome ſervice 'to thoſe who were before in 'Chriſt. Sometimes I think I 'have ſeen their faces gliſten under the preaching of the word. 'They ſeemed by their very countenances to ſay, "Oh, how love 'we thy law!" I have alſo been 'allowed to adminiſter ſpecial, 'ſealing ordinances to ſome, who 'would otherwiſe have ſighed for 'them in vain. As before, ſo 'now I muſt ſay, I have been 'kindly received and well treated. 'In general the people take 'pains to notify and attend lectures, upon a ſhort warning. In 'ſome places the attention to 'preaching has been ſo remarkable, that I could not but hope 'the time of their redemption was 'drawing nigh. We hope the 'good people of Connecticut will 'not only ſend Miſſionaries among 'the new ſettlers; but alſo pray 'for the bleſſing of God to accompany their labors. We hope 'alſo that they will pray to the 'Head of the Church ſpeedily to 'prepare the way, that theſe deſtitute flocks may have ſtated 'paſtors, which is a bleſſing that 'they greatly need. In conſiſtency with ſuch a prayer, which 'none will heſitate to make, we 'hope Chriſtian fathers and mothers will not hold back their '*Samuels*, but lend them to the 'Lord *as long as they live*."

About the middle of November, Mr. *Williſton* entered on a miſſion of ten weeks to the counties of Luzerne and Wayne in Pennſylvania.

In the narrative for 1801, the Rev. *Jedidiah Buſhnell* is mentioned as then laboring in the upper counties of Vermont. He returned in January laſt, and has given the following general account of his tour, in the year 1801.

"The whole of my laſt miſ'ſion to the new ſettlements, I 'ſpent in the ſtate of Vermont. 'I left Hartford February 18th, '1801, and continued on my miſ'ſion eleven months and two days; 'in which time I aſſiſted in the 'formation of three churches; 'adminiſtered the ſacrament of 'the Lord's Supper 15 times; 'preached 256 ſermons; attend'ed 66 public conferences; bap'tized 22 adults and 241 chil'dren; attended one eccleſiaſti-

'cal council and one ordination, 'and performed other miſſionary 'duties as time and opportunity 'would permit, ſuch as viſiting 'ſchools, families and attending 'to the inſtruction of children.

"The moſt of theſe labors were 'in the north-weſtern part of the 'ſtate; in the counties of Addi-'ſon, Chittendon and Franklin. 'I viſited the towns on the ſhores 'of lake Champlain, the Iſlands 'in the lake, and alſo the towns 'interſperſed among the Green 'mountains. I never received 'more kindneſs from the people 'on a miſſion than the laſt. Their 'hoſpitality I think is uncommon. 'They expreſs much gratitude 'to the people of Connecticut, 'who have contributed to the 'ſupport of miſſions, hoping that 'their benevolence may be re-'warded with the infinite bleſſings 'of eternity."

In May Mr. *Buſhnell* was re-appointed a miſſionary, with directions to viſit the towns and ſettlements in the ſtates of New-York and Vermont, where he had formerly labored. The following extract of a letter from him dated Cornwall, Vermont, October 6, 1802, exhibits a ſummary view of his miſſion.

"Soon after I left Hartford, 'in May laſt, I directed my courſe 'to the weſtward, and commenc-'ed my miſſion ten miles weſt of 'Catſkill. I continued my miſ-'ſion weſt, and preached from 'town to town, and from county 'to county, until I had viſited 'moſt of the ſettlements and 'churches among which I had 'previouſly travelled. I preach-'to ſome ſettlements that I had 'not formerly viſited, and omit-'ted ſome with which I had been 'partially acquainted. Some dif-'ficulties appeared in a few 'churches, which have generally 'been amicably ſettled. Moſt of 'the young churches appeared to 'enjoy ſomething of the life of 'religion, and ſome of them ſhone 'in its real power and beauty. 'The fruits of paſt revivals of re-'ligion, among them are very 'genuine.

"When I had viſited the 'churches in the weſtern coun-'ties of the ſtate of New-York, 'I directed my courſe into the 'ſtate of Vermont. I have viſit-'ed the three northern counties 'upon the weſt ſide of the moun-'tain, which were the field of my 'miſſionary labors the laſt year. 'They were glad to hear the goſ-'pel this year. A number of chur-'ches have been formed in my ab-'ence, which, with thoſe previouſ-'ly formed, are in a flouriſhing 'ſtate, and appear hungry for the 'bread of life.

"In both the weſtern and 'northern countries, are partial 'revivals of religion. I found no 'place where the divine work ap-'peared ſo powerful as I have 'ſeen on former miſſions; neither 'have I found any place ſo dread-'fully ſtupid as I formerly have. 'The ſpirit appears more general-'ly ſpread, and yet is not accom-'panied with thoſe tokens of 'power, that appeared in the be-'ginning of the glorious work. 'Our religious aſſemblies have 'been as large and probably larg-'er than on my preceding miſſions. 'The tents of Jacob never appear-'ed more pleaſant. Chriſtians 'and churches put on a degree of 'order and ſtability which make 'them appear more like an army 'with banners.

"Miſſionaries are much wanted 'both to the weſtward and north-'ward. The Lord is opening 'a wide door for miſſionary la-

'bors; may he incline us to fill 'the glorious tabernacle which he 'opens! I think it muſt be ac- 'knowledged that God has 'crowned the miſſionary exertions 'of our land to the ſalvation of 'thouſands of ſouls. May the 'ſame bleſſed hand, conduct the 'benevolent work, until the pro- 'miſe in the covenant of redemp- 'tion ſhall be fulfilled among the 'heathen, and our ſavage tribes 'praiſe the name of the Lord!"

In September laſt, Mr. *James W. Woodward*, returned from a miſſionary tour to the ſettlements on Black River and parts adjacent. In his journal he ſays, "I ſpent 'eight months, performing miſ- 'ſionary labor in the ſettlements 'upon Black River and the adja- 'cent ſettlements in the counties 'of Oneida and Herkemer, ſtate 'of New-York. I travelled more 'than 1800 miles, and preached '164 times. I travelled down 'the Black River four times, viſ- 'ited once the ſettlements upon 'Pearch River and Catfiſh Creek, 'three times a flouriſhing ſettle- 'ment upon Sandy Creek, twice 'the ſettlements upon Fiſh Creek, 'which empties into Oneida lake, 'and twice the ſettlements in the 'royal grant.

"I was favorably received by 'people in general, many of whom 'rejoiced at the exertions which 'were making to ſpread the goſ- 'pel in the world, and were diſ- 'poſed to contribute ſomething 'of their earthly ſubſtance to pro- 'mote this deſirable object. The 'proſpect of ſucceſs attending the 'uſe of the means of grace in this 'country is brighter than it has 'been in any former period. 'Though there has been no gen- 'eral revival of religion, God 'has in ſeveral places ſhewn his 'wonderful power and grace in 'convincing ſinners and edifying 'his people.

"The field for miſſionary labor 'upon the Black River and ad- 'jacent ſettlements, is large. 'There are about 15 towns with- 'in the extent of 100 miles which 'are not ſupplied with the ſtated 'preaching of the goſpel. Many 'of them would be able to ſup- 'port miniſters were they united 'in ſentiment upon religion. O- 'ther ſettlements are ſo new that 'they cannot hire preaching; and 'for the preſent muſt depend up- 'on the charity of others. The 'inhabitants in general ſpeak in 'high terms of the deſign of ſend- 'ing out Miſſionaries. To this 'however there are a few excep- 'tions. The enemies of religion 'here as well as in other places are 'oppoſed to miſſions. The north 'weſt part of this ſtate is rapidly 'ſettling. The territory between 'the Black and St. Lawrence rivers 'is opened for ſale; and the proſ- 'pect is that the field for miſſion- 'ary labors will be widely extend- 'ed. May the Lord raiſe up and 'ſend forth faithful laborers into 'the vineyard!"

At the requeſt of the board of Truſtees, Mr. *Woodward* was ordained as an Evangeliſt, by the North Conſociation of Hartford county, the 29th of September; and ſoon after that recommenced his miſſionary labors. For the preſent he is to itinerate in the weſtern counties of New-York, and the northern counties of Pennſylvania, in concert with the Rev. Mr. *Williſton*.

(To be continued.)

On Tradition.

IT may be of ſome uſe to inquire into the meaning of the word *Tradition*, as it is uſed in the holy ſcriptures; ſince it is ſo of-

ten in the mouths of both the friends, and the enemies of Chriſtianity.

The Greek word *Paradoſis*, is the only one which is rendered *tradition*, by our tranſlators. It is always ſo rendered, except in 1 Cor. xi. 2. This word is uſed but a few times in the Bible. It literally ſignifies ſomething which is delivered or handed down to us. It is applied firſt, to things which are handed down to us as divine truths or ordinances, when they are ſanctioned only by human authority. In this way religion has been corrupted in all ages. It was by the Scribes and Phariſees of old: Hence Chriſt charges them with "making the commandment of God of none effect by their tradition."* This tradition is called "the tradition of the elders."† The apoſtle Paul, when reverting to his former perſecuting ſpirit, ſaith in Galatians i. 13, 14. "For ye have heard of my converſation in time paſt in the Jews' religion, how that beyond meaſure I perſecuted the church of God, and waſted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." The apoſtle warns the Coloſſian brethren, chapter ii. 8. "Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt."

The Jews held that there are certain laws which came from God, which were delivered to Moſes upon Mount Sinai, beſide thoſe which he was directed to write. Theſe laws were handed down by oral tradition for many ages, and were not committed to writing until after the Babylonian captivity. To theſe laws the Saviour refers, when he charges the Jewiſh Scribes with corrupting the divine law by teaching for doctrines the commandments of men. With the divine law the oral traditions were at variance, and were, in many things, in direct oppoſition to its ſpirit. Of this any one may be fully convinced, by an attentive peruſal of Chriſt's Sermon on the Mount.

From the foregoing paſſage, contained in the epiſtle to the Coloſſian church, it appears that "the tradition of men," is applied to "philoſophy and vain deceit," as well as to the corruption of the Jewiſh Scribes. He who makes vain philoſophy the guide of his faith, or receives his religion from philoſophers, is governed by tradition, according to the ſcripture ſenſe of the word, as much as he is who follows phariſaical ſuperſtitions.

The word tradition is ſometimes taken in a good ſenſe; 1 Cor. xi. 2. "Now I praiſe you brethren, that ye remember me in all things, and keep the ordinances *(paradoſeis)* as I delivered them to you." 2 Theſ. ii. 15. "Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle. iii. 6. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us." It is unneceſſary to comment on theſe texts. In the firſt of them, Chriſtians are commended by an inſpired apoſtle for obſerving the traditions which he had delivered unto

* Matt. xv. 6.
† Matt. xv. 2. Mark vii. 3.

them. In the ſecond text, they are exhorted to cleave to the traditions which they had received: And in the laſt, to withdraw from every profeſſing Chriſtian, who would not practically regard them.

From the ſcriptural uſe of the word tradition, it appears that we are not to determine any thing to be true or falſe, divine or human, merely becauſe it comes to us by tradition. To know whether any doctrine ought to be received as an article of our religious creed, we muſt firſt determine from whom it is derived, or whether it be ſupported by divine authority. Every ſentiment is a matter of tradition; either from God, or man. If a doctrine come from the former, we are bound to receive it; but if from the latter, we are forbidden to receive it, whether it be ancient or modern.

When I meet with one who attempts to deſtroy my faith by crying out, tradition! tradition! I muſt be very weak indeed if I give it up, without inquiring whence the perſuaſion comes, which prompts him to endeavor to make me a convert to his creed. He is governed by ſome tradition or other. For the ſame reaſon that I ought to examine why I believe as I now do, I ought to examine why I ſhould believe differently from what I now do. If I am forbidden to ground my faith on human authority in the one caſe, I am in the other.

There are ſome perſons who ſeem to think, that if any one believe what his father, his grandfather, and a long train of anceſters believe, he can have no faith of his own, or muſt be in the wrong. Every one is indeed to blame if he do not impartially examine into the grounds of his faith; whether he agree in opinion with his anceſters or not. But how can it be determined that any one is in an error, becauſe he believes what had been believed by thouſands or millions before he was born? Is the truth but of yeſterday? If it be, it may change to-morrow; and therefore it is folly to think of finding it.

What ſhould we think of a farmer who ſhould be laughed out of the practice of plowing, ſowing and reaping, by being told that his father and grandfather, and anceſtors had done ſo, from time immemorial? There are not a few who conduct as fooliſhly as the farmer would in this caſe, with reſpect to religious concerns. They renounce family prayer, public worſhip, and all ſerious religion, under the pretence of breaking the fetters of tradition. Let all ſuch be convinced that "a deceived heart hath turned them aſide;" and let them be aſſured that by laying aſide one kind of tradition, they have fallen in with another kind. Let them ſeriouſly examine who is the author of that tradition, which encourages them openly to renounce the fear of God.

BENEVOLUS.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

IF you judge the following biography calculated to promote the intereſt of religion, you will pleaſe to inſert it in your uſeful Magazine. It ſeems a pity that many fathers and mothers in Iſrael who have done worthily in their day, and who have been eminent for their truſt and confidence in God, in the humble walk of life,

ſhould leave the world unnoticed, and even unknown beyond the limits of their domeſtic circle. As a conſtant reader of your Magazine, permit me to expreſs a wiſh, that more pains were taken to bring into public view, the lives and deaths of Chriſtians in private ſtations. It is not in the higher walks of life, we are to look for the moſt numerous or moſt eminent examples of faith in Chriſt Jeſus.* If the world derives advantage from a peruſal of the lives and actions of the hero, the ſtateſman and the ſage; why may not the Chriſtian church derive equal advantage from the lives of thoſe ſervants of God, who having been "faithful over a few things," are entered into the joys of their Lord; and be ſtimulated to "go and do likewiſe." To perpetuate the memory of a reſpectable Chriſtian, and propoſe her example for imitation, is my object in the preſent communication. If you publiſh this, I ſhall forward one or two more as deſerving of public notice.

Yours, &c.

I. H.

THE ſubject of the following narrative was born at Woodbury in this ſtate February 1719. Her name before marriage was Tabitha Hecox. Nothing appeared unuſual in her life, until ſhe arrived to the age of fifteen. At this period ſhe was the ſubject of powerful convictions of ſin, and diſtreſs of mind about the eternal intereſts of her ſoul. It appeared from her own relation, that her mother and grand mother, were the humble followers of Jeſus, and that great pains were taken to impreſs her mind early with a ſenſe of the importance and excellency of the Chriſtian religion. Her mother being dangerouſly ill, ſhe was called at the age above mentioned, to the bedſide, to read ſome pious book. When ſhe had finiſhed reading, her mother, with great concern, made particular inquiry into the ſtate of her ſoul; and aſked the queſtion, "My dear child do you pray to God in ſecret?" She frankly confeſſed that ſhe did not. The duty was then enjoined upon her in a ſolemn and impreſſive manner, and ſhe was charged, as ſhe hoped for a mother's bleſſing, to make religion her firſt and great concern. Retiring greatly alarmed and affected, ſhe attempted to pray, but was much embarraſſed. It occurred to her mind, that in order to obtain the favor of God, ſhe muſt keep all his commandments. This led her to a ſerious inveſtigation of their requirements. She proceeded to the fourth, when the thought ſtruck her, that there was no God, and of courſe, that all her diſtreſs was vain and her exertions fruitleſs. This dreadful idea remained altho' it was carefully concealed from her mother.

About this time, her father arrived one evening from a neighboring town, with an account of two ſtrangers, who had lately appeared there and were called Atheiſts. They were deſcribed as profligate and wicked men. As ſhe had never ſeen an Atheiſt and knew not the import of the name, ſhe embraced the earlieſt opportunity to aſk her mother, what was meant by an *Atheiſt*, and was anſwered, "a wicked man or woman who believes there is no God." She retired in the utmoſt confuſion and diſtreſs of mind, repeating to herſelf, "what would

* Matthew xi. 25, 26.

my kind mother ſay, if ſhe knew that her dear child was an Atheiſt?" Altho' ſhe feared at the time that ſhe believed there was no God, yet the agony of her mind impelled her to cry out for mercy and relief; and while thus engaged, it pleaſed God to remove her doubts reſpecting his exiſtence, though ſhe was far from being reconciled to his character, law and government. With ſome intervals of precarious hope and great ſtupidity, her diſtreſs of mind continued, until ſhe arrived to the age of twenty-three, when ſhe appeared to be called from darkneſs to light, and ſettled upon an evangelical hope in the merits of Chriſt, which, with the interruptions common to many of God's people in this ſinful world, continued through a long and trying life, as an anchor to her ſoul ſure and ſtedfaſt. Soon after ſhe obtained a hope of reconciliation to God, it appears ſhe made a profeſſion of religion; and was joined in marriage to Mr. Ezekiel Tuttle, with whom ſhe lived in this relation, until his deceaſe February 6, 1799, a period of fifty-ſeven years.

It pleaſed God to viſit her with many painful and long continued trials. At the birth of her ſeventh child, ſhe contracted a weakneſs which confined her wholly to her bed, during the long period of ſeven years. And while all around were ſtruck with admiration at her conſtancy and patience, ſhe was tried as by fire. Viewing her caſe as ſingular, and ſeeing no end to her affliction but in death, her heart, ſhe related, yielded to the ſuggeſtions of the adverſary, and roſe againſt the rectitude of the divine government. She thought his dealings hard, and was ready to ſay, "My puniſhment is greater than I can bear." But ſhe found by experience that God is indeed a faithful covenant God, and that the bleſſed Jeſus carries his "lambs "in his boſom" and will not "break the bruiſed reed." After a violent conflict, her rebellious heart was humbled, the veil was removed; and in the light of truth and grace, ſhe read the wiſdom and goodneſs of God in ſending this affliction upon her, and could ſay with the Pſalmiſt, "It is good for me that I have been afflicted." Her repining thoughts were now turned into praiſe, and her diſtreſs into gladneſs, and ſhe experienced the truth of that ſcripture, "Weeping may endure for a night, but joy cometh in the morning." In this ſchool of affliction, ſhe learned much of God and of her own heart. It broke, in ſome happy degree, her ties to earth, and prepared her, when ſhe recovered, to be more heavenly minded in her life and converſation. But her faith was to receive another and more ſevere trial. And here we may remark how a beneficent "Providence tempers the wind to the ſhorn lamb." If the trial, of which I am now to ſpeak, had taken place before her faith had acquired a ſolid foundation, it would have been leſs ſupportable. A darling child, in the bloom of life, was cut down in an awful and unuſual manner. Another equally promiſing was ſubject to fits, became delirious, and continued ſo twenty ſix years until his deceaſe, Dec. 12, 1799. Although ſhe had lived to follow her huſband and ſix, which was half the number of her children, to the grave, and was really a woman of ſorrows, and acquainted with grief, yet when ſpeaking of this once promiſing

ſon, the tear would ſteal involuntarily down her furrowed cheek. She called it by way of eminence her "living affliction." The two laſt years of her life were tranquil. She was however ſeldom able to attend public worſhip, and when there, by reaſon of deafneſs, was ſeldom able to hear. She ſometimes attended on days of communion, and ſpeaking to me on the ſubject, ſhe ſaid "I love to be there though I cannot hear." But the period was haſtening, when ſhe was to be diſmiſſed from this trying world. She often expreſſed an ardent deſire to be gone and be with Chriſt. In my viſits to her ſhe wiſhed me to pray only that ſhe might be ready, and have an eaſy paſſage, adding, "what is there in this world to induce a moment's ſtay." Indeed ſhe ſeemed prepared to be with Chriſt—

"Clad with her ſtarry pinions on,
Dreſs'd for her flight and ready to be gone."

The friends of Chriſt indulged a pleaſing hope that her death would be triumphant; but it pleaſed God, in her laſt ſickneſs, to take from her almoſt the whole power of ſpeech. She rapidly declined, the glimmerings of life gradually diminiſhed, and on December 23, 1801, without a ſtruggle, groan, or ſigh, ſhe fell aſleep, as we truſt in Jeſus.

Her appearance and converſation were ſuch as uniformly commanded attention. She was a pleaſant companion for the aged; a guide to the youth; and looked to with reſpect by all.

Although Mrs. Tuttle was viewed by her moſt intimate friends, who had witneſſed her trials and patience, as a perſon of unuſual attainments in religion, ſhe ſpoke of herſelf in the humbleſt terms, as unworthy to be called one of Chriſt's children. She appeared to have a ſoul-humbling view of the iniquity of her own heart, and the utter inſufficiency of all creature righteouſneſs for pardon and ſalvation. She diſcarded all reliance upon her own works and truſted alone in the perfect righteouſneſs of Jeſus Chriſt for juſtification.

"The memory of the juſt is bleſſed."

Religious Intelligence.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

I encloſe to you an extract of a letter from the Rev. Mr. Floyd, as publiſhed by the Congregational Society of South Carolina—as it contains an account of the operations of divine grace in a part of the country farther ſouth than were included in the accounts which have been publiſhed in the Magazine.

As articles of religious intelligence, perhaps none can be more important or better authenticated, than thoſe which have been received from the weſtern and ſouthern parts of the United States; they have already been the means of arreſting many in their wayward courſe, and obliging them to confeſs, that *verily there is a God who ruleth in the earth.* The hearts of devout worſhippers have been encouraged in their addreſſes to the throne of grace, and their hands have been ſtrengthened in whatſoever they did to do it more to the glory of God.

Under theſe impreſſions, the inſertion of the letter in the Evangelical Magazine is ſubmitted to

r judgment and diſcretion, by
riend to the great cauſe in
ch you are engaged.
ovidence, R. I. Dec. 20, 1802.

raft of a letter from the Rev.
.. FLOYD, Miſſionary, employed
y the Congregational Society of
he ſtate of South Carolina, for
romoting the intereſts of religion,
o the Chairman of the Board of
Directors of ſaid Society. Pub-
ſhed by order of the Board.

IN Auguſt I took the liber-
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thankful.

The work is indeed extraor-
dinary, and ſeveral appendages of it may be very far from congenial to the prevailing ſentiments of the polite world. I think it proper, however, to obſerve, that I have found fewer diſagreeable circumſtances than I had previouſly contemplated. The miniſters uſed their utmoſt endeavors to preſerve order among the people, and inſtead of terrific declamation, their chief aim appeared to be to declare the important truths of the goſpel with plainneſs, ſimplicity and rational energy. And it was very obſervable, that while the conciliating voice of the goſpel was calmly proclaimed, the work appeared greater than at any other time. Thoſe who could ſit unmoved while the terrors of a broken law were ſounded in their ears, felt their ſtony hearts melt into penitential ſorrow, under the force of this intereſting truth, that "God was in Chriſt, reconciling the world unto himſelf." The goſpel was indeed preached with an animated pathos, which evidently declared the pious zeal of the clergy; but this muſt be admitted to be very correſpondent to the ſpirit of the apoſtolical Miſſionaries, who, conſtrained by the love of Chriſt, beſought ſinners to be reconciled to God.

"Another circumſtance, in which I was agreeably diſappointed, was the manner of the exerciſe of thoſe who became affected. I had expected to hear loud outcries from the ſubjects of the work, which where they are ſo numerous, would be a great diſadvantage to regular preaching. But where I attended, the diſcourſes of the preachers were ſeldom diſturbed by any noiſe. Sometimes, indeed, thoſe affected ſeem conſtrained to cry out, but much more frequently, eſpecially in

time of public preaching, they lie in deep exercise of mind, while their voice is scarcely heard by those around them. Sometimes in time of preaching, there would appear to be but few in exercise; yet, when the people were dismissed and began to disperse, we could discover them lying in every part of the congregation.

The people are most apt to run into confusion in different exercises of devotion, in the intervals of public worship. They sometimes collect in groups around those who are stricken down; while some of them engage in singing or some other exercise, and sometimes different exercises may be heard at once so near together, as to have the appearance of disorder. But these things the Presbyterian ministers endeavor to restrain, as far as the nature of the case will admit. Upon the whole, I think the disorders are as few as could be expected in such vast assemblies of people; of different religious persuasions, of different sentiments and different habits and manners. And, undoubtedly, the great good that is done abundantly more than compensates for every thing disagreeable, that may arise from the weakness of human nature.

"A number I saw under exercises, in which their countenances expressed the most serene and extatic pleasure, while their bodies appeared entirely helpless, and the words they articulated were uttered in very feeble accents. A smile, the most placid that can be imagined, overspread the whole visage, while their addresses to Heaven and to those around them, declared the evangelical sentiments of their heart. The views which occupied their minds must have been supremely delightful; and their situations, though it may be deprecated by the gay and dissipated, was rather enviable, than either pitiable or contemptible in the eye of a pious spectator.

"The present revival, is doubtless a great and good work; but when we consider the weakness of human nature, and the many artifices of the great adversary of souls, we must, I humbly think, be convinced of the necessity of much wisdom and prudence, as well as zeal in the ministry, in order to guard against these irregular sallies of passion, which, if indulged without restraint, not only bring a reproach on religion, but hinder the most profitable exercises of genuine piety. But it is not for me to prescribe in this matter. God, we may hope, will not only support his own cause, but exercise such a special care over his children as will preserve them, though weak, from pernicious delusions. But it is the duty of Christans and especially of Christian ministers, to conduct themselves with great circumspection."

Extracts from a letter from the Rev. James Hughs, dated West Liberty, Ohio County, Virg. Nov. 9, 1802, to Rev. Stephen West, D. D. of Stockbridge, Mass.

"I am happy in being able to give you a sketch of intelligence at present, which I believe will be pleasing to you; and I hope the source is such, that it will furnish more for a future day, viz. That the Lord has lately very remarkably visited this part of his church with the effusions of the divine influences. There hath been something more than usual of a stir, and raised expectation among the people, through the

paſt ſummer; and on ſacramental ſeaſons, much appearance of ſolemnity and ſerious exerciſe.—Numbers were added to the church: But nothing very remarkable took place, until about the laſt ſabbath in Sept. when the Lord's ſupper was adminiſtered in a congregation, called *The Three Springs*, of which Mr. M'Curdy is paſtor, about twenty miles north of this place. On this occaſion, the Lord began to work in a powerful manner—many were awakened, and the exerciſe increaſed ſo, that, on Monday evening, the uſual time of breaking up, the people could not part, but continued all night, and until 11 or 12 the next day. The work was in the ſame manner, as in the ſtates of Kentucky, Teneſee, and the Carolinas.—Numbers ſunk down in their diſtreſs, and appeared to be in very great concern and anguiſh of ſpirit. Some few, perhaps five or ſix, obtained relief and comfort before the aſſembly was diſperſed; and gave ground to hope that they got their reſt on the ſure foundation. Two weeks after ſaid time, the ſacrament was adminiſtered at *Racoon*, a congregation not far diſtant from the former, and under the care of Mr. Patterſon. By this time, the awakening and exerciſe had conſiderably increaſed, and it was a very ſolemn ſeaſon. Many very hardened and bold ſinners were awakened and brought into awful diſtreſs. The appearances were ſuch, that it was thought proper to appoint the laſt ſabbath in October, for an extra meeting and communion. A great multitude attended on this occaſion—Numbers went in waggons, took their families and proviſions with them; and we continued at the place from Saturday until Tueſday morning:—This was the *Croſs-roads*, ſaid Mr. M'Curdy's other congregation. There were ten ordained Miniſters, and four Licentiates preſent: About 750 communed—The exerciſe continued day and night—The cries and groans of the diſtreſſed were almoſt inceſſant from Saturday evening until we left the place; and, ſometimes, to ſuch heights that the public ſpeaker would have to deſiſt. I believe few obtained relief or comfort until Monday evening, though the number of awakened and diſtreſſed was increaſing until that time. On Monday we had ſermons at three different places, ſufficiently diſtant from each other to prevent diſturbance.—One was in the meeting-houſe. About the time the aſſemblies were diſmiſſed, and were endeavoring to diſperſe, the Great Comforter took poſſeſſion of ſome hearts, and their groans and cries of diſtreſs were changed into acclamations of praiſe and glory to their deliverer. Some very young were enabled to ſpeak, recommending Chriſt, and inviting and warning ſinners in a manner truly aſtoniſhing. Under this means awakenings increaſed, and moſt piercing cries and groans were mingled with the praiſes. Theſe exerciſes, (and when the noiſe would admit of it) prayers and exhortations were made by the miniſters—all of which conſtituted a ſolemn, awful and pleaſing ſcene through the whole night, and ſometime in the morning. Before we could part, it was agreed to appoint next ſabbath as another extra meeting and communion. It is probable great numbers will attend, as it is in a very central place—Upper Buffalo congregation."

Nov. 18th. "Being providentially prevented from ſending this by the laſt mail, I can now inform you, that I attended at the propoſed meeting on laſt ſabbath; and it was a great and ſolemn meeting indeed. It is ſuppoſed, the number which attended was not leſs than ten thouſand. There were twelve miniſters attended.—We continued on the ground, from Saturday morning until Tueſday. The number affected was great, perhaps upwards of two thouſand, counting from the firſt to the laſt. About one thouſand were communicants. During the two laſt nights, there were, I think, ſeldom leſs than, from two to three hundred at once; And of theſe, the cries and groans were very affecting. Toward the latter part of the ſolemnity, numbers appeared to get relief; though few in compariſon with the number affected. The diſtreſſed appeared to have awful apprehenſions of their ſins—Their cries generally were, Oh! my ſins—Oh! my hard heart—Oh, what ſhall I do for Chriſt! O Jeſus, take away my hard heart! But room and time at preſent forbid enlargement: And in many ſheets I could not give you any adequate deſcription of the wonderful ſcence."

Extract of a letter to the Truſtees of the Miſſionary Society of Connecticut, from Rev. Joſeph Badger, *Miſſionary to New Connecticut, dated* Auſtinburgh, November 19, 1802.

IT may be ſatisfactory to the Truſtees and the friends of religion in general, to have ſome account of the apparent, and I hope, real progreſs of the Redeemer's kingdom in this weſtern country. The laſt Sabbath in Auguſt the ſacramental ſupper was adminiſtered at Young's Town. On Monday, near the cloſe of the exerciſes, there appeared an unuſual movement on the minds of many; it was found afterwards that ſeveral were hopefully the ſubjects of genuine awakening, which has ſince terminated apparently in a ſaving change. In Meſopotamia there are thirty four ſouls; two of this number have lately obtained hopes of an intereſt in Chriſt. One of them a man forty ſix years of age; who has been for many years a univerſaliſt, and uncommonly vicious and profane. The other is a young woman, of a very irreligious family. May it not be ſaid there has been an awakening in this place? The firſt week in September I ſpent at Hudſon, found a young perſon under ſerious concern; found a number of ſerious and hopefully pious people, moſtly from the church in Goſhen (Connecticut.) Here I organized a church, conſiſting of fourteen members; it was a feeling, comfortable time with Chriſtians. The laſt Monday in September, I ſat out from No. 2, Range 1, for Pittſburg, where the Synod of Pittſburg were to ſit the next Wedneſday. I attended during the ſeſſion, which continued until Saturday nearly one o'clock. One important part of the buſineſs tranſacted was, forming the Synod into a Miſſionary Society. Their funds are yet ſmall, about two hundred dollars. They ſent one of their number, Rev J. M'Farrand, a very reſpectable clergyman, on a miſſion for four Sabbaths, into this county. There was a letter read from Kentucky dated in Auguſt, by which we learn the revival continues to ſpread, and remark-

ably to overcome oppoſition. In one inſtance, there were about forty young perſons aſſembled for a ball; ſoon after they got together, one of them ſpoke of going home; he was aſked, why he would go home; he frankly told them he thought they were doing wrong; at this, numbers were ſtruck with ſerious reflections, and inſtead of proſecuting their dance they went to praying and ſinging hymns. They ſpent the time they had allotted for dancing, in religious exerciſes, and twenty ſeven of their number were ſeriouſly awakened at that time.

Near the end of the ſeſſion of the Synod, the miniſters were called upon to relate, if any thing had taken place worthy of attention, lately among their people. Mr. M'Curdy, paſtor of two congregations, one in Pennſylvania, called the Croſs Roads congregation; and the other in Virginia, the Three Springs congregatian, about forty ſix miles ſouth of this county, gave the following relation, of a remarkable attention which began in his congregations, on Monday of that week. "On 'the laſt ſabbath the Lord's ſupper 'was adminiſtered in the Three 'Springs congregation; there 'was a great degree of coldneſs 'complained of among Chriſtians, 'and apparently, great ſtupidity 'and inattention through the aſ'ſembly until near the cloſe of 'the exerciſes on Monday, when 'there appeared conſiderable 'movement on the minds of ma'ny. After the aſſembly were 'diſmiſſed, Mr. Marcus and Mr. 'Brice took their leave (theſe 'were two aſſiſting miniſters) and 'as I ſuppoſed went away; I 'went into the congregation and 'began converſing with thoſe 'who were in diſtreſs. The peo'ple made no movement to go a'way. Some collected and ſang 'hymns, others were in too great 'anguiſh of ſoul for ſuch exerciſe. 'Mr. Brice, on taking leave, im'mediately ſat off for home. Mr. 'Marcus delaying a little, per'ceived an uncommon movement 'among the people, and thought 'it would not be prudent for 'them to go away, mounted his 'horſe and rode after Mr. Brice 'and called him back. We ſpent 'the reſt of the day, the night, 'and until eleven o'clock on 'Tueſday with the people. There 'was through this time ſuch 'ſcenes of diſtreſs as exceeded any 'deſcription. There were about '50 perſons whoſe bodily ſtrength 'was ſo overcome, as rendered 'them incapable of ſupporting 'themſelves; they fell to the 'ground, expreſſing their diſtreſs 'in groans and cries for mercy. 'At eleven o'clock on Tueſday, 'the people were prevailed upon 'to diſperſe, and we came on our 'way to attend the Synod." The above is the ſubſtance of Mr. M'Curdy's relation before the Synod. A few minutes after the Synod adjourned, we were informed, that at the Croſs Road meeting houſe, there was a meeting for prayer, held by the people, on Thurſday evening, at which time, the awakening influences of divine truths were powerfully felt, many cried out, and were incapable of ſupporting themſelves; the meeting continued all night.

Mr. James Hughs, Mr. Wick and myſelf determined to go and ſpend the ſabbath in that congregation, with Mr. M'Curdy; we arrived with the people who were aſſembling at the tent, near the meeting houſe, as there were many more than could be accommo-

dated in the houſe. Mr. Hughs preached an excellent ſermon; I then preached. The exerciſes were about four hours and an half without intermiſſion—the people were very ſolemn, and many in deep diſtreſs, but none cried out. It was too late for a third ſermon by day light; it was propoſed at candle-lighting to have one in the meeting houſe. We repaired to the houſe for worſhip at that time, and found the houſe ſo full, that it was difficult getting through the aiſle; they had ſome of them been ſinging hymns—as we entered the houſe, a perſon, near one end of the houſe, cried out and became helpleſs. The public exerciſes pretty ſoon began. Mr. Wick preached, there was great ſolemnity, and many appeared under deep diſtreſs of ſoul; four other perſons in the courſe of the evening cried out, two of which I had opportunity to be near to, and paid particular attention to their ſituation. Their groans and cries indicated deep anguiſh of ſoul; but moſt of the time, for four hours, they very nearly reſembled perſons who have juſt expired, from a ſtate of full ſtrength; for conſiderable time pulſation could not be perceived, their limbs were wholly unſtrung, and reſpiration ſcarcely perceptible; yet they retained their reaſon, and knew what was ſaid within their hearing. Their ſtrength returned gradually—they firſt opened their eyes and looked on thoſe around them—anſwered queſtions with a very feeble, low voice, at length ſat up partly ſupported by another. I converſed with them, and inquired the occaſion of their diſtreſs; they told me it was the apprehenſion they had of the ſinfulneſs of their ſins, as committed againſt a Holy God; and their ſoul-deſtroying nature. They appeared to have very juſt views of themſelves, as totally ſinful, and that their ſalvation muſt be, if ever they were ſaved, by ſovereign grace. They both obtained hopes. There were five miniſters, with about five hundred people, who continued through the night in the meeting houſe. There was nothing appeared like diſorder—people were univerſally ſolemnized, and many could not hide their diſtreſs, yet kept from making a noiſe excepting what eſcaped with their ſobs and tears. Near ſun riſing the aſſembly diſperſed. We took breakfaſt; after which I rode with Mr. M'Curdy and Mr. Hughs, to the Three Springs congregation, ten miles, to attend a meeting there. About four hundred people came together. Mr. Hughs preached an excellent ſermon, on the nature of ſin and the wages of it. You would ſcarce ſee an eye but what was fixed on the ſpeaker, on the ground, or drowned in tears; and ſome with the ſobs of a wounded conſcience diſcovered their diſtreſs.

When the aſſembly was diſmiſſed, ſeveral were unable to retire, and were carried away by their friends. In this place there was an old man, in his 103d year, awakened; his bodily ſtrength and mental powers, were like thoſe of about 60. The next day was the time of general concert. I tarried and preached here, the other miniſters went to other places. This day was alſo, as we hope, a day of God's power. Six young people came from over the Ohio, from ſome diſtance, to ſee what ſtrange work was here—one of them, was made to feel herſelf in very diſtreſſing circumſtances, before ſermon was half through. And a young man who had come with

a ſtout heart, not intending to be moved, was alarmed from his ſecurity near the cloſe of the ſermon. After ſeveral prayers were made and hymns ſung, in regard to the concert, I adviſed the people to retire, to which they then agreed. I was invited to go home with one of the elders of the church. The ſix young perſons mentioned before, with ten or twelve others, came in to ſpend the evening, and ſuch an evening I never ſaw before. The depravity of the heart, the obligations ſinners are under to repent, the ſovereignty of God in giving repentance and remiſſion of ſins, were the ſubjects converſed on; ſeveral prayers were made and hymns ſung. There was nothing terrifying held up to view in regard to hell or the torments of the damned, yet while ſome who had comfortable hopes, were refreſhed and much overcome with views of the glory of Chriſt's kingdom, others were overcome with a deep ſenſe of their ruined ſtate as ſinners; at one time, there were ten of this little aſſembly unable to ſupport themſelves, for ſeveral hours. The other four young perſons, who came to ſee the ſtrange work, were awakened this evening. It was four o'clock in the morning before we could retire to reſt. The next day I rode about twelve miles, and preached again to nearly 400 people, aſſembled in the woods, and in a neighborhood, where there was never preaching before; this alſo was a ſolemn time; many appeared deeply concerned, and one perſon fell and cried out;—two other miniſters were preſent—after the aſſembly were diſmiſſed, they tarried nearly half of them, until the ſun was down, inquiring what they ſhould do. I was informed by Mr. Marcus that on Tueſday, the awakening was viſible with a number in his congregation. I this evening rode about 5 miles to Mr. M'Curdy's and lodged—Took my leave in the morning, and returned to Warren by the ſabbath, where I had appointed to preach. I have ſince heard that the work is rapidly ſpreading in thoſe parts.

POETRY.

COMMUNICATED AS ORIGINAL.

Prayer for the preſence of God in his houſe.

1. HOW greatly bleſt, O Lord, are they,
Who dwell around thy throne above;
Who ſpend a calm, eternal day
In reſt and peace and perfect love!

2. Yet not thoſe heav'nly hoſts alone,
Tranſported ſee thy ſmiling face:
On earth thou mak'ſt thy glory known,
On earth thy children taſte thy grace.

3. Within thy houſe, O Lord our God,
Cloth'd in ſweet majeſty appear;
Make this a place of thine abode,
And ſhed thy choiceſt bleſſings here.

4. When we thine awful ſeat ſurround,
Thy Spirit with thy word impart,
And let thy goſpel's joyful ſound
With pow'r divine reach ev'ry heart.

5. Here let the blind their ſight obtain,
Here give the broken ſpirit reſt:
Let Jeſus here triumphant reign,
Enthron'd in ev'ry yielding breaſt.

6. Here let the voice of ſacred joy
And humble ſupplication riſe,
Till higher ſtrains our tongues employ,
In realms of bliſs beyond the ſkies.

PHILANDER.

Donations to the Miſſionary Society of Connecticut.

	D.	C.
From Benj. Beecher, a lot of Land in Cheſhire, containing 50 acres.		
From Daniel Read, New-Haven, 100 Primers.		
From Doctor Trumbull, avails of his Sermons,	1	50
Avails of Connecticut Evangelical Magazine,	8	40
From a friend of Miſſions,	10	

Samuel Porter

THE Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] MARCH, 1803. [No. 9.

An Addreſs from the TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT *to the Miniſters and people of the ſtate: With a Narrative on the ſubject of Miſſions, and a ſtatement of the Funds of the Society, for the year* 1802.

(Continued from p. 308.)

ABOUT the firſt of December, the Rev. Wm. F. Miller returned from a miſſion of four months to the northern part of Vermont, and the ſettlements on the weſt ſide of Lake Champlain. The following extract from his journal exhibits a general view of his miſſionary labors:

"While on my miſſion, which 'conſiſted of 16 weeks and four 'days, I rode 1088 miles; for-'med 2 churches; adminiſtered 'the ſacrament of the Lord's ſup-'per 9 times; preached 135 ſer-'mons; attended 7 public confer-'ences; ſpent ſeveral half days, 'in viſiting perſons under deep 'conviction of ſin; viſited one 'ſchool and catechized the chil-'dren; admitted 30 perſons into 'churches; and baptized 6 adults, 'and 81 children of profeſſedly 'believing parents. The ſermons 'were preached in the following 'counties: In VERMONT, Ben-'nington 2, Rutland 26, Addi-'ſon 13, Chittendon 22, and 'Franklin 27; in NEW-YORK 'ſtate, Eſſex 23, and Clinton 22. 'Both of the churches were for-'med in the ſtate of New-York; 'one in Jay, a town lying back 'upon the mountains, on the river 'Sables, in the county of Eſſex, 'conſiſting of 14 members; the 'other in the little Chazee river 'ſettlement, in the county of 'Clinton, conſiſting of 8 mem-'bers. In both theſe ſettlements, 'the minds of the people appeared 'to be very tender and deeply 'impreſſed, during my preaching 'with them, and exhibited the 'promiſing appearance of a revival 'in religion. The Lord's ſupper 'was adminiſtered in Middle-'town, Caſtleton, Charlotte, Eſ-'ſex, Fairfield and Georgia in 'Vermont, and in Pleaſant Valley, 'Jay and the Great Chazee ſettle-'ment in New-York.

"I viſited every ſettlement in 'the county of Clinton, and eve-'ry one in Eſſex county, except 'the town of Crown Point, which

'was ſupplied with a preacher. 'There are but few inhabitants in 'theſe two counties, and thoſe 'very much ſcattered. Excepting 'the towns of Jay and Chattegee, 'which lie back from the Lake, 'there is but one range of towns, 'which extend about 20 miles in-'land from the Lake. A great 'tract of country is here opening 'for ſettlement, which will ſhortly 'very much enlarge the field for 'miſſionary labors.

"Tho' the enemy is coming in 'like a flood, the great Redeemer 'has come to Zion, and is lifting 'up a ſtandard againſt him. In 'the north part of Fairfield, Ver-'mont, there is ſome appearance 'of a good work begun; in Pitts-'ford, there is a conſiderable revi-'val, and in Weſt Rutland, the 'minds of the young people are 'deeply impreſſed with religion. 'It will be noticed I preached 'a 'great number of times in the 'county of Rutland. Some may 'think this was not needy miſ-'ſionary ground. But at this 'critical time, ſo far as I can 'judge, the aſſiſtance given the 'churches in this county was the 'moſt needed of any part of my 'miſſionary labors, and has been 'the moſt productive of good. It 'has apparently, by the bleſſing of 'God, been inſtrumental to the 'hopeful converſion of ſeveral per-'ſons; given light and comfort to 'others in a moſt ſeaſonable time; 'and peaceably confirmed the 'churches in the important doc-'trines of the goſpel. The reviv-'al of religion has, the preſent 'ſeaſon, been greater in Caſtleton 'than in any other town. The 'church has doubled in numbers. '20 were added to the church be-'fore my arrival and 20 have ſince 'been added. With reſpect to 'the expenſe, the donations from 'the county of Rutland to the 'Miſſionary Society have more 'than compenſated for the time 'ſpent there. In ſhort, the peo-'ple of Vermont have nearly paid 'for the whole of that part of my 'miſſion which was ſpent in the 'ſtate, including all the time of 'travelling there and returning 'home.

"I have been treated with 'great kindneſs by the people in 'the new ſettlements. They feel-'ingly expreſſed their gratitude 'to the Miſſionary Society and to 'the inhabitants of Connecticut, 'for all they have done for them 'in the ſupport of miſſions; and 'as a proof of the ſincerity of their 'profeſſions, have ſent their cheer-'ful contributions, to aſſiſt in ſup-'porting a ſociety ſo evangelical 'in its nature, and ſo productive 'of good to the world."

Mr. *Miller* confirms the accounts given by former Miſſionaries reſpecting the religious ſtate of the ſettlements which he viſited. The people are much divided in their ſentiments, which prevents their uniting to ſupport the ſtated preaching of the goſpel. In many places, infidel and looſe principles are faſt gaining ground; and erroriſts and falſe teachers are perverting the minds of the people from the important doctrines of the goſpel. The labors of zealous and pious Miſſionaries, under the bleſſing of God, will have a great influence in checking the growth of error, and in promoting the cauſe of truth. It is hoped therefore that as the call for miſſionary ſervices increaſes, by the rapid increaſe of the new ſettlements, the charitable contributions of the people of this ſtate will proportionably increaſe. The cauſe is a glorious one, and in no one more profitable way can the affluent

ſpend a part of that wealth which divine Providence has beſtowed upon them.

Laſt winter the Rev. *Solomon Morgan* went on a miſſion of nine weeks to the north-weſtern part of Vermont. He preached 50 ſermons, attended 6 conferences, admitted 5 perſons into churches, and converſed with many people under ſerious concern of mind. To him as well as to other Miſſionaries much gratitude was expreſſed by the ſteady, judicious part of the inhabitants, for the exertions made in Connecticut in ſupport of miſſions to the new ſettlements.

The Rev. *Alexander Gillet*, in the courſe of the year, performed a miſſion of 16 weeks, in the ſtate of Vermont. The following is extracted from his journal: "In this tour I have rode about 1050 miles; viſited about 50 towns; preached 120 ſermons—in the counties of Rutland, Addiſon, Chittendon, Franklin, Orleans and Caledonia; and generally after lecture made a number of ſolemn obſervations to enforce the truth diſpenſed, which appeared to have a good effect. I have attended a number of conferences; examined and admitted 11 perſons into church communion; baptized 4 adults and 30 children; and adminiſtered the Lord's ſupper 5 times, beſides viſiting the ſick, &c.

"I have generally been received with kindneſs, and treated with reſpect, as a miniſter of Chriſt. The people collected beyond expectation to attend lectures on week days; and they *in general* met on the ſabbath.

"In moſt of the places where I preached, a certain ſolemnity appeared on the countenances of the aſſembly, indicating that ſomething uncommon impreſſed their minds, and influenced them to give attention to the word; tho' perhaps no *ſpecial influences* might operate among them. In thoſe towns where the ſpirit of God operated the laſt ſeaſon, the *awakening* appeared on the decline. However a precious fruit remains. The people flocked to meeting; and I had a number of ſolemn, affecting interviews with them. Many regretted their deſtitute ſituation, and wiſhed for good faithful miniſters to break the bread of life to them and their children. They expreſſed their gratitude to the benevolent people of Connecticut, for their *liberal contributions* for the ſupport of miſſions; to the Miſſionary Society; to the Board of Truſtees; and to myſelf for my *viſit* and *labors* among them; and they begged the continuance of miſſionary favors.

"I could not but remark, that the ſtate of thoſe ſettlements which I viſited, is in general much bettered from what it was in my miſſionary tours in the years 1797 and 1798. The good effects of miſſionary exertions are clearly viſible. Beſides the late revival of religion in ſundry places, a ſenſe of the importance of the goſpel has, within a few years, greatly increaſed. The inhabitants appear much more ſenſible of the ſalutary tendency of the Miſſionary Societies to reform ſelfiſh man.

"In ſeveral towns they are deſirous of ſettling miniſters; and in others are prevented by an unhappy diſunion in ſentiment and by the influence of falſe teachers. Hence the manifeſt importance of ſending good, able

be ſaved or whether they ſhall periſh. Beſides, this will do ſuch honor to Chriſtianity and to the ſincerity of its profeſſors, and exhibit ſuch a conſiſtency of character, as otherwiſe could never have been done. A conſciouſneſs of this, will give to thoſe who have prayed, "Thy kingdom come, and thy will be done on earth as it is in heaven," and have employed their money, labors and influence for its advancement, a pleaſure in life and death, which no wealth, no worldly conſiderations nor enjoyments could ever afford. Will not this, through the merits and mercy of the Redeemer, give a luſtre to their crown, and joy to their hearts forever in his preſence, which no language can deſcribe nor heart conceive?

From the accounts exhibited in this and the preceding narratives, it appears, that for a term of about ten years, the goſpel has been preached, through the influence and charity of the people of this ſtate, to the new and vacant ſettlements forming in the wilderneſs, through an extent of country larger than all New-England: That many churches have been gathered unto Jeſus Chriſt; that a foundation has been laid, by the Miſſionaries, for the formation of others; and that through their labors great additions have been made to ſeveral other churches which were previouſly formed; that a large number of adults have received the Chriſtian faith and been baptized by them, beſides hundreds of children. Many hundreds, in a judgment of rational charity, have been added unto the Lord, among whom are numbers, who once were the moſt bitter and violent oppoſers of the goſpel, and of all the benevolent deſigns of the Miſſionary Society. The ſacrament of the Lord's ſupper has been, in numerous inſtances, adminiſtered to large bodies of Chriſtians, and their hearts have been made glad in the Lord. The ſabbath has been ſanctified in families, in congregations and through conſiderable tracts of country, where otherwiſe it would have been profaned and forgotten had it not been for the faithful labors of Miſſionaries. The ſanctuary of the Lord is honored, and his worſhip devoutly attended, where otherwiſe he would have been forgotten. The hearts of many thouſands have been made glad; mourners have been inſtructed, comforted and edified; the heart of the mournful widow and of the fatherleſs have been made to ſing, and thanksgivings, in great abundance, have redounded unto the name of the Lord. The miſſionary buſineſs has now obtained a conſiſtency and regularity; and by the incorporation of the Truſtees of the ſociety, ſuch a ſtability is given to it, and ſuch a foundation is laid for its extenſive future uſefulneſs as it never before enjoyed. Theſe circumſtances, with the ſmiles of divine Providence, which have ſo manifeſtly attended the cauſe from its commencement, the Truſtees imagine, exhibit ſuch motives for future charity and exertions, as will powerfully influence all good people, draw forth their charity into lively and practical exerciſe, engage their fervent and united prayers, their harmonious and vigorous exertions to ſupport, and more effectually to carry into execution, the charitable and noble deſigns which they have ſo happily begun.

JOHN TREADWELL, *Chairman.*

Paſſed by the Board of Truſtees,
January 6th, 1803.

Atteſt, *Abel Flint*, Secretary.

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT.

No. 1.

ACCOUNT of Monies contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath in May 1802, *pursuant to a Resolve of the General Assembly of said State, passed May* 1801.

	D.	C.
HARTFORD COUNTY.		
Hartford, North Society,	81	4
South Do.	23	
West Division,	30	
Berlin, Kensington,	13	47
New Britain,	27	59
Worthington,	12	2
Bristol, Cambridge,	22	62
West Britain,	16	54
East Hartford, First Society,	39	
Orford,	28	60
East Windsor, First Society,	15	35
Second Do.	10	46
Enfield,	10	50
Farmington, First Society,	88	27
Northington,	11	23
Glastenbury, First Society,	23	85
Eastbury,	5	6
Granby, Salmon Brook,	7	40
Turkey Hills,	7	8
Hartland, East Society,	8	51
West Do.	18	0
Southington,	26	56
Suffield, First Society,	11	13
West Society,	5	50
Symsbury, First Society,	15	95
West Symsbury,	51	
Wethersfield, First Society,	63	18
Newington,	17	13
Stepney,	26	72
Windsor, First Society,	18	16
Wintonbury,	15	
	749	92
NEW-HAVEN COUNTY.		
New-Haven, West Society,	16	31
Branford, First Society,	22	75
North Branford,	5	3
Cheshire, First Society,	42	27
Columbia,	6	
Derby, First Society,	10	10
Great Hill,	3	75
East-Haven,	8	69
Guilford, First Society,	29	25
East Guilford,	9	47
North Do.	16	17
Hamden, Mount Carmel,	20	
East Plains,	6	
Milford, First Society,	53	13
Second Do.	20	24
North Haven,	19	30
Oxford,	6	93
Wallingford, First Society,	4	59
Meriden,	4	34
Waterbury, First Society,	13	38
Salem,	12	25
Middlebury,	11	
Woodbridge, Amity,	11	
Bethany,	4	
Wolcott,	10	
	365	95
NEW-LONDON COUNTY.		
New-London,	32	22
Norwich, First Society,	36	29
Chelsea,	19	17
Bozrah,	6	1
Colchester, West Chester,	12	
Marlborough,	16	33
Franklin,	11	27
Lisbon, Newent,	12	28
Hanover,	4	79
Lyme, First Society,	10	38
North Quarter,	5	56
Montville, First Society,	16	
Preston, First Society,	15	
North Do.	47	1
Stonington, First Society,	7	50
	251	81
FAIRFIELD COUNTY.		
Fairfield, First Society,	12	
Green's Farms,	11	31
Danbury, First Society,	18	65
Bethel,	4	66
Greenwich, First Society,	38	65
Huntington, Ripton,	14	59
New Stratford,	7	
New Canaan,	26	
New Fairfield, First Society,	7	7
Second Do.	8	61
Norwalk, First Society,	32	2
Reading,	10	73

Stamford, First Society,	25	
North Stamford,	8	12
Stanwich,	13	
Stratford, First Society,	8	
Stratfield,	7	33
Trumbull,	9	12
Weston, Wilton,	5	89
North Fairfield,	10	69
	278	44

WINDHAM COUNTY.

Windham, First Society,	10	25
Scotland,	5	83
Ashford, First Society,	3	41
Eastford,	2	46
Westford,	5	12
Brooklyn,	4	3
Canterbury, Westminster,	3	65
Hampton,	31	13
Lebanon, First Society,	54	90
Crank,	21	17
Goshen,	6	15
Exeter,	9	25
Mansfield, First Society,	23	
North Do.	9	90
Plainfield,	12	23
Pomfret, First Society,	8	50
Abington,	12	
Thompson,	8	22
Woodstock, First Society,	9	95
Muddy Brook,	14	9
	255	4

LITCHFIELD COUNTY.

Litchfield, First Society,	45	37
South Farms,	22	
Barkhempsted, First Society	6	66
Bethlem,	32	50
Canaan, First Society,	15	61
North Do.	22	80
Colebrook,	20	42
Goshen,	100	30
Harwington,	22	50
Kent,	17	43
New Hartford,	47	71
Norfolk,	70	
Plymouth,	12	89
Roxbury,	13	78
Salisbury,	51	6
Sharon, First Society,	18	6
Southbury, First Society,	2	
South Britain,	14	25
Torrington, First Society,	25	
Torringford,	31	26
Warren,	25	54
Washington, First Society,	27	33
New Preston,	15	11
Watertown,	25	32
Winchester,	40	4
Woodbury,	19	85
	719	89

MIDDLESEX COUNTY.

Middletown, First Society,	10	88
Upper Houses,	7	46
Westfield,	3	19
Haddam,	12	40
Chatham, First Society,	9	84
Middle Haddam,	4	43
Durham,	21	34
East Haddam, First Society,	14	30
Millington,	10	50
Hadlyme,	9	
Killingworth First Society,	5	
North Do.	16	71
Saybrook, First Society,	13	6
Second Do.	18	38
Third Do.	3	68
Fourth Do.	7	17
	167	2

TOLLAND COUNTY.

Tolland,	15	84
Bolton, First Society,	55	
Second Do.	9	2
Coventry, First Society,	18	42
Second Do.	11	32
Andover,	16	
Ellington,	19	
Hebron, First Society,	13	51
Gilead,	9	25
Somers,	16	76
Stafford, First Society,	5	60
West Stafford,	4	12
Willington,	4	25
	198	9

SUMMARY.

	D.	C.
HARTFORD COUNTY, . .	749	92
NEW-HAVEN, do. . .	365	95
NEW-LONDON, do. . . .	251	81
FAIRFIELD, do. . . .	278	44
WINDHAM, do.	255	4
LITCHFIELD, do. . . .	719	89
MIDDLESEX, do.	167	2
TOLLAND, do.	198	9
	2,986	16

No. 2.

FUNDS of the Society arising from other Sources than the Contributions in May 1802.

Contributed, in New Settlements, viz.

1802.			D.	C.
Jan. 7.	To Rev. David Higgins,	19	66	
19.	Rev. Jedidiah Bushnell,	79	27	
	Rev. Job Swift,	7	11	
April 22.	Rev. Solomon Morgan,	6		
August 26.	Mr. Hezekiah May,	1	76	
Sept. 17.	Rev. Alexander Gillet,	9	54	
28.	Mr. James W. Woodward,	41	29	
Dec. 13.	Rev. William F. Miller,	60	25	
				224 86
Jan. 7.	Avails of Con. Evan. Magazine,	611	93½	
May 10.	Do. of Doctor Trumbull's Sermons,	10	34	
July 14.	Do. Do.	6	50	
August 26.	Do. Hartford Hymns,	20		
				648 77½

Donations by Sundry Individuals, viz.

Jan. 19.	Rev. Lathrop Thompson, Vermont,	7		
May 6.	Solomon Goodell, Jamaica, Vermont,	20		
14.	Augustus Thompson, Goshen,	20		
	Samuel Hillhouse, Do.	6	50	
21.	Hon. John Davenport, jun. Esq.	100		
25.	Israel Kelsey, of Middletown,	1		
June 1.	Rev. George Colton, Bolton,	30		
28.	Solomon Goodell, Jamaica, Vermont,	100		
July 14.	Rev. Samuel Nott, Franklin,	10		
	Doctor Joshua Lothrop, Norwich,	100		
Sept. 14.	Daniel Root, Franklin, New-York,	2	50	
Oct. 12.	Obadiah Gore, Shesequin, Penn.	3	38	
				400 38

Donations by sundry persons unknown, and sundry friends to Missions, viz.

Jan. 4.	A Friend of missions,	2		
25.	Do. Do.	1		
Feb. 19.	Do. Do.	16	90	
March 9.	Do. Do. of New-Hartford,	3	10	
16.	Do. Do.	20		
27.	Do. Do.	5		
May 12.	Chenaniah, A Stranger,	100		
14.	A young Lady of Thompson,	1		
	A friend of Missions, of Milford.	1		
18.	A Stranger, from Berlin,	6		
19.	A friend of Missions,	2		
	Do. Do. of New-Haven,	24		
21.	Do. Do. Danbury,	1	83	
26.	Do. Do.	3		
31.	Do. Do. of Hebron,	1		
June 1.	A Stranger,	5	70	
17.	A friend of Missions,	1	50	
July 5.	Do. Do.	10		
15.	Do. Do.	10		
26.	Do. Do.	2		

Sept.	23.	Do.	Do.	5	8	
Nov.	9.	Do.	Do.	100		
	23.	Do.	Do.	30		
Dec.	14.	Do.	Do. of Ridgefield,	1	50	
	20.	Do.	Do.	100		
	31.	Do.	Do.	10		
						463 62
May	6.	From Ladies' Society in Norwich,				9 50
		Wilton Contribution in 1801, rec'd May 1802,				3
Dec.	31.	Interest from Dec. 28, 1801, to Dec. 31, 1802,				522 17
						2272 29½

No. 3.

Disbursements by order of the Trustees.

To Missionaries, viz.

Jan.	7.	To Rev. David Higgins, Missionary, New-York state,		74	15
		Rev Joseph Badger,	Do. New Connecticut,	160	
	14.	Do.	Do. Do.	200	
	19.	Rev. Jed. Bushnell,	Do. N. York state, Balance,	1	
		Rev. Job Swift,	Do. Vermont, Two payments,	48	
Feb.	25.	Rev. Jer. Hallock,	Do. Do. Balance,	10	
April	22.	Rev. Solo. Morgan,	Do. Do.	54	
May	13.	Rev. Jed. Bushnell,	Do. Do. Two payments,	285	
	14.	Do.	Do. New-York and Vermont, Advance,	25	
August	27.	Mr. Hezekiah May,	Do. New-York,	35	
Sept.	2.	Rev. David Bacon,	Do. to the Indians, Two payments,	510	
	17.	Rev. Alex. Gillet,	Do. Vermont, Two payments,	95	
	27.	Rev. J. W. Woodward,	Do. Black River, Sundry payments,	202	
Oct.	1.	Do.	Do. New-York and Penn. Advance,	25	
	8.	Rev. Sam. Leonard,	Do. Vermont, Advance,	25	
Nov.	30.	Rev. Seth Williston,	Do. New-York, Two payments,	92	50
		Rev. John Willard, jr.	Do. Vermont,	15	
Dec.	13.	Rev. Wm. F. Miller,	Do. Do. Two payments,	99	
	27.	Rev. E. J. Chapman,	Do. New Connecticut, Two payments,	118	49

Other Expenses, viz.

May	14.	To Oliver D. Cooke, for Books for New Settlements,	4	
	25.	Elisha Colt, for assisting the Treasurer,	4	50
August.		For books for New Settlements,	100	
Sept.	1.	Rev. Abel Flint, for Postage and Stationary,	10	4
		Mess'rs Hudson and Goodwin, Printing and Stationary,	26	4½
			2218	72½

No. 4.

Treasurer's Account Current.

Dr. The Missionary Society of Connecticut, in Account Current with *Andrew Kingsbury*, as their Treasurer. Cr.

To amount of Cash disbursed by order of the Committee, as per statement No. 3.	2218	72½	By Balance in favor of the Society, Dec. 29, 1801,	6633	22
To 3 counterfeit dollars, two received in the May contributions, and one in a donation.	3		By amount of Contributions in May 1802, as per statement No. 1.	2986	16
	2221	72½	By amount of Donations, Interest, &c. as per statement No. 2.	2272	29½
Balance, carried to Credit of new Account,	9669	95		11,891	67½
	11,891	67½	By Balance brought to New Acccount,	9669	95
Of the above Balance there belongs to the permanent fund,	4377	37½			
For current Expenses,	5292	57½			
	9669	95			

A. KINGSBURY, *Treasurer.*
JOHN PORTER, *Auditor.*

Hartford, January 1, 1803.

A particular list of the Contributions received in the new settlements, contained in the general statement, No. 2.

To Rev. *David Higgins*, in the State of New-York, A. D. 1801.

Delhi,	1	67
Union, Otsego Creek,	4	30
Springfield,	1	75
Exeter,	1	25
Onondaga,	5	8
Cayuga,	2	45
Aurelius,	3	16
	19	66

To Rev. *Jedidiah Bushnell*, in Vermont, A. D. 1801.

New-Haven,	20	66
Georgia,	15	25
Westford,	2	56
Milton,	1	39
Richmond,	4	25
Waterbury,	9	
Salisbury,	3	5
Essex,	6	28
Fairfield,	8	32
Swanton,	3	51
Bennington,	5	
	79	27

To Rev. *Job Swift*, in Vermont, A. D. 1801.

Hinesburg,	4	91
Milton,	2	20
	7	11

To Rev. *Solomon Morgan*, in Vermont, A. D. 1802.

New-Haven,	2	
Fairfield,	4	
	6	

To Mr. *Hezekiah May*, in the State of New-York, A. D. 1801.

Bath,	1	76

To Rev. *Alexander Gillet*, in Vermont, A. D. 1802.

Salisbury,	2	67
New-Haven,	2	87
Fairfield,	4	
	9	54

To Rev. *James W. Woodward*, in the State of New-York, A. D. 1802.

At little falls, Herkemer,	2	92
Fairfield,	3	9

Trenton,	3	62
Leyden,	4	64
No. 7. Adams,	1	
No. 11. Lowville,	1	50
Mooſe Creek,		50
No. 2. Watertown,		50
No 3. Rutland,	3	47½
No. 4. Champion,	1	50
Turin,		92
Saliſbury,	1	7
Steuben,	4	38
Mr. J. Rogers, Lowville,	1	
Mrs. Davenport, Do.		29
Mr. Boſworth, Do.	1	
Mr. Waters, Do.		50
Mr. Rogers, Leyden,		38
Mr. Storms, Do.		25
Mr. Morgan, Do.		16
Eſq'r. Fiſher, Do.		83
Doctor Snow, Do.		48
Mr. Kingſbury, Do.		75
P. Southwell, Do.		25
A. Barnes, Turin,	1	
J. Barnes, Do.	1	
Lieut. Smith, Norway,	1	
Deacon Sweatſer, Do.		25
J. Mitchell, Steuben,		25
Ebenezer Weeks, Do.	1	
Deacon Mitchel, Do.		50
Mr. Sprague, Brownville,		25
A friend to miſſions,	1	3½
	41	29

To Rev. *William F. Miller*, in Vermont, A. D. 1802.

Middletown,	8	56
Poultney,	5	20
Caſtleton,	20	75
Saliſbury,	3	10
Charlotte,	6	4
Eſſex,	5	96
Georgia,	6	88
Fairfield,	2	99
Jonathan Shephard, of Chattegee, State of New-York,		75
	60	23

Amounting in the whole to 224 Dollars 86 Cents, the ſum mentioned in preceding ſtatement No. 2.

The other Miſſionaries have not yet made particular returns.

MESS'RS. EDITORS,

The following anſwer to the queſtions in page 290 of your Magazine, is tranſmitted for publication.

QUESTION.

HOW are the invitations and calls to ſinners, with which the ſcriptures abound, and the ſolemn declarations, that God hath no pleaſure in the death of ſinners, but that they would turn and live, reconcilable with their being left of God to go on in ſin and periſh? Or in other words; if God be as deſirous of the return and ſalvation of ſinners, as thoſe ſtrong expreſſions, particularly in Ezekiel, 33. 11. intimate; what reaſons are there aſſignable, why he, in whoſe hand all hearts are, and for whom nothing is too hard, with whom nothing is impoſſible, doth not convert them to himſelf, provided the atonement be infinitely full?

No. I.

THE enquiries here propoſed, are in themſelves intereſting and important—are ſuch as often ariſe in reflecting minds, and are nearly connected with ſome of the important and eſſential doctrines of the goſpel—doctrines, which concern the glory of God, and eternal happineſs of mankind. The ſubject therefore is worthy of a very ſerious and careful attention.

It is conceded in the ſtatement of the queſtion, that all hearts are in the hands of God, and that he is able to convert all ſinners to himſelf, if he pleaſes. It will therefore be unneceſſary to adduce any arguments in proof of this truth. But the queſtion ſeems to intimate, that the want of a ſufficient or infinitely full atonement is the reaſon, why all ſinners are not renewed and ſaved.

In anſwering the queſtion therefore, it is propoſed to ſhew that the atonement is infinitely full—that God's leaving a number of mankind to go on in ſin and periſh, is not inconſiſtent with the goſpel calls and invitations to all, or with his ſolemn declaration, that he hath no pleaſure in the death of the wicked, but that they turn and live; and then to aſſign ſome reaſons why God does not convert and ſave all the human race.

I. It is propoſed to ſhew, that the atonement of Chriſt is infinitely full or ſufficient for all mankind. It may tend to elucidate the ſubject to make ſome previous obſervations upon the nature and deſign of the atonement. An atonement is ſome expiation or ſatisfaction for a crime or offence, made by the offender, or by ſome other perſon on his account. The atonement of Jeſus Chriſt reſpects the ſins of mankind, and was effected by his obedience, ſufferings and death. Thus the ſcriptures declare, that he "bare our ſins in his own body on the tree—was wounded for our tranſgreſſions—was bruiſed for our iniquities, and with his ſtripes we are healed. We have redemption through his blood." As many in the Chriſtian world have entertained erroneous ideas of the atonement, it may be uſeful to obſerve, that it was not deſigned to render God the Father more merciful, and benevolent, than he otherwiſe would have been. Some appear to have conſidered God the Father, as very implacable and vindictive; and God the Son, as very merciful and compaſſionate; and therefore they ſeem to have ſuppoſed, that the ſufferings and death of the Son were deſigned to appeaſe a vindictive temper in the Father, and to render him more mild, compaſſionate, and benevolent. Such ideas are not only very erroneous, but alſo very degrading to the divine character. God the Father, as the ſcriptures declare, is love or benevolence. He is as merciful and benevolent as the Son; yea, they are perfectly one in temper and affections. It is therefore declared, that *they are one*, and that the Son is "the brightneſs of the Father's glory and the expreſs image of his perſon." The Father then was juſt as compaſſionate and benevolent, and as much diſpoſed to ſhew mercy to ſinners, as the Son; provided it could be done conſiſtently with the divine glory, law and government, and the higheſt good of the moral world. And if ſinners could not be pardoned and ſaved conſiſtently with theſe, the Son would no more wiſh it to be done, than the Father; as they are perfectly one in their holy deſires and wiſhes. To ſuppoſe then, that the atonement was deſigned to appeaſe a vindictive, implacable temper in the Father, is indulging very unworthy and erroneous ſentiments of the character of Jehovah.

Neither was the atonement deſigned to abate the requirements of the divine law, ſo that it does not now require perfect obedience or holineſs, but will accept and juſtify perſons on account of their ſincere tho imperfect obedience. Some ſeem to ſuppoſe, that the moral law, which requires perfect holineſs, and curſes for every ſin, is very rigid and ſevere—that it was hard and almoſt unjuſt for depraved creatures to be placed under ſuch a law—that the Saviour, therefore, pitying their hard caſe, took their part againſt this rigid law, and bore its penalties,

to abate or ſoften down its rigorous requirements, ſo that they are not now under obligations to be completely holy; but are in ſome degree excuſable for their failures and imperfections in point of obedience. Such ideas of the atonement and of the divine law are exceedingly erroneous & dangerous, and an evidence of great ignorance of the eſſential truths of religion. The divine law is the eternal, immutable rule of right, or ſtandard of moral perfection. As far as any rational beings fall ſhort of that love to God and their fellow-creatures, or of that perfect holineſs or benevolence, which is required in the moral law; ſo far they muſt in their temper, be wrong and criminal—yea, it is impoſſible, that any rational creature ſhould be ſinleſs or excuſable in any neglect of, or deviation from what the divine moral law requires. This law, as the apoſtle declares, is holy, juſt and good; and is ſo viewed by all, as far as poſſeſſed of real piety. Like the apoſtle, they delight in the law of God after the inward man, and earneſtly deſire to be perfectly conformed to its requirements.

It is then manifeſt, that the atonement of Chriſt was not deſigned to abate or diſannul, in any degree, the divine law, that perfect and unchangeable ſtandard of right. The Saviour therefore ſaid, "Think not that I am come to deſtroy the law. For verily I ſay unto you, till heaven and earth paſs away, one jot or one tittle ſhall in no wiſe paſs from the law, till all ſhall be fulfilled." He was ſo far from lowering down or aboliſhing the law of God, or taking the part of ſinners againſt it as being too rigorous, that one important deſign of his atonement was to ſupport and magnify the law, and make it honorable.

It may be further obſerved, reſpecting the atonement, that it is not ſuppoſed, that the Lord Jeſus endured the ſame quantity of pain and miſery, as would have been endured by all mankind, or all the elect thro eternity; had they been loſt. As it was the human nature only of the Saviour, which was capable of ſuffering; it is inconceivable that he could endure as much pain in a few hours, as innumerable millions of men would thro eternity. Nor was it neceſſary, that he ſhould; ſince the infinite dignity of his divine nature, united in the ſame perſon with his human, gave an infinite value or efficacy to his ſufferings.

The deſign of the atonement was to ſupport the authority of God's holy law, the dignity and ſtability of his moral government, and to manifeſt his juſt abhorrence and diſpleaſure againſt ſin. —The divine law denounces againſt every ſinner eternal death, as the juſt wages of ſin, as a juſt expreſſion of his diſpleaſure againſt it, and as a moſt powerful reſtraint againſt all wickedneſs. But had ſinners been pardoned without an atonement, or any thing done to ſupport the law of God; it would have tended greatly to weaken and deſtroy its authority, and to bring the divine government into contempt. The appearance of it would have been, that the Moſt High was not much diſpleaſed with ſin, did not view it as very criminal, and was not in earneſt in his threatenings againſt it. Thus it would have greatly encouraged ſin and rebellion, and been exceedingly injurious to the happineſs of the moral world. The atonement therefore

was deſigned to prevent thoſe dreadful conſequences by anſwering the ſame important purpoſes, which would have been anſwered by the puniſhment of ſinners themſelves, and thus to open a way, in which God could, conſiſtently with the authority and honor of his law and government and the good of his kingdom, ſhew mercy to whom he ſaw fit, and pardon the penitent and believing ſinner. Theſe important ends have been effected by the obedience, ſufferings and death of the Lord Jeſus, who was one with the Father, and thought it not robbery to be equal with God. By aſſuming our nature, ſubmitting to the greateſt abaſement, ſufferings and moſt painful death in the ſtead of ſinners, and thus bearing their ſins in his own body, he ſtrikingly ſupported and magnified the law, and made it honorable. It ſhewed, that the Father would inflict all theſe ſufferings on his well beloved Son, and that the Son would voluntarily ſubmit to them, rather than the divine law ſhould be weakened and diſhonored in the pardon of ſinners. In this way Jehovah has manifeſted the higheſt reſpect for his holy law, and his fixed determination to ſupport the authority and dignity of his moral government. And by ſparing not his own Son, when in the room of ſinners, he has clearly evinced his inflexible, impartial juſtice and oppoſition againſt ſin, and his determination to puniſh and diſcountenance it.

Having made theſe obſervations upon the nature and deſign of the atonement, we ſhall proceed to ſhew, from various conſiderations, that this atonement is infinitely full or ſufficient for all mankind.

1. This is evident from the infinite dignity and excellence of the Saviour, and from the nature of the atonement. The Saviour, as has been already obſerved, was in his divine nature God over all, one with the Father, and equal with him in all divine perfection. And being thus a perſon of infinite dignity and worth, it gave an infinite value or efficacy to his obedience, ſufferings and death, and thus rendered his atonement infinitely full. The obedience, ſufferings and death of ſuch an infinite perſonage did more to magnify and ſupport the law and government of God, and to manifeſt his abhorrence of ſin, than would the eternal puniſhment of all the ſinful race of man. It is therefore evident, that this atonement muſt be abundantly ſufficient for the ſalvation of mankind, if they would but receive it. To deny its infinite fullneſs or efficacy, muſt be derogating from the infinite dignity and excellence of the Saviour. The atonement does not lay God under obligations to ſinners to ſave any of them; but it opens the way, ſo that he can, conſiſtently with his law and government, diſpenſe his grace, to whom he pleaſes, and can be juſt, and yet "the juſtifier of him which believeth in Jeſus."

2. It appears from expreſs declarations of ſcripture, that Chriſt has died for all mankind, or has made an atonement ſufficient for all.—Thus it is declared, "That he by the grace of God ſhould taſte death for every man, and that he is the Saviour of all men, eſpecially of thoſe that believe." Theſe paſſages clearly teach, that the Saviour has died or made atonement for all mankind, and it ſeems, that the laſt of them cannot rationally be underſtood in any

other ſenſe. For it expreſsly declares, that he is the Saviour, not of thoſe who believe only, but of all men in diſtinction from theſe. Therefore his atonement muſt have had reſpect to all the human race. Accordingly Chriſt is called "The Lamb of God which taketh away the ſin of the world; and the Saviour of the world." The apoſtle John, addreſſing Chriſtians, ſays, "He is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world." Here alſo Jeſus Chriſt is declared to be the propitiation for the ſins of the whole world, in diſtinction from thoſe of believers.—Theſe, and other ſimilar paſſages teach in the cleareſt manner, that Chriſt has made an atonement for all mankind, or for the whole world. It ſeems hardly poſſible for words to expreſs this ſentiment more clearly than it is expreſſed in theſe paſſages; and ſome of them will not admit of any other ſenſe, without a very forced, unnatural conſtruction.

Should it be ſaid, that ſuch expreſſions as *all men*, *the world*, &c. muſt ſometimes be underſtood in a limited or reſtricted ſenſe; it may be anſwered, that it is an eſtabliſhed, invariable rule, that all phraſes or paſſages of ſcripture are to be underſtood in their moſt plain, eaſy and literal import, unleſs the connection, the general analogy of faith, or ſome other neceſſary conſiderations require a different ſenſe. But in the preſent caſe it does not appear, that any of theſe conſiderations require, that theſe paſſages ſhould be underſtood in any other than their plain, natural meaning. On the contrary, there are many weighty, unanſwerable reaſons for underſtanding them in their moſt plain and literal import. And it is with great difficulty, that ſome of theſe paſſages can be underſtood in any other ſenſe.

3. That the atonement is ſufficient for all mankind, is evident from the conſideration, that the calls, invitations and offers of the goſpel are addreſſed to all, without exception, in the moſt extenſive language.—It is ſaid, "Look unto me, and be ye ſaved, all the ends of the earth. Whoſoever will, let him take the water of life freely. Ho, every one that thirſteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Go, and preach the goſpel to every creature." The preachers of the goſpel are directed to tell their hearers, that all things are ready—that all may come, who will, and are to invite and urge all, to come to the goſpel feaſt and freely partake of the bleſſings of ſalvation. But how could the offer of ſalvation be conſiſtently thus made to all without any limitation; if the atonement was ſufficient but for a part or for the elect only? On this ſuppoſition it could not with truth and propriety be ſaid to all, that all things are ready, plentiful proviſions are made for all, and whoſoever will, may come. Were a feaſt, ſufficient but for 50 provided; could we conſiſtently ſend invitations to a 1000, and tell them that a plentiful feaſt was prepared, and that all things were ready for their entertainment, if they would but come? Would not ſuch an invitation appear like a deception? If ſo, then the offer and invitation of the goſpel could not have been made to all without diſcrimination, as they are; if there was no atonement but for a part. As there-

fore the invitations of the goſpel are thus addreſſed to all, it is a proof that Chriſt has made an atonement for all mankind.

Again, the ſcripture repreſents, that there is no difficulty in the way of the ſalvation of the impenitent, but what ariſes from their own oppoſition of heart or will. Thus the Lord Jeſus ſays to the unbelieving Jews, "Ye will not come unto me, that ye may have life. O Jeruſalem, Jeruſalem, how often would I have gathered thy children—and ye would not." In the parable of the marriage ſupper, it is repreſented, that there was no difficulty in the way to prevent thoſe who were invited, from partaking of the feaſt, but their own unwillingneſs to come. But if there was no atonement made but for thoſe only who are ſaved; then there would be an inſurmountable difficulty in the way of the ſalvation of all others, aſide from the one ariſing from their own oppoſition of heart. As therefore the ſcripture teaches, that there is no difficulty in the way of the ſalvation of any under the goſpel, but what ariſes from their own unwillingneſs, or wicked oppoſition of heart, it is manifeſt, that there is an atonement for all.

4. The word of God teaches, that it is the duty of all, who are acquainted with the goſpel, to believe in the Lord Jeſus, and truſt in him as their Redeemer, and that they are very criminal for neglecting to do this.—It is therefore declared in the ſacred ſcriptures, that it is the command of God, "that we ſhould believe on the name of his Son Jeſus Chriſt, and that thoſe, who believe not, are condemned already, becauſe they have not believed on the name of the only begotten Son of God."

But on the ſuppoſition, that Chriſt has made no atonement for thoſe, who periſh; how can it be their duty to believe on, and receive him as their Saviour? Or, how can they be juſtly condemned for not doing it, when he has made no atonement for them?

Further, if the atonement is made for the elect only, how can a preacher be warranted to make the offers of ſalvation to any, or to urge them to receive the Saviour; unleſs he knows, that they are of that particular number, for whom Chriſt died? Or how can any, unleſs they know, that they are of this number, be authoriſed to truſt in him for ſalvation? The ſubject, upon the ſuppoſition of a partial atonement, certainly appears to be attended with ſome difficulties in theſe reſpects.—Theſe conſiderations afford additional proof, that the atonement was made for all mankind.

It is manifeſt from the various reaſons which have been ſuggeſted, that the atonement of Jeſus Chriſt is infinitely full, or ſufficient for the ſalvation of all mankind, if they would but cordially receive it, and that the want of ſuch an atonement, is not the reaſon, why all are not ſaved.

But it may be here remarked, that it will not follow, that becauſe the atonement is ſufficient for all, therefore all will be ſaved. —The atonement does nothing more than merely open a way of ſalvation, ſo that God can conſiſtently ſhew mercy to whom he pleaſes, and juſtify all, who believe in Chriſt Jeſus. But it does not enſure the ſalvation of any, unleſs they comply with the terms of the goſpel. It will no more follow, that all will be ſaved, becauſe the atonement is ſufficient for all, than it would, that all

ental, are not ſo dead to the world as they ought to be; and at times the world may have too great aſcendancy in their hearts; but yet, they will, ſooner or later, be of a more deſirable and goſpel temper of mind: they are in the way to be completely dead to the world: this muſt be the caſe, in that we are aſſured, if any man love the world, the love of the Father is not in him.

3. True believers are dead to the law—as the apoſtle affirmed himſelf to be. It is ſaid of Chriſtians, in the Epiſtle to the Romans, wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt. Here let it be obſerved, they are not dead to the law as a rule of life; it ſtill remains in force as ſuch; and it is their ſincere endeavor practically to conform to it.

And they are dead to the law, as to all hope and expectation of juſtification, pardon and ſalvation by it; believing that divine declaration, by the deeds of the law ſhall no fleſh living be juſtified in the ſight of God. They are thoroughly ſenſible, that juſtification is not to be expected by the works of the law, in as much as none can perform a perfect obedience to it, which is neceſſary to juſtification by it. The many declarations in the ſacred oracles of the unattainableneſs of eternal life this way cannot fail of gaining their aſſent. And their belief in this matter is ſomething more than a hiſtorical, or doctrinal belief, like that of unregenerate men; they have had a ſenſe of it *impreſſed* on their hearts. That in the apoſtle's caſe may be applied to them, I was alive without the law once; but when the commandment came, ſin revived, and *I died.* They have been ſlain by the law; been brought to deſpair of ever obtaining ſalvation by the deeds of it. And indeed, they do not deſire it this way; they chooſe to be juſtified and ſaved according to the goſpel ſcheme, even by faith in Chriſt; and have embraced him in this way, and to this end. Thus we ſee, in a ſummary manner, how all true Chriſtians may be ſaid to be dead.

The laſt queſtion that remains to be diſcuſſed is, how ſaints may be ſaid to be *alive.* After the apoſtle mentions his being crucified with Chriſt, he ſays, nevertheleſs, *I live!* &c. And he ſays to the Coloſſians, your *life* is hid with Chriſt. Other paſſages of like import might be adduced. What a myſterious life muſt this be, that when they are dead, they ſtill live! But the myſtery will be unfolded, when we conſider, that they live in a ſpiritual ſenſe, having a ſpiritual, ſupernatural and heavenly life infuſed and implanted in them, by which they live to God and Chriſt; which alſo is the way to eternal life. Sanctification conſiſts in two things, viz. dying to ſin and living to righteouſneſs. The apoſtle, ſpeaking of this life of believers, ſays, reckon ye alſo yourſelves to be dead indeed unto ſin; but alive unto God, through Jeſus Chriſt our Lord.—The love of God, reigning in the heart, is the life of the ſoul towards him. The affections and deſires are alive towards him. Such are alive to God's honor and glory as their end, and live by his word and will as their rule. When grace is lively and active, they have their eye ever towards him. They have a principle of divine life in them, which will be in them as a well of living water, ſpringing up into life eternal. But it may not

be amiſs to notice here, that they are thus alive *through Jeſus Chriſt* our Lord. There is no ſuch thing as living to God, but thro him. He is the mediator. There can be no ſpiritual bleſſings received from, or acceptable regards to him, but in and through Chriſt; through him as the head from whom they derive vital influence. Thoſe who thus live, *yield themſelves to God*, as inſpiration expreſſes it, *as thoſe who are alive from the dead.*—The very life and being of holineſs conſiſts in the dedication of ourſelves to the Lord, 2 Cor. viii. 5. And then, thoſe who are thus alive, are willing to have the members of the body, as well as ſoul, improved for God, as the apoſtle directs, *yield your members as inſtruments of righteouſneſs unto God.* A life devoted to God, as theirs is, is a new life: prior to this, *ſelf* was their higheſt and chief end; but now God and his glory.—They make him the centre of their actions:—they aim and endeavour to comply with that apoſtolic direction, "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." I might obſerve that the Chriſtian *lives* in the exerciſe of grace; for he is not (ſtrictly ſpeaking) lively, when grace is inactive.—And yet the lively actings, vigor, growth and comforts of grace, are not from himſelf; but when theſe favors are experienced, he muſt give thanks to that God, to whom he is entirely indebted for them; ſaying, not unto us, not unto us, but to thy name be all the praiſe.

I ſhall cloſe with a few reflections.—1. Do the ſacred oracles make ſuch a remarkable diſtinction of characters among men? then how glaring the folly, as well as wickedneſs, of thoſe who attempt to blend and confound virtue with vice, by denying the diſtinction between moral good and evil.

2. May we not conclude that many are dead in the ſenſe in which natural men have been repreſented to be? Are they not awfully ſtupid and wretchedly ſecure in ſin? Were they not void of moral goodneſs as a ſtock or a ſtone; yea, had they not hearts of ſtone, would they indulge themſelves in ſin, and give themſelves that latitude in iniquitous courſes that they do? Would they live ſo fearleſs of God, unaffected with the denunciations of his wrath, and remain deaf to the alluring calls of the bleſſed Jeſus? And do not the vain hopes and groundleſs confidence which multitudes, under the goſpel, maintain, evidence, that they are both *dead* and *alive*, as has been ſuggeſted?

3. The above obſervations may afford a rule by which all *may* try themſelves, and by which profeſſors of religion *ſhould* try and examine themſelves, whether or not they be true Chriſtians.

4. Impenitent ſinners have cauſe to be alarmed at their condition. Such are in the broad road to deſtruction, and yet awfully inſenſible of their danger. If perſons will harden themſelves againſt God, under all the light which the goſpel affords, how hazardous muſt be their ſituation! And we may learn the deluſory and infatuating nature of ſin, from perſons flattering themſelves that they are alive, rich and increaſed in goods, when they are nigh unto curſing.

5. From what has been noticed, we may infer, how incumbent it is on all to be dead to ſin, and to the world, as has been remarked.

6. Hence we may infer, that if we are by nature ſuch depraved, ſinful creatures as has been repreſented, none have any cauſe to be proud of any worldly advantages, or outward diſtinctions; of honors, or titles from men.—Are they called Rabbi, Rabbi, how very watchful ſhould they be over their own hearts leſt they be infected with that ſecret poiſon, *pride?* Who would be elated on any account whatever, did he duly conſider, that by nature he is altogether as an unclean thing, and his iniquities like the wind have taken him away?

7. Thoſe who have been made alive unto God, ought frequently to reflect upon their ſad and deplorable ſtate during their eſtrangement from God. This might anſwer ſeveral good purpoſes: It might ſerve to keep them humble, and hide pride from them. Saints are not out of danger of ſpiritual pride—ſuch frequent reflection upon their former condition, and that tremendous ſhipwreck which they have ſo narrowly eſcaped, would tend to keep them low and ſelf-abaſed. They would do well to conſider that, by the grace of God they are what they are; and that they have no cauſe for boaſting, in that they are ſo happily and glorioufly diſtinguiſhed from the world that lieth in wickedneſs; but that it is all of free, rich and ſovereign grace in God. And this may ſerve alſo to inſpire them with gratitude to their kind and bountiful Benefactor, for raiſing them from ſpiritual death to life. What was the ſpring of the apoſtle's grateful praiſe to God? Was it not meditating on this delightful theme? He breaks out in rapture, *Jeſus, who delivered us from the wrath to come!* So again, meditating on their recovery would tend to animate and quicken them in their Chriſtian courſe and warfare; and alſo excite them to bear, with patience and Chriſtian fortitude, the afflictions and trials which, in divine Providence, they may be called to experience thro' the courſe of their pilgrimage.—From a view of theſe things, will not all Chriſtians readily and feelingly adopt the language of the apoſtle, viz. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then *were all dead*: and that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again.

ALEPH.

Dives and Lazarus.

Truths of the moſt ſolemn importance exhibited in a clear and ſtriking light, by Chriſt's account of the preſent and future ſtate of the Rich Man and Lazarus.

"THERE was a certain rich man, which was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of ſores, and deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried; and in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried and ſaid, Father Abraham, have mercy on me; and ſend Lazarus, that he may dip

the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you cannot; neither can they paſs to us that would come from thence." Luke xvi. 19—26.

The rich man, here deſcribed, is ſuch a one as the world is apt to think and call happy. Poſſeſſed of a large eſtate, he gave full ſcope to his inclinations and appetites in the enjoyment of it. He clothed himſelf in purple and fine linen, the rich, the gay and ſplendid dreſs of a nobleman or prince; and daily ate and drank of the beſt.

The beggar, on the other hand, is here deſcribed as one of the moſt pitiful objects, in the moſt abject and pitiful condition, as to the things of this world, that can well be conceived. He was not only a beggar, totally without money or food, or any way to ſubſiſt himſelf except by begging; but alſo covered with ulcerous ſores, painful and nauſeous, which rendered him incapable of travelling or moving himſelf from houſe to houſe, to ſolicit the food neceſſary for his ſubſiſtence. He was, therefore, brought and laid at the rich man's gate, requeſting that he might be fed, at leaſt, with the crumbs which fell from his table. The rich man, for aught that appears, was deſtitute of all compaſſionate feelings towards him, and treated him with total neglect. But the dogs, as tho' more compaſſionate than this ſon of wealth and pleaſure, came and licked his ſores.

How vaſt was the difference in the appearance and viſible circumſtances of theſe two men! How ſtriking and affecting the contraſt!—But mark the ſequel. The beggar, as might be expected, died: and with his mortal life ended all his ſufferings. For his ſoul, releaſed from his mortal body, was conducted by a convoy of angels to the heavenly manſions, and placed next to Abraham, as one leaning on his boſom, to partake with him in the reſt and unmingled joy and happineſs of that bleſſed world, where there is no more death, nor ſorrow, nor crying, nor pain; but fulneſs of joy and pleaſures forevermore.

The rich man likewiſe died. His vaſt eſtate, his riches and ſplendid dreſs and ſumptuous fare, could not ward off the ſhafts of death, or prolong his life a moment beyond the appointed time. He died, and was *buried*—probably with all the pomp and parade cuſtomary at the funerals of the rich and the great. And there ended all his glory; all his happineſs, all his comfort, then came to a perpetual end. From the ſummit of earthly wealth and pleaſure, he was plunged in the abyſs of woe and miſery. For in hell he lifted up his eyes, being in torments. And to aggravate his diſtreſs and anguiſh, he had a view of the manſions or ſtate of the righteous, at a vaſt diſtance. There he beheld Abraham, from whom he deſcended according to the fleſh; and by virtue of this relation and of the covenant made with this father of the faithful, he probably, like many of the Jews, had vainly imagined his happineſs was ſecured, though he walked not in his ſteps and did not his

works. There he likewiſe ſaw the poor beggar Lazarus, whom he had before ſeen in the moſt wretched condition at his gate, without being moved to compaſſion, reclining with comfort and joy on Abraham's boſom.

Theſe repreſentations, however, as well as the following dialogue, are to be underſtood not in the ſtrict, literal ſenſe. For the body of the rich man, and alſo of Lazarus, and of Abraham, were in their graves. Only their ſouls had yet entered the inviſible world. Theſe repreſentations, or deſcriptions, are therefore figurative, in which the happineſs of the one, and the miſery of the other, are repreſented by images taken from the body, and ſuch things as moſt ſenſibly affect it with pleaſure or pain. The rich man's ſoul upon quitting the body and entering the other world, was filled with ſuch racking diſtreſs and anguiſh, as may be repreſented to our minds, by his being ſuddenly plunged into a flaming fire, and there lifting up his eyes in the moſt excruciating pains, and ſeeing at a vaſt diſtance his great progenitor Abraham, and the beggar, who formerly lay at his gate, lodged with ſafety and happineſs in Abraham's boſom.

In this ſituation he would have been glad of the leaſt alleviation to his unceaſing and inſupportable torments, even from one, whom he had before ſo much deſpiſed, and treated with ſuch neglect and contempt, as the poor beggar Lazarus; tho' the relief ſhould be no greater than might be produced, by a man's dipping the tip of his finger in water, and therewith touching the tongue of one tormented in the flame of a tremendous fire. But this favor, ſmall as it may ſeem, could not be granted. Tho' he was a ſon of Abraham according to the fleſh, and as ſuch had been favored with peculiar privileges in this world; yet he had been totally unlike to Abraham, in regard to faith in God, and obedience to his commands, and ſeeking a better heavenly country. He was of a ſelfiſh and worldly ſpirit, and employed his large eſtate for the gratification of his pride and vanity, and ſenſual appetites, to the neglect of piety towards God, and juſtice and mercy towards men. Therefore, when by death, he was cut off and removed from his earthly inheritance, on which his heart had been ſet, and in which he took up his reſt as the moſt deſirable and chief good to him, and which he had perverted and abuſed to the vileſt ſelfiſh purpoſes, inſtead of improving it to the glory of God, in doing good and being uſeful according to the directions of the divine word; he was cut off from *all good forever:* and nothing remained for him, but to reap the bitter fruits of his folly and ſin in unceaſing torments.

Lazarus, on the other hand, who was in circumſtances of extreme poverty and great affliction in this world, was, nevertheleſs, a true ſon of Abraham according to the ſpirit, an heir, an inheritor of his faith and patience. He believed in the God of Abraham, loved him, and put his truſt in him, and ſerved him in ſincerity and in truth, bearing with patience and calm ſubmiſſion, the ſore afflictions, which God, in his holy and ſovereign diſpoſals, called him to endure. For his heart, like Abraham's, was ſet upon the heavenly country, and the glorious inheritance there provided and ſecurely laid up for the faithful. Therefore, when death releaſed

him from the evils of this preſent world, he had nothing more to ſuffer. He was removed from all evil forever, and placed high above its reach, in a ſtate of reſt and comfort, joy and happineſs without alloy. Such, ſo vaſt and infinitely intereſting is the difference between the preſent and the future ſtate of the wicked, and of the righteous. At death, the one paſſes, on a ſudden, from all the comfortable enjoyments and fond hopes and expectations, which are here experienced, into a ſtate of as inſupportable pain and torment, as if he was plunged into a flaming fire and ſupported in exiſtence with all his ſenſes in full vigor, and capable of recollecting and reflecting upon his paſt life, privileges and enjoyments, and knowing that they are completely gone forever, whilſt the leaſt alleviation to his preſent torment is utterly unattainable.

The other is at once removed from all the evils—from all the ſins and ſorrows, doubts and fears, trials and temptations, afflictions and ſufferings of the preſent life, and lodged with ſafety in the manſions of peace and comfort, reſt and happineſs, far above the reach of every evil forever. Nor is there any room for the latter to fear, that at ſome future period he may loſe his preſent happineſs, or exchange it for the oppoſite ſtate of torment; or for the other to alleviate the anguiſh of his heart by the diſtant hope of paſſing, at ſome future period, from his preſent ſtate of torment to the bleſſed abodes of the righteous. For when Abraham had informed the rich man that he had received *his* good things in his life time, and Lazarus evil things; but now Lazarus was comforted and he tormented,—in language moſt naturally and evidently importing, that the one in his life time received the whole of his portion of good, all that he was ever to enjoy, and nothing but torment remained for him; and that the other likewiſe received in his life time all his evil things, and nothing more of evil remained for him, but unmingled comfort or happineſs; for the more explicit and unequivocal declaration of this ſolemn truth, the more deeply to impreſs it on the mind, and to cut off all hope of relief, or of ever paſſing from the ſtate of miſery to the oppoſite ſtate of happineſs, he added, "And beſides all this, between us and you there is a great gulf *fixed:* ſo that they who would paſs from hence to you cannot; neither can they paſs to us that would come from thence."

The ſeparation between the righteous and the wicked, the happy and the miſerable, in the future ſtate, is fixed, eſtabliſhed, ſo as to render all paſſing from the one to the other utterly impoſſible. This is repreſented by the figure of a great gulf, a vaſt chaſm, over which no creature can poſſibly paſs, *fixed* between their reſpective places of reſidence. By the unalterable decree and irreverſible ſentence of God, the line of ſeparation is fixed and impaſſable; ſo that if we might ſuppoſe any of the happy to have ſuch compaſſionate feelings towards their fellow creatures in torment, as to be willing to go to them to adminiſter ſome alleviation to their pains, it is not in their power to do it. Nor, on the other hand, is it poſſible for thoſe in the place of torment, tho they ſhould be ever ſo deſirous of it, to paſs over to the bleſſed abode of the righteous, to partake in their happineſs. This

appears to be the inſtruction moſt directly held forth in the words—as tho they had been uttered on purpoſe to guard us againſt the vain and impious doctrine of preſumptuous men, that the wicked, after ſuffering a while in hell, or in purgatory, will be releaſed from their torments, and go over to partake with the righteous in the everlaſting happineſs of heaven. However ſinners in their life time may fondly hope or imagine, that ſuch an event will or may poſſibly take place; yet, when they enter the other world, they will find it a vain, preſumptuous, deluſive imagination, iſſuing in the horrors of complete deſpair.

But how do we know this?—By the plain declarations of the word of God, the only medium by which we have any certain knowledge of a future ſtate and its important concerns.—But what if there is a great gulf fixed between heaven and hell, which is now impaſſible? Abraham did not expreſsly ſay it would always be ſo: he did not affirm that the time would never come, when this gulf ſhould be removed or filled up, and a paſſage opened from hell to heaven. How then do we know but that this may yet be the caſe?—The whole that Abraham is here repreſented as ſaying, according to the moſt plain and obvious import of his words, was adapted and deſigned to teach the rich man in torments, that his caſe was *deſperate*—that his good things were all paſt and gone forever—that he was now to look for nothing but unceaſing torments, without the ſmalleſt conceivable alleviation—that all hope of getting out of the ſtate of miſery, or paſſing from it to the oppoſite ſtate of happineſs, was vain and groundleſs, for it could not be. The gulf which ſeparated between the two ſtates was *fixed*—a word very emphatical, in the original, importing unalterably and immovably *eſtabliſhed*. Therefore, to inſinuate, ſurmiſe, or pretend the meaning might be, that for the preſent the gulf is placed there, and renders the paſſage impoſſible, tho at ſome future period it may be removed, and a paſſable highway eſtabliſhed out of hell into heaven, is manifeſtly to pervert and *wreſt* the words of ſcripture.

Further: The ſcriptures bear a *uniform* teſtimony to the ſame truth, in a great variety of ways, and terms and modes of expreſſion, all moſt naturally and clearly importing, and teaching in the moſt forcible manner, that the puniſhment of the wicked will be ſtrictly without end. "When a wicked man dieth, his expectation ſhall *periſh*." According to the plain declarations of ſcripture, when ſome, who ſleep in the duſt of the earth, awake to *everlaſting* life, others awake to ſhame and *everlaſting* contempt.—Hell, into which the wicked are to be caſt, is the fire which never ſhall be quenched; where their worm dieth not, and the fire is not quenched. Accordingly, when the righteous, after the final ſentence of the ſupreme Judge, enter into life eternal, the wicked will go away into everlaſting puniſhment.—It had been good for Judas if he had not been born—which could not be true if he went to heaven at his death, or gets there at any future time, to inherit endleſs glory and happineſs. There is a ſin which never ſhall be forgiven, neither in this world, nor in the world to come.—There are ſome, to whom the miſt of darkneſs is reſerved forever——to whom is reſerved the blackneſs of darkneſs

forever.—They who know not God, and obey not the goſpel, ſhall be puniſhed with everlaſting deſtruction.—There are ſome, the ſmoke of whoſe torment aſcendeth up forever and ever.—In the lake of fire and brimſtone, all the finally wicked and impenitent are to have their part, which is the ſecond death—a death from which the ſcriptures no where intimate any redemption or deliverance. The beaſt and the falſe prophet, as well as the devil [baſanisthe-ſontai] ſhall be tormented, in the lake of fire and brimſtone, day and night forever and ever. Rev. xx. 10.

It is moreover worthy of notice, that the ſcriptures in ſpeaking of the future puniſhment of the wicked, no where repreſent it as deſigned for their good. They never intimate that it is intended, like a wholeſome medicine or ſalutary diſcipline, to purge and purify them, and fit them for future happineſs; but they repreſent it as deſigned for their perdition—for their deſtruction—for their utter and endleſs ruin.

It is not eaſy to conceive how the divine teachers of chriſtianity, and inſpired writers of the new teſtament, could well have declared and inculcated the doctrine of endleſs puniſhment of ſuch as die in their ſins, by the language then in uſe, in a more clear, explicit, unequivocal, determinate and deciſive manner than they have done. To their deciſions we muſt render an implicit and full belief, or remain in the utmoſt uncertainty about the infinitely important concerns of a future ſtate. For we have no certain knowledge reſpecting them, but what is derived from divine revelation. But whether we believe or diſbelieve, the word of God abideth forever, and not a tittle of it will fail of its accompliſhment. Heaven and earth may paſs away, but every declaration of the divine word will continue eternally true. Every promiſe will be punctually fulfilled, according to its true and moſt obvious meaning and import; and every threatening will be in like manner fully executed; and the future and eternal ſtate of mankind juſt ſuch as the ſcriptures are plainly deſigned to teach and declare it ſhall be.

Here then, let us open our eyes, and look at our ſituation.—The ſhort and, to us, uncertain period of our preſent life, is our only probationary ſtate for an endleſs eternity. In this ſhort period our characters will be formed for endleſs bliſs, or endleſs woe.—In this life, tho ſubject to numerous croſſes and diſappointments, calamities and afflictions, we experience many comfortable enjoyments, and the ſympathy and kind aſſiſtance of numerous friends. And here, under the moſt trying circumſtances, there is generally room for hope of an alteration for the better. Yea, if as yet we bear the character, againſt which the awful denunciations of eternal wrath are made in the ſcriptures of truth, there is ſtill a poſſibility that our character may be changed—that we may come to repentance, and paſs from a ſtate of condemnation to a ſtate of pardon and acceptance with God, thro faith in Chriſt Jeſus.

But the moment our eyes are cloſed in death, and our ſouls quit their preſent tabernacle of the body, our preparatory ſtate will be at a final end. No eſſential change of character or ſtate will be any longer poſſible. When death hath brought any under its power, whether they have lived

ſeventy years or more, or are cut down in the meridian or prime of life, or in childhood or youth, their character and ſtate are *fixed* for an endleſs eternity. If they die in the Lord, united to Chriſt and partakers of his ſpirit, they will partake with him in the glory to which he is exalted. But if they die out of Chriſt, whilſt dead in treſpaſſes and ſins, their ſtate will be fixed in hopeleſs miſery.

In what a critical and alarming ſituation is every impenitent Chriſtleſs ſinner, whether old or young! On what a dreadful precipice doth every ſuch perſon ſtand, expoſed and liable, every moment, to take the tremendous leap into the abyſs of miſery, from which there will be no redemption forever!

Is it poſſible, that rational creatures, in this ſituation, with their eyes open, ſhould paſs a day or an hour, without great and earneſt concern, to obtain or find ſecurity againſt falling headlong into complete and interminable miſery?—Whilſt there is an opportunity to eſcape, from which they are conſtantly liable to be completely and finally cut off, if they do not immediately improve it, how is it poſſible that they ſhould be ſo infatuated, as to attend to any thing elſe in preference to it?

ASTHENES.

The means for reclaiming a backſliding brother.

MESS'RS EDITORS,

SINCE the deſign of the Connecticut Evangelical Magazine, among other uſeful objects, is to explain difficult paſſages of ſcripture, and to afford the Chriſtian church the greateſt attainable light reſpecting the goſpel rule of practice in church government, as well as of faith in the important doctrines of religion, it may be generally uſeful to profeſſors, and eſpecially to the churches in the new ſettlements, to have the divine rule of church diſcipline, as taught by our bleſſed Saviour, in the 18th of Matthew, ſo explained as to be eaſily underſtood by every well diſpoſed perſon. For tho the rule, on the firſt reading of it, appears to deſcribe a line of practice not to be miſtaken; yet, when churches have been brought to act upon it, a diverſity in opinion has frequently ariſen, concerning the real extent and import of the rule; an unhappy diviſion in the church has been the conſequence, and brotherly love has failed of exciting to that perſevering watchfulneſs over every member of the church, which is eſſential to the honor of Chriſt, in the world; to the reſpectability of the church; and to its growth in real holineſs.

Chriſt has given the rule, on the principle, that in the *moſt perfect* goſpel church, which can be formed on earth, offences will ordinarily come. Real Chriſtians, at the beſt, are weak, imperfect creatures, expoſed to error; and from the remaining luſts of the fleſh and of the eye, the pride of life and the inſinuating temptations of the great adverſary of ſouls, to fall into ſin, and pierce with freſh wounds the dear Redeemer. The glorious Son of God, therefore, in mercy to his church, has provided a remedy, for the recovery of ſuch weak, inconſiderate backſliders, honorable to himſelf, and peculiarly adapted to humble the offender, all his days, before God, for his ſin and folly. This remedy conſiſts in the faithful brotherly watch of all the members of the church over each other, never ſuffering a ſcandalizing ſin to paſs, in a

brother, unreproved. For this reaſon, the faithfulneſs of the church, in dealing with an offending member, is the higheſt poſſible act of brotherly kindleſs it can ſhow ſuch a perſon, and is acting unitedly with the great head of the church, in ſeeking to ſave that which would otherwiſe be loſt. A ſheep ſtraying from the fold into the wilderneſs muſt be looked up, and brought back to the fold. "There is joy in the preſence of the angels of God over one ſinner that repenteth." How great, then, muſt be the joy not only in the preſence of the angels of God, but in the preſence of his ſaints, on earth, over the backſliding Chriſtian, when he repenteth, and humbleth himſelf before God and the world for his ſin and folly; where he humbly acknowledges the deep wound he has given the cauſe of the Redeemer, in the world, by falling into ſin; and confeſſes his ſhame and guilt with thoſe expreſſive marks of penitent ſorrow of heart, which carry with them a conviction that the love of God ſtill reigns ſupremely in his heart! —Perhaps, no one thing has given greater ſtrength to the enemies of God, in oppoſing vital religion, than the neglect of ſtrict church diſcipline, and the great obſtinacy, which is often diſcovered in profeſſors, (when proved guilty of ſcandalous ſin) againſt publicly confeſſing their guilt and ſhame before God and his people, in the humble, penitent manner, expreſſive of unfeigned love to their injured Saviour. How can the love of God be in the heart of the perſon who is unwilling to do this? How can he be a true friend to Jeſus, who, when he knows he has, by ſinning, given occaſion to his enemies to blaſpheme his holy name, refuſes to make the ſatisfaction to his injured name as public as the offence hath been?—Whence ariſes all this backwardneſs to ſave the church from diſgrace; the cauſe of God from contempt; and the name of the adorable Redeemer from the ſcoffings of the ungodly, but from carnal pride, hypocriſy, and hardened unbelief? Is this religion? Does it exhibit to the world ſtrong marks of a love to Jeſus, which "many waters cannot quench, nor the floods drown"? A love to him as "ſtrong as death"? Alas! How far the reverſe is ſuch unwillingneſs to glorify his injured name!—Would you know how a true ſaint feels and acts when convicted of ſinning in this manner againſt an holy God? Read the plaintive moans of the backſliding David, which he wrote with his own hand, and, that he might give energy to the expreſſion, deſcribed in verſe, that all who ſhould ever hear of the greatneſs of his ſins, might know his conſequent bitterneſs of ſoul for them.* Remember, as king of Iſrael, he had power to deſtroy the life of an offending ſubject; yet, how meek and humble he was!—How overwhelmed with ſorrow of heart and confuſion of face, when an humble prophet plainly told him, "Thou art the man! Thou haſt done this abominable wickedneſs!—Not an angry word fell from his lips,—not a frown lowered upon his brow; but the king of Iſrael ſunk down into the humble rank of a brother. He realized the truth of the divine proverb, "Faithful are the wounds of a friend;" and in the bitterneſs of his ſoul he exclaimed, "I have ſinned againſt the Lord."

* Pſal. 38 and 51.

In this humble confeſſion the ſaint ſtill appeared, in the midſt of the ſurrounding darkneſs. In this humble, unreſerved confeſſion of his guilt and ſhame he ſtands recorded in the ſacred page, a bright example, for the backſliding Chriſtian's imitation.—Hence it becomes important in the building up of the church of God in the world, that the goſpel rule, for reclaiming backſliding Chriſtians, ſhould by all the members of the church be well underſtood, to eſtabliſh a uniform rule of practice.

The following is an attempt to explain the true meaning of Mat. xviii. 15th. "Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother."—Explanation. If thou ſhalt know a Chriſtian brother to be guilty of a fault, and to have ſcandalized the Chriſtian name by his ſin, go and reprove him for his ſin in the moſt convincing, yet the moſt gentle manner that thou canſt; and that he may feel thy love and tender regard to his ſoul in it, let it be done in the moſt ſecret manner, between thee and him alone. If he will acknowledge thy kindneſs to him, in this Chriſtian reproof, it is well, for by this means thou haſt gained thy brother. He will then return to the way of his duty; and the friendſhip between thee and him will thus be eſtabliſhed on firmer foundations than ever, in conſequence of this ſubſtantial token of thy impartial ſincerity and frankneſs of temper.

Queſt. What if the offending brother deny the charge, or what if he acknowledge it; and yet, refuſe to make ſuitable acknowledgment to God, before me, for his ſin, I being the only witneſs,—ſhall I, in ſuch a caſe, tell his ſin to any of the brethren of the church, or to any other perſon?—Anſ. No. You ought to keep it a profound ſecret in your own breaſt; to let no perſon, on earth, know it. But, lamenting the hardneſs of ſuch a brother's heart, you ought to remind the guilty offender of the evil of his ſin and impenitence as often as you have a convenient opportunity; and to pray God to open his eyes, and give him repentance. To tell any perſon of ſuch a ſin in a Chriſtian brother, while his character otherwiſe remained good, would be to become a guilty tranſgreſſor of a divine rule yourſelf. For, it is an expreſs command of God, that one witneſs ſhall never be admitted as ſufficient to condemn a perſon for any iniquity. Deut. xix. 15. "One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed." The reaſon for this rule is obvious; becauſe, in the eyes of the church the teſtimony of one brother is in all reſpects as good as that of another. When therefore one charges and the other denies, there is a contradiction between them, but no proof which of the two is guilty. It is therefore wrong to bring a ſuſpicion upon a brother's character, when it is well known there can be no legal proof of his tranſgreſſion.

Queſt. 2d. Have I a right, when a brother has penitently confeſſed his ſin to God, before me, I being the only witneſs, to mention his ſin and confeſſion to any other perſon? Anſ. No. You have no right unneceſſarily to bring a ſuſpicion upon a brother,

or to publiſh his failings to the world. His penitent confeſſion has reſtored him to your charity, and why ſhould you make him appear weak in the eyes of another?—Queſ. 3d. But, does not the command to take with thee one or two more brethren of the church, for witneſſes, when the offender is obſtinate, plainly imply that one witneſs is ſufficient to condemn an offender publicly? Anſ. No. The end to be anſwered, by taking theſe perſons for witneſſes is not to lead the ſuppoſed offender into temptation to ſin, or to enſnare him by artful queſtions, when there was no proof before againſt him. For he has a right, if upon trial, to plead not guilty, and to require proof before confeſſion in the ſight of men. But the end of taking theſe brethren for witneſſes, is upon the ſuppoſition, that, tho the church are ignorant of the offence of the brother, yet, the world can afford ſufficient witneſſes to prove his wickedneſs, and are ready to publiſh it to the injury of the Chriſtian name, except private ſatisfaction ſoon be made. They are therefore taken to add greater weight to the admonition given, to ſilence his objections and bring him to a ſenſe of his fault, before it be any further ſpread in the world, to his injury and the diſgrace of the Chriſtian name; and to prevent diſputes, and juſtify the conduct of the aggrieved brother, if the matter ſhould finally be brot before the church, ſhowing by good evidence, that every reaſonable ſtep was taken to prevent a public diſcovery of the crime.—Ver. 16. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed."—Explanation. But, if he will not confeſs his fault, in this private way, then take with thee one or two more perſons of character and reputation in the church, that their preſence may add weight to the admonition given, and ſerve to ſilence his objections, and bring him to a ſenſe of his fault, and of the expediency of preventing its further ſpread in the world, by an humble confeſſion of it to God, before all offended; or to prevent diſputes, and juſtify thy conduct, and be witneſſes before the church that the firſt ſtep has been taken, according to the direction in the preceding verſe, if the matter ſhould be brot before the church, ſince in the mouth of two or three witneſſes every word may be eſtabliſhed more effectually than it could otherwiſe have been.—Ver. 17. "And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Explanation. But, if he ſhall ſtill perſiſt in his fault, and reject their advice for peace, then tell it to the whole church to which he belongs, and among whom he has immediate communion in goſpel ordinances; and if they find him guilty, and he reject their reproof, you have then done your utmoſt to reclaim him; and while he continues in this ungodly temper, you will do well to enter your proteſt againſt it, by forbearing any intimate friendſhip with ſuch a perſon. In ſuch a caſe, let him be to thee even as a heathen, and a publican, cut off from the privileges and communion of the church, until reſtored by repentance and confeſſion; or as other noted ſinners, to whom you would perform only the common offices of humanity, but would avoid their

intimate ſociety as ſcandalous; and to whom you are not under thoſe peculiar obligations binding upon Chriſtian brethren to each other.

This, it is conceived, contains the whole of the direction which Chriſt has given the Chriſtian church, for a rule of practice, after the apoſtolic age. What follows in the two next verſes, it is apprehended was ſpoken to the apoſtles as ſuch, and had particular reference to the power given them, as inſpired men, after the death of Chriſt, to ſet aſide the Jewiſh ritual, and to ſet up the goſpel diſpenſation, with its holy ordinances, baptiſm in the name of the Trinity, and the Lord's ſupper, as inſtituted by Chriſt, as they did on the day of Pentecoſt, with the promiſe that whatever, as apoſtles, any two of them ſhould think proper to aſk in prayer, in Chriſt's name, as the miraculous confirmation of any of their determinations, God would immediately do it for them.—The church of Rome has built her doctrine of infallibility and her lying miracles upon theſe two verſes, by declaring that this power of binding and looſing, and this promiſe of a miraculous anſwer to prayer, is ſtill continued in the church. But no ſuch power or faith, as is here deſcribed, has exiſted in the Chriſtian church ſince the apoſtolic age. That Chriſt was in theſe two verſes ſpeaking directly to his diſciples as ſuch, appears, not only from the things promiſed, but from their being privately with him in the houſe, when he ſpoke theſe words, Mat. xvii. 25, and xviii. 1.—ver. 18, "Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven."—Explanation. Such is the rule, (referring to the preceding verſes,) which you, my apoſtles, are to inculcate on my other followers, reſpecting the future government of the church, and let them ſee to it, that they only regard you, not only in this particular, but in all your other inſtructions; for, verily I ſay unto you, you ſhall be furniſhed with ſuch divine illumination and aſſiſtance, as ſhall abundantly confirm the authority of your deciſions on every caſe and queſtion which may occur: yea, ſo fully ſhall ye be inſtructed in my will, and in the conſtitution of my kingdom, that whatſoever ye ſhall bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven: that is, ye ſhall have authority to declare what precepts of the Moſaic religion are ſuperceded, and what are continued; what rites in the church are to be changed in conſequence of my death, and what new rites are to be inſtituted and applied in their ſtead, as equally expreſſive of my love and promiſe to believers and their ſeed; and what things are allowed or forbidden to my diſciples; and I will myſelf confirm your deciſions, whether general or perſonal of this nature, as made by the influences of my unerring ſpirit communicated to you, my apoſtles, and will determine men's eternal ſtate after death in a manner agreeable to them. Compare Matt. xvi. 18, 19, "And I ſay unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth ſhall be bound in heaven;

and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven." John xx. 22, 23. "And, when he ſaid this, he breathed on them, and ſaith unto them, receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained."—Ver. 19. "Again I ſay unto you, that if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my father which is in heaven."—Explanation. And as a convincing token and full demonſtration of this power granted you, my apoſtles, I ſay unto you, that this authority and power not only ſhall attend the actions of your whole united body, but, even, if any two of you ſhall agree together here on earth, concerning any thing which, as apoſtles, they ſhall think it proper to aſk in prayer, for the miraculous confirmation of any of their determinations, it ſhall be immediately done for them by my father in heaven.—That this promiſe referred to a miraculous anſwer of prayer, made to the apoſtles as ſuch, and not to the agreement of common Chriſtians in prayer, is evident by comparing it with the ſcriptural account of a miraculous faith, and with the different manner, in which the promiſe made to common believers is worded. Mat. xxi. 21, 22. "Jeſus anſwered and ſaid unto them, verily I ſay unto you, if ye have faith, and doubt not, ye ſhall not only do this which is done to the fig tree, but alſo, if ye ſhall ſay unto this mountain, be thou removed; and be thou caſt into the ſea; it ſhall be done. And all things whatſoever ye ſhall aſk in prayer, believing ye ſhall receive."—This was clearly a miraculous faith, and required a miracle in the anſwer. None but the apoſtles ever had it ſince the ſetting up of the goſpel diſpenſation. But this promiſe is ſimilar to the one under conſideration. This kind of faith the apoſtles ſometimes experienced. Peter and John exerciſed it, when they faſtened their eyes upon the lame man, who was laid at the beautiful gate of the Temple, and commanded him in the name of Jeſus Chriſt of Nazareth to riſe up and walk, which he inſtantly did, being completely healed in a moment. Paul had it, when the miraculous gifts of the Holy Ghoſt were communicated to the perſons on whom he laid his hands; and when he ſaid to Elymas, the ſorcerer, "Behold the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs: and he went about ſeeking ſome to lead him by the hand." But in diſtinction from ſuch a grant, in all caſes, of the identical thing aſked for by the believer, the promiſe made to the prayer of the common believer is not that the identical thing ſhall always be granted; but, that what, on the whole, ſhall be for his beſt good and for the glory of God ſhall be granted him. This makes the latter promiſe very different from the former; and plainly proves that the faith of the former has never been found in any perſon, who had not the power of working miracles. 1 John, v. 14, 15. "And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us. And if we know that he hear us, whatſoever we aſk, we know that we have the

petitions that we desired of him." —From this promise it appears the believer's petition is graciously accepted, tho it may be inconsistent with the glory of God to grant the identical thing requested. A denial of the thing asked, if inconsistent with the glory of God and the believer's real good, is virtually granting the petition. In all such cases denial is mercy, tho it often may appear, to the Christian, in judgment.

Ver. 20. "For where two or three are gathered together in my name, there am I in the midst of them."—This appears to be a general promise, having a primary reference to the apostles as such, from what had been said in the preceding verse, but a general reference to believers as such, extending back to the rule, including two or three, given for dealing with an offending brother.—Inferences. 1st. Christ has here reminded us of the imperfection of Christians, in providing a rule of practice to reclaim such as backslide.—2d. Hence we learn, the indispensible duty of the church strictly to watch over all its members, according to the directions here given, to save them from disgrace and ruin.—3d. We further learn, that the 18th and 19th verses, in the xviii. chapter of Matthew, were spoken to the apostles as such; and, therefore, that no such power or faith are now to be found in the Christian church.—What precepts they have bound upon us and what rites they have enjoined, we must obey and practice; and whatever precepts or rites of the Mosaic religion they have declared to be superceded, by them we are no longer bound. What therefore the apostles have established, as matters of faith, or as rules of practice, by them we are all bound, and according to them we shall be all judged, in the last great day.

ZEPHO.

Admonitions from the Death Bed.

[Continued from Vol. II. p. 388.]

NUMBER VII.

DEATH will effect a change in our circumstances, greater, no doubt, than we can now conceive. In the solemn hour when the soul shall part with the body, with all earthly friends and earthly things, who can tell what scenes may open, what thoughts occur, what new objects present to the mind? Our present companions cannot accompany us then;—all worldly things, to which we now look for comfort and support, will vanish in a moment; they cannot descend after us. In the world of spirits, what company shall we meet?—What kind of existence shall we have? What objects of enjoyment shall we seek? Our consciousness will certainly remain; yea, our mental faculties will, no doubt, be enlarged, when disencumbered of the earthly part, and be capable of more exquisite sensations of either happiness or woe. What then will comfort us when parting with every earthly comfort? Where shall we seek a friend to accompany us in that dreary passage, where no earthly friend can attend us—one who is able to direct our unskilful feet in that untried way; to protect and happify us thro all the unknown scenes which may present in the eternal state?

Are we all mortal, every day exposed to the arrest of death! Is it not then important, that

ſuch like thoughts ſhould be familiar to us? That we ſhould frequently meditate on the ſolemn ſcene, and on what may be a ſuitable preparation for it? If this be important for all, then any thing we can do, to call up attention to the ſubject, muſt be an act of benevolence.

Nothing, it is conceived, conſidered as *means*, has a greater tendency to this, than a view of the ſentiments and feelings of thoſe who conſider themſelves as juſt entering the eternal world; who have alſo a ſenſe of the important change before them:—I ſay who have a *ſenſe* of this; for it is no proof that the change is not important, that many appear indifferent about it, and are ſeen to die as ſtupidly as they live, wholly unconcerned, becauſe tho'tleſs, about the conſequences.

Among many occaſions I have had of attending the beds of the ſick and dying, of various characters, none has more affected me than the following.

Mira, deſcended of pious parents, who lived to ſuperintend her education, grew up in habits of external morality; was conſtant in her attendance on the public worſhip of God, where her behaviour was always ſober and decent. She had early inſtruction in the firſt great principles of Chriſtianity, which, however, as is common, ſeemed only to float in an indiſtinct, confuſed manner, in her head, without affecting her heart. But as her outward behaviour and reſpect to religion were ſo regular and unblameable, ſhe tho't herſelf better than many others, and, like multitudes of a regular life and converſation, little apprehended the neceſſity of any thing more to recommend her to divine acceptance.

At the age of ſeventeen or eighteen years, ſhe appeared to be bro't near to death by ſickneſs;—but this gave her little or no alarm;—ſhe recovered and lived ſeveral years, as before, ſecure in the tho't that ſhe was not ſo ſinful as many others. She was again ſeized with a diſeaſe, the threatening ſymptoms of which ſoon excited apprehenſions that her days on earth muſt be few. Then it pleaſed God to diſcover to her the proſpect before her.—All her fond dreams of her own goodneſs vaniſhed. She ſaw her ſins to be great indeed. She conſidered herſelf as going into the preſence of God the judge, who regards not the outward appearance ſo much as the heart.—As her own conſcience condemned her already, ſhe could ſee no proſpect of any thing but condemnation from him; and tho her bodily pain was great, it ſeemed forgotten in the anguiſh of her ſpirit.—She expreſſed a great ſenſe of her folly and ſin in neglecting the things of her peace till this, which ſhe found to be a moſt inconvenient ſeaſon. She had a great deſire to obtain religious inſtruction, and ſeemed to hear, literally, as *for her life*. Tho too weak to converſe much, ſhe wiſhed to hear no converſation but on religion, and to hear that conſtantly; for ſhe ſaid ſhe had no time to loſe; every moment appeared precious, and if ſhe attempted to meditate by herſelf, her tho'ts were ſo confuſed and diſſipated, ſhe could fix them on nothing, nor recollect what ſhe had heard; but when ſhe was ſpoken to, it ſerved to fix her tho'ts and keep them collected. A lengthy diſcourſe was accordingly entered into, on ſuch ſubjects as were judged applicable to her circumſtances, to which ſhe

liſtened with ſuch attention that it ſeemed as if ſhe had wholly forgotten her great bodily diſtreſs. This was repeated for ſeveral days.—She was ſo earneſt to have prayers for her and with her, that when prayer and converſation ceaſed, ſhe would deſire prayers again, repeating that ſhe knew not how to loſe a moment; for ſhe was juſt going into eternity, with ſin enough to ſink her to endleſs ruin, and could find nothing on which to reſt her ſoul. When Chriſt's ſufficiency was mentioned, and his readineſs to receive and ſave all repenting, believing ſinners, ſhe would reply, "I know there is enough in him, but I cannot take hold of it, do pray for me," &c.

Thus ſhe continued, with an appearance of anxiety not to be deſcribed, till ſhe became ſo weak that ſhe could only ſpeak in whiſpers. Solemn and affecting was the ſcene, while every day was looked on as her laſt, and ſhe had no hope.—The diſtreſs of parents, who had a ſenſe of the worth of a ſoul, on ſeeing a child going into eternity, in ſuch a condition, can be known only to thoſe who have been called to the trial. Thus were they left on Thurſday evening.—Entering the houſe on Friday, a new appearance was viſible in the countenances of the family. The parents diſcovered a placid, yet ſolemn ſhew of joy, tho no hope appeared of their daughter's recovery.—Mira appeared calm and compoſed, free from that perturbation and anxiety which had before been apparent,—a gleam of hope ſeemed viſible in her looks. By information, it appeared, that it had pleaſed God, the night before, to manifeſt himſelf graciouſly to her ſoul, as ſhe hoped, and to fill her with joy and peace in believing. She had earneſtly prayed for ſtrength to ſpeak audibly, which ſhe had not been able to do for ſeveral days, that ſhe might ſhew forth the praiſes of God, and addreſs ſome of her friends. A number being preſent that morning, by her deſire, ſhe was raiſed up in bed, and ſpake ſo as to be diſtinctly heard, by all in the room, for more than half an hour,—ſometimes in prayer and praiſe to God,—ſometimes expreſſing the views ſhe had of his glory, and of the amiableneſs and ſufficiency of Chriſt—and ſometimes preſſing on her friends and companions the importance of attending to religion, without delay; beſeeching them not to neglect it, as ſhe had done, till they came to a death bed.—She was unable to ſpeak aloud any more, till Saturday, when, a number of people being preſent, ſhe ſpake to them audibly, as the day before, and nearly as long. When I ſaw her, on both of theſe days, ſhe was ſo exhauſted that I could only obtain ſhort anſwers from her, in whiſpers, to a few queſtions.—Her anſwers, however, appeared to be dictated by a feeling heart, a ſound judgment, a mind fully poſſeſſed of itſelf, free from confuſion, derangement or enthuſiaſm.

Viſiting her on Sabbath morning, the ſymptoms of approaching diſſolution were more apparent than ever; neither ſhe nor any one elſe expected ſhe would live out the day; yet ſhe ſpake audibly and freely. A dark ſcene now preſented to her mind. She complained that ſhe had loſt, in a great meaſure, thoſe views of God and ſpiritual things which ſhe had enjoyed, and feared all her hope had been a deluſion.—This was to her a trying time,—

ſhe was ſenſibly dying, and God had withdrawn himſelf, which made her lament in the language of Job, "Behold I go forward but he is not there, and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him—O that I knew where I might find him." Being aſked if ſhe did not think ſhe deſerved ſuch a rebuke; if it were not juſt in God thus to deal with her? She replied to this effect, "O yes, I deſerve it; I deſerve to receive no good from God; if he never ſhews me favor he will be juſt." When lying a few minutes, as if in deep contemplation and prayer, ſhe ſuddenly ſaid, with great emphaſis, "O I ſee him, I ſee him again, Jeſus my Lord.—He comes, leaping upon the mountains, ſkipping upon the hills—all my ſins don't hinder him;—I ſhall go and be with him, I long to be with him.

Jeſus can make a dying bed,
Feel ſoft as downy pillows are;
While on his breaſt I lay my head,
And breathe my life out ſweetly there.

Oh, this comes right,—this day I ſhall go and be with him;—my firſt day in heaven will be a ſabbath." In ſuch a frame ſhe continued till ſhe died.

In a view of this caſe, the following thoughts naturally occur. 1. The hopes of heaven, which are built only on a viſible morality, regular life and external obſervance of the forms of religion, cannot abide the trial; they ſtand on ſand, and will be ſwept away when the ſtorm comes.—They can laſt no longer than the blindneſs of the heart continues.—As ſoon as one, who has ſuch an hope, ſees his true character, in that very hour his hope will periſh. Inſtead of hoping for heaven, he will ſee himſelf to be a child of deſtruction, that the wrath of God abides on him.—A multitude of ſuch ſelf-deceivers are, doubtleſs, in the world.—May they be undeceived while they have a ſpace to repent! 2. Let none, who ſee their guilt and need of pardon, deſpair of mercy while life laſts.—The ſovereign Lord, who delighteth in mercy, may glorify the riches of his goodneſs, by taking them into his ſervice at the eleventh hour. Nor, 3. Let any be encouraged, from ſuch an inſtance, to delay their repentance to a dying bed. This is the height of folly and preſumption; for very few of thoſe who defer the matter to that late hour, are ever hopefully brought to repentance, in compariſon of thoſe who die either in utter thoughtleſſneſs and inſenſibility, or in fear and deſpair of mercy.—A death bed, inſtead of being the beſt time for beginning repentance, will need all the ſupports of religion, of a tried, holy ſubmiſſion to God, a proved, confirmed faith in the Lord Jeſus Chriſt, producing an hope, which entering within the vail, may be as an anchor to the ſoul, ſure and ſtedfaſt.

SERVUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Queſtion. "HOW much better is it to get wiſdom than gold? and to get underſtanding rather to be choſen than ſilver?" Prov. xvi. 16.

Anſwer. By wiſdom and underſtanding Solomon doubtleſs intended *the fear of the Lord*, conſiſting in the principle, the exerciſes, and the practice of true piety and real religion; with

which the favor of God, and eternal life are connected. Therefore, as much as God's everlasting favor exceeds, in real value and importance, any quantity of gold and silver—as much as eternity is longer than time, or as much as man's future existence will exceed in length of duration, the period of his present life, and as much as the sum or whole amount of real good comprised in the endless glory and happiness of heaven, viewed in contrast with a state of never-ending misery, exceeds the amount of real good comprised in and certainly connected with the acquisition of silver and gold; *so much* better is it to get wisdom than gold, and so much is the acquisition of understanding rather to be chosen than silver. Hence, is it not very surprising, that mankind, under the clear light of the scriptures, do not seek after wisdom, with as great ardor and engagedness, as any ever seek for silver—that they do not search for it, with as intense desire, and constant attention, and persevering diligence, as any ever search for hidden treasures!

PHILEUSEBES.

For the Connecticut Evangelical Magazine.

Awakening Thoughts.

"WHEN a wicked man dieth his expectation shall perish." So said the wise king Solomon, under the sure guidance of the spirit of truth. Hence, what an awful day, indeed, will the day of their death be to the wicked! A great part of their present comfort arises not so much from what they already enjoy, as from what they hope for and expect. If all hope was entirely removed from the wicked, and they were fully convinced, that they had already received all the good—all the pleasure, comfort or happiness, which they are ever to have, their hearts would evidently be filled with before-unknown distress. Yet this, and much more, will take place at the day of their death. They will then close their eyes forever on all things here below, and have no more forever a portion in any thing which is done under the sun. All their pleasures and comfortable enjoyments will then be at a perpetual end—all their fond hopes and expectations entirely cut off and gone forever, and an eternal state of darkness and despair will open upon them. They will find, with the rich man in the parable, that they have received their good things in their life time, even *all* the good they are ever to have, and that all now remaining for them is to be tormented, without respite or alleviation, forevermore. How dreadful, then, beyond the power of language to describe, or of human minds to conceive or comprehend, must that day be to the wicked! and especially to those of them who have lived, as many do, in the fond and confident expectation of happiness and glory in the world to come!—What can be thought of, more insupportably shocking and overwhelming to the human heart, than for such as have lived in the pleasing and confident expectation, that they shall dwell and reign in the world of happiness and glory, to find, at once, all their fond hopes utterly cut off, and themselves in the world of misery and torment

unutterable, and in complete deſpair of relief or reſpite thro the never-ending ages of eternity!—Hence how awfully dangerous is the ſtate of the wicked every day and every hour! Our lives are in God's hands, and he can take them away whenever he pleaſes. The wicked in particular, being out of Chriſt, and under the curſe of God's broken law, have no title, by covenant promiſe, to life or any good whatever, but are liable, every day and hour and minute, to be cut off from life, and from every ſource of comfort, and placed beyond the hope of happineſs forever. And ſome are, in fact, ſuddenly cut off in childhood and youth, and ſome in riper years.—How evident is it, then, that the wicked are continually in an exceedingly awful and dangerous ſtate! How could any man ſoberly view himſelf as liable every day to be cut off from the living, and that, under a full conviction that when he dies, all his hopes will utterly periſh, without ſenſibly feeling that his ſtate was awful and dangerous indeed—ſuch as no wiſe perſon could think ſafe to be reſted in for a moment! Is it not then high time for every one, who yet ranks among the wicked, in the ſcriptural ſenſe in contradiſtinction from the righteous, to repent, and turn to God thro Jeſus Chriſt, and do works meet for repentance! Can it be thot prudent and ſafe—can it be rationally viewed in any other light, than of daring, wicked preſumption, for any to go on ſecure in the ways of their own heart, and neglect the great ſalvation now clearly exhibited, and graciouſly propoſed to them in the goſpel!

PHILEUSEBES.

Religious Intelligence.

BY a recent letter from the Rev. Mr. *Bacon*, Miſſionary to the Indians, it appears that he is at Michillimackinack, making preparation to viſit ſome of the tribes the enſuing ſpring. He meets with ſome unexpected embarraſſments; but theſe, inſtead of abating his zeal, make him more engaged to attempt to do ſomething for the Indians. The obſtacles in the way of communicating the goſpel to thoſe poor, periſhing pagans are many and great; this ſhould animate the prayers and quicken the exertions of the friends of Chriſt, and while they do all that lies in their power they muſt ſubmiſſively wait God's time to crown their efforts with ſucceſs.

Mr. *Bacon*, after ſpeaking of many delays and troubles, ſays, "if thoſe who ſupport the miſſion will have patience and reſolution to continue their prayers and exertions, I am ſtill in hopes, if I am ſpared, to have ſomething to communicate in years to come which will rejoice their hearts, and thro the thankſgivings of many redound to the glory of God. Perhaps it will be found, on examination, that the events of the preſent year are not, on the whole, ſo diſcouraging as what they might ſeem at firſt view. It is notorious that Indians are naturally ſhy—that they are ſlow in their deciſions on the moſt common caſes—that they are extremely cautious in accepting the faireſt propoſals of others, unleſs ſanctioned by their own experience. Theſe obſervations will univerſally hold true with reſpect to them, except they are ſeduced from their ſtedfaſt purpoſes by the intoxicating draught. When an object is preſented to

them, they ſhould be left to approach, and withdraw from it, at their leiſure, till their judgment is formed. And if its aſpect is not evidently forbidding, their ſcruples will be likely to vaniſh as it becomes familiar. As they will not haſtily adopt any thing that is new, and as they are diſpoſed to think and act for themſelves, to urge them to an immediate deciſion with reſpect to an object with which they are unacquainted, is the ſure way to make them decide againſt it, notwithſtanding all that can be done by the moſt perſuaſive arguments or the influence of friends. Theſe tho'ts have helped to conſole me of late under a review of the grievous delays I have met with."

POETRY.

COMMUNICATED AS ORIGINAL.

The awakened and repenting ſinner's reſolve.

1. VAIN world, I bid thee now adieu!
Too long haſt thou detain'd my heart;
To heav'n's bleſt hills I turn my view,
And willingly from thee I part.

2. For happineſs in thee I've fought,
But ſolid bliſs could never find:
Thy pleaſures are too dearly bought,
And often leave a ſting behind.

3. The dream is fled, my ſoul awakes,
With wonder thy deceits I ſee:
My peace a guilty conſcience breaks,
And bids me from thy follies flee.

4. A voice of mercy from the ſkies
Proclaims a dying Saviour's love,
Calls me from guilt and death to riſe,
And ſeek unfading joys above.

5. My ſoul the call divine obeys,
Jeſus, a prodigal forgive;
Transform me by thy ſov'reign grace,
And bid the dying ſinner live.

6. I truſt thy ſure unchanging word,
Humbly my all to thee reſign;
Be thou my friend, my portion, Lord,
And ſeal my heart forever thine.

Jeſus the Chriſtian's refuge in trouble.

1. JESUS, my Saviour and my king,
Thy mercy and thy truth I'll ſing;
Thy pard'ning mercy hath no bound,
And all thy words are faithful found.

2. When firſt my ſinful ſtate I ſaw,
And fled the terrors of the law,
Oppreſt with guilt and hopeleſs grief,
Jeſus, in thee I found relief.

3. And now, beneath theſe clouded ſkies,
While waves of trouble round me riſe,
Shall I thy goodneſs doubt, or fear
Thou wilt no more attend my prayer?

4. I will not fear; thy grace and pow'r
Have often cheer'd my darkeſt hour:
My ſun, my ſhield, I know thy name,
Thy pow'r and grace are ſtill the ſame.

5. Thou knoweſt why thy children mourn,
For thou haſt all their burdens borne;
Exalted now, thou hear'ſt their cry,
And for their aid art ever nigh.

6. Though ſore temptations vex my peace,
At thy command the ſtorm ſhall ceaſe;
Be thou my ſtrength, and ev'ry foe
The conqueſts of thy grace ſhall know.

7. Tho ſickneſs turn my frame to duſt,
Jeſus, in thee I fix my truſt:
Thou canſt reſtore my fainting breath,
Or grant a victory in death.

PHILANDER.

Donations to the Miſſionary Society of Connecticut.

		D.	C.
January 18.	Solomon Goodell, Jamaica, Vermont, appropriated to Indian Miſſions,	116	75
28.	Rev. John Willard, New Settlements,	33	40
Feb. 11.	From a friend of Miſſions,	16	90

NOTE.

In the Editors' New Year's addreſs p. 245, it is mentioned that the Rev. Mr. Potwine was the only miniſter who had died in this ſtate during the year 1802. This was a miſtake which the Editors hope their readers will excuſe. The Reverend and learned John Devotion, for many years Paſtor of the third Society in Saybrook, died the 6th of laſt September.

Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] APRIL, 1803. [No. 10.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the Goſpel among the Indians in New England, &c.

[Continued from p. 257.]

NUMBER VII.

CHAPTER II.

Concerning the propagation of the Goſpel among the Indians in New England, particularly in the colonies of the Maſſachuſetts, and New Plymouth, in the ſeventeenth century, by the miſſionary labors of the Rev. John Eliot, of Roxbury, and of thoſe divines, who, after ſome time, were aſſociated with him, as fellow-laborers in the good work.

INTRODUCTION.——Some account of Mr. John Eliot prior to his coming to New England—His arrival, and ſettlement in the Miniſtry, at Roxbury, near Boſton—Of the reſolution he formed to make an attempt to goſpelize the Heathen, particularly in Maſſachuſetts and New Plymouth colonies; and of his preparing himſelf for a Miſſion by learning the language of the natives about the year 1644—Act of the General Aſſembly of the Maſſachuſetts to encourage the chriſtianizing of the Indians—Of the aſſiſtance Mr. Eliot received from the Miniſters, and the encouragement given by good men, in general, in the New England colonies—Of his firſt public eſſay in 1646, to inſtruct ſome of the natives a few miles from his own houſe; his mode of inſtruction, and the pleaſing proſpect which opened upon his firſt viſits—Of his tranſlating the Bible, and other books upon divine ſubjects into the Indian language—His early care that ſchools ſhould be inſtituted among the Indians—His reducing thoſe whom he firſt taught, to ſome degree of civil order, and induſtry—General Court of Maſſachuſetts paſs ſome Reſolves to reduce the natives to *civil order*—Indians at Concord expreſs their deſire to be civilized, and taught Chriſtianity; and a viſit is paid them for this purpoſe to ſome good effect—Mr. Eliot's great diligence in his miſſionary work—The obſtructions he met with in purſuing his work; the hardſhips he endured, and the

dangers to which he was expoſed in his miſſionary courſe; and his patience, fortitude, perſeverance, and truſt in Divine Providence amidſt all his trials and perils—Brief account of the London Society for propagating the Goſpel in New England, and parts adjacent, who aſſiſted in ſupporting the Miſſionaries—Of the ſettlement of the Indians at Natick, and forming themſelves into a body politic under the direction of Mr. Eliot—They deſire to be formed into a Church: Elders and Brethren from neighboring churches convene upon the occaſion, and examine their qualifications.

Rev. Richard Mather's remarks upon the ſerious appearance of the Indians at Natick at the time the council met to examine them.* Gathering a church, and ordaining a miniſter at Maſhipauge—Of Mr. Eliot's aſſiſtants in his miſſionary ſervices—The ſtate of the chriſtianized churches and congregations under the ſuperintendance of Mr. Eliot in 1670—Religious exerciſes in the Indian congregations, and a ſpecimen of the exhortations, or ſermons of two of their teachers, comprehended within a very narrow compaſs.

INTRODUCTION.

IT is matter of regret to the compiler, that he has not been able, after much enquiry made by his friends and himſelf, to obtain any books upon the ſubject of Mr. Eliot's Miſſion and labors, prior to Dr. Cotton Mather's hiſtory of his life, publiſhed in the latter part of the ſeventeenth century. He that makes any *eſſays* in hiſtory, cannot but wiſh for the benefit of original writers. However, in the preſent caſe, this defect may be, in a good meaſure, ſupplied, by Dr. Cotton Mather, Mr. Neale, and Governor Hutchinſon. Theſe three gentlemen, at leaſt the two firſt, as it appears, had many of the original publications before them, when they wrote their hiſtories; and the laſt had ſome of them; and they were gentlemen much eſteemed in the province of hiſtory.

In the ſeventeenth century, not a little was done to propagate the Goſpel among the Indians in New England. Some writers indeed, contrary to hiſtoric truth, have attempted to diminiſh the work, and indeed have had the confidence to affirm, that what was done was trifling, ſcarcely worthy of being mentioned; and have paſſed ſevere cenſures upon our anceſtors; but it will appear in the ſequel, in connexion with the narratives, which have been already given, that their cenſures were ill founded—that *great pains* were taken to propagate the Goſpel among the natives; and that, tho' many rejected the offer of the Goſpel, yet the endeavors of the Miſſionaries were crowned with no ſmall ſucceſs.

However, it may ſeem, at this day, not a little ſtrange, that ſuch pious men as the early ſettlers of New England undoubtedly were in general, ſhould *ſo long* neglect to make any ſpecial attempts to chriſtianize the Heathen, conſidering that the work was ſo benevolent and excellent, and that the Charter, granted by King Charles I. to the Maſſachuſetts Company, expreſsly mentions this as one deſign of encouraging the plantation, that the emigrants

* They are kept for a ſeaſon, in the ſtate of Catechumens; and at length are formed into a church.

might have an opportunity to carry on this pious work: the words of the Charter are theſe, viz. "To win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind, and the Chriſtian faith, is in our royal intention; and the adventurers' free profeſſion, is the principal end of the plantation."*

A much better apology can be made for the colony of New Plymouth, than for either Maſſachuſetts or Connecticut; and indeed a *good* apology for the *early* planters of the former.

The people of New Plymouth were, for many years, few in number—in very low circumſtances at their firſt ſettlement, and for many years after; having had their property greatly reduced by perſecution in their native country; by being obliged to remove to Holland, that they might enjoy that religious liberty which they were unreaſonably denied in England, and peaceably worſhip God agreeably to the dictates of their conſciences; and by the great expenſe incurred by coming to New England, and making a ſettlement here. Beſides, the lands on which they planted were far from being productive; they met with heavy loſſes at ſea; they were alſo for a conſiderable time deſtitute of a ſettled miniſter; Mr. Robinſon, their very worthy paſtor, was prevented from coming over from Holland; and after his death, for a conſiderable courſe of years, they were repeatedly diſappointed of having one fixed among them for any long term.

But the Maſſachuſetts colony in particular, could not plead ſuch ſpecial inabilities, many of the firſt planters having been gentlemen of a handſome property, ſome of them opulent, and ſundry of the original churches having been ſupplied with two miniſters each, as Boſton, Dorcheſter, Watertown, Salem, Ipſwich, Newbury,* and ſeveral others. There was no war, except that with the Pequots in 1637, till the general war in 1675. That with the Pequots was not of long continuance. Though there were repeated diſputes with the natives at other times, and there was a proſpect of war breaking out, yet by one

* "As the converſion of the Heathen was, from the firſt, one profeſſed aim of our forefathers in ſettling New England; ſo almoſt all the royal charters, grants, letters patent, and acts of government, in England, relative to this country, have made mention of, and encouraged, yea enjoined upon the ſettlers the proſecution of this pious deſign: to which purpoſe is the following paſſage in the charter of the Maſſachuſetts (uſually called the New Charter) granted in the 12th of William and Mary—"To diſpoſe of matters and things whereby our ſubjects, inhabitants of our ſaid province, may be religiouſly, peaceably and civilly governed, protected and defended; ſo as their good life, and orderly converſation may win the *Indians*, natives of the country, to the knowledge and obedience of the only true God, and Saviour of mankind, and the Chriſtian faith; which his royal majeſty, our royal grandfather, King Charles the Firſt, in his ſaid letters patent declared was his royal intention, and the adventurers' free profeſſion to be the principal end of ſaid plantation." —Dr. Mayhew's Remarks upon Mr. Apthorp.

William Penn, in the charter granted him as proprietary of Pennſylvania, by King Charles the Second, is repreſented as having it in view, in propoſing to ſettle a colony—"To reduce the ſavage natives, by gentle and juſt manners, to the love of civil ſociety and the Chriſtian religion."

* Wonder working Providence of Zion's Saviour in New England.

mean or another it was prevented, and accommodations took place.

The neglects of the original planters were obſerved by the natives, and, it may be, prejudiced the minds of many of them againſt Chriſtianity, and the profeſſors of it. The Indians aſked, "How it happened, if Chriſtianity was of ſuch importance, that for ſix and twenty years the Engliſh had ſaid nothing to them about it."* And a Sachem on Martha's Vineyard told Mr. Mayhew, "That he wondered the Engliſh ſhould be almoſt thirty years in the country, and yet the Indians fools ſtill."†—The anſwer of the Engliſh to theſe criminations was, "That they repented that they had not inſtructed the Indians in Chriſtianity long ago; telling the Indians, at the ſame time, that they were not willing to hear, &c. Governor Hutchinſon obſerves, that "as one profeſſed deſign of the colony charter was the goſpelizing the natives, ſo the long neglect of any attempt that way, cannot be excuſed."

To ſpeak of the neglects and failings of predeceſſors, or anceſtors, is not, in itſelf, a pleaſing topic; and is not to be defended upon any other principle than that of benefitting our contemporaries, and poſterity; and promoting, if it may be, an extenſive good. The miſtakes and omiſſions of thoſe that have gone before us, are exhibited, as a caveat, to thoſe that ſucceed; as well as their virtues an incentive to laudable actions.

Notwithſtanding theſe neglects, it muſt however be allowed, and ſpoken of with high commendation, that when the work of goſpelizing the Indians was begun in earneſt, it was carried on with vigor and perſeverance, both in the colonies of Maſſachuſetts and New Plymouth, by the excellent Mr. Eliot of Roxbury, near Boſton, and other pious miniſters, his aſſociates in the good work, whoſe names will be mentioned and their worthy ſervices related in the ſequel of the hiſtory. Laudable exertions were alſo made by ſeveral eminent miniſters in Connecticut to Chriſtianize the Indians in that juriſdiction. The labors of the Miſſionaries were encouraged by gentlemen of prime diſtinction in the civil department, as well as by their brethren in the miniſtry, in the ſeveral colonies now mentioned.

IT may be acceptable to ſome, who read the Evangelical Magazine, that before an account be particularly given of Mr. Eliot's faithful, laborious and ſucceſsful miſſionary labors, there ſhould be inſerted a brief account of him in the younger part of his life, (preceding his arrival in America) as drawn by Dr. C. Mather, and abridged by Rev. Thomas Prince* of Boſton.

N. B. The words included within brackets were, I ſuppoſe, inſerted by Mr. Prince.

"Mr. John Eliot was born in England [I ſuppoſe about Nov. 1604.] His parents gave him a pious education; [and] his firſt times were ſeaſoned with the fear of God, the word and prayer. He was educated at one of the univerſities; [I ſuppoſe at *Cambridge*] God had furniſhed him with a good meaſure of learning, which made him capable of divi-

* Hutchinſon's Hiſt. Maſſa. vol. i. p. 160.

† Mayhew's Indian Converts, p. 80.

* Annals, vol. ii. p. 48.

ding the word aright. He was a moſt acute grammarian—underſtood very well the [Greek and Hebrew] languages, which God firſt wrote the bible in—had a good inſight into *all the liberal arts;* but, above all, had a moſt eminent ſkill in *theology*. His firſt appearance in the world was in the difficult, but very neceſſary employment of *ſchool-maſter*, which he diſcharged with fidelity; [I ſuppoſe under Mr. Hooker, in a ſort of an academy at Little Baddow, near Chelmsford in Eſſex: See account of Mr. Hooker.] He had not paſſed many changes in the world, before he knew the meaning of a ſaving turn to God in Chriſt, by a true repentance. He had the privilege and happineſs of an *early converſion* from the ways, which original ſin diſpoſes all men unto. One of the principal inſtruments, which the God of heaven uſed in tinging and filling the mind of this choſen veſſel with good principles was that venerable *Thomas Hooker*, whoſe name in the churches of the Lord Jeſus, is as ointment poured forth. It was an acquaintance with him, that contributed, more than a little, to the accompliſhing of our Eliſha to that work to which the Moſt High had deſigned him. His *liberal education* having now the addition of *religion* to direct and improve it, gave ſuch a bias to his young ſoul, as quickly diſcovered itſelf in very ſignal inſtances. [And his being a tutor of youth] rather prepared him for the further ſervice, which his mind was now ſet upon. Wherefore having dedicated himſelf to God betimes, he could not reconcile himſelf to any leſs way of ſerving his Creator and Redeemer, than the miniſtry of the goſpel. [And] he was one mighty in the word, which enabled him to convince gainſayers, and ſhow himſelf a workman that needed not to be aſhamed. But where, alas! ſhould he have opportunities for the exerciſing of it? The *Laudian*, *Grotian*, and *Arminian* faction [then] in the *church of England*, in the proſecution of their grand plot for reducing *England* to a *moderate ſort of Popery*, had pitched on *this*, as one of their methods for it, viz. to diſenable, as faſt as they could, all the learned, godly, painful miniſters of the nation; and invent certain *Shibboleths*, for detecting and deſtroying ſuch men as were cordial friends to the reformation.

It was now a time, when there were every day, multiplied and impoſed thoſe unwarrantable ceremonies in the worſhip of God, by which the conſcience of our conſiderate Eliot counted the ſecond commandment notoriouſly violated.

It was now alſo a time, when *ſome hundreds* of thoſe good people, who had the name of *Puritans* put upon them in ſcoff and contempt, tranſported themſelves, with their families, and property into the deſerts of *America, that there they might peaceably erect Congregational Churches, and therein attend, and maintain all the pure inſtitutions of Chriſt;* having the encouragement of royal charters, that they ſhould never have any interruption in the enjoyment of thoſe *pleaſant, and precious things*. Here was a proſpect, which [ſoon] determined the devout ſoul of our young Eliot to remove into New England, while it was yet a land not ſown. He ſoon enliſted himſelf among thoſe valiant ſoldiers of Chriſt, who cheerfully encountered, firſt the perils of the *Atlantic Ocean*, and then

the Fatigues of a *New Engliſh Wilderneſs*, that they might have an undiſturbed communion with him, in his appointments here. He came hither in Nov. 1631 [at 27 years of Age] among thoſe bleſſed old planters, who laid the foundation of a remarkable country, devoted to the exerciſe of the proteſtant religion, in its pureſt, and higheſt reformation."

This was the man, whom the great head of the Church ſaw fit to improve as an inſtrument of erecting his kingdom in many of thoſe places where the prince of the power of the air had had his ſeat for ages, and reigned without control.

On his arrival in New England, he ſoon joined himſelf to the church at Boſton. Mr. Wilſon, the paſtor of that church was gone back to England, that he might perfect the ſettlement of his affairs; and in his abſence Mr. Eliot ſupplied his place. Upon the return of Mr. Wilſon, that church intended to have introduced Mr. Eliot as his colleague; but their deſign was prevented from being carried into effect. Mr. Eliot had made an engagement to a ſelect number of Chriſtian friends in England, that if they ſhould come into theſe parts, before he ſhould have the paſtoral care of any other church, he would ſerve them in the goſpel. It happened that theſe friends tranſported themſelves hither the year after, and choſe, for their habitation, the town, which they called Roxbury. A church being now gathered at this place, he was, in Nov. 1632, ordained teacher of the church in Roxbury, and officiated in it about 58 years.

Mr. Eliot was faithful to the people of his *own* charge; and was deſirous of being as *extenſively* uſeful, as lay in his power. He ſaw the Natives immerſed in great ignorance of the true God, and of that religion, which he had taught from heaven. He found that they had embraced groſs errors of a pernicious tendency. He obſerved impiety, and immorality practiſed among them in general with but little ſhame or reſtraint. He ſaw them immerſed in the vileſt ſuperſtitions —addicted to the moſt ſhocking rites, which they viewed under the character of religious rites; worſhipping the devil, the prince of the power of the air, ſometimes under the name of *Chepian*, but more generally under that of *Abamocko*, or *Hobamocko*. Him they conſidered as a great evil ſpirit, the author of natural evil. To him they offered ſacrifices upon particular occaſions to avert his diſpleaſure, and to incline him to remove any ſpecial calamities which had befallen them. They appeared groſsly ignorant of the true worſhip of God. They had many vices. They were falſe, malicious, and revengeful. The leaſt injury produced in them a violent hatred; and if the injury was very great, nothing could allay their hatred, but the death of the object of their paſſion. They were extremely cruel to their enemies; cutting, and mangling their bodies; and then broiling them alive upon hot embers, and inflicting the moſt exquiſite torments they could invent. The *men* were idle to a proverb, never employing themſelves about any other buſineſs, than what was of abſolute neceſſity to their ſupport, and ſuch as the women were not capable of. As ſoon as they had a taſte of ardent ſpirits, they diſcovered a ſtrong appetite for them,

and their thirſt ſoon became inſatiable.

Such ſpectacles moved the compaſſion of Mr. Eliot. He came to a reſolution to make ſtrenuous exertions, as far as he was able, or his ſituation would allow, to inſtruct them in Chriſtianity, and reduce them, if poſſible, to ſome degree of religious and civil order. He was fully ſenſible of the great importance of learning the language of the natives, in order to carry on, with hopeful proſpect of ſucceſs, the great and arduous work he had in contemplation; that a complete acquaintance with it muſt afford him ſuperior advantages in his intended miſſionary ſervices. He well knew the benefit of the gift of languages to the Apoſtles, and other primitive Chriſtians, not only as a miraculous atteſtation to the truth of Chriſtianity, and of the divine miſſion of thoſe who taught it; but alſo as an important mean for the *ſpeedy propagation* of the goſpel among the different nations of the earth. What he could have no expectation of receiving in a miraculous way, he determined to apply himſelf to gain by his own vigorous endeavors.

Accordingly, about the year 1644, or perhaps a little before, about two years prior to his entering upon his public miſſionary labors, he took great pains to learn the Indian language. In order to facilitate the buſineſs, he hired a ſprightly and ingenious native, who alſo ſpake Engliſh well, to aſſiſt him. The Indian language muſt be ſuppoſed to have been very difficult to learn by reaſon of the exceſſive length* of a very great number of the words; and as it has not the leaſt affinity with any of the European languages, as far as can be diſcovered by any among us acquainted with *them*, and the *Indian*; neither has it any affinity to the learned languages. Gov. Hutchinſon obſerves, "That many people pleaſed themſelves with a conjecture, that the Indians in America are the deſcendants of the ten tribes of Iſrael: But that there was as little affinity between the Indian and the Hebrew language, as between the languages of any two nations upon the earth." The like may be ſaid concerning the other learned languages. But Mr. Eliot's zeal, and reſolution ſurmounted all difficulties; ſo

* Dr. C. Mather gives a ſpecimen of the extreme length of ſome Indian words: Some readers may be gratified with quoting them; for inſtance, *Nummatcheketontamoconganunnonaſh*; this ſignifies no more, in Engliſh, than our Luſts. *Noowoomantammoconkanunnonaſh*—our Loves, in Engliſh. *Kummogkodonattootummoetiteongannunnonaſh*—This word is ſaid to ſignify no more than, our Queſtion. And tho' perhaps, not many words in their language were equal, in extent to theſe; yet if any have opportunity and inclination to examine Roger Williams's key into the language of the Indians in New-England, publiſhed, not long ſince, by the Maſſachuſetts hiſtorical ſociety, they will find many of the words of an immoderate length. The language of thoſe weſtern Indians formerly called the five, and frequently the ſix nations, was ſo different from that of the natives of Maſſachuſetts, and New Plymouth, that they could not underſtand each other. At the ſame time, many words of the former are repreſented as being immoderately long: Mr. Colden in his hiſtory of the five nations obſerves, "That they have but few *radical* words; but that they compound their words without end—That the words expreſſing things lately come to their knowledge are all compounds; and that ſometimes one word among them includes an entire definition of the thing." Hiſt. v. i. p. 16.

that by converſing with the Indian he hired, and compiling ſome diſcourſes by his aſſiſtance, he quickly became maſter of this difficult language: And after ſome time, by the help of the ſame Indian, and by his own indefatigable pains and induſtry, he became ſo complete a maſter of it, as to be capable of reducing it to a method, which afterwards he publiſhed to the world under the title of the *Indian grammar*. Having finiſhed his grammar, at the cloſe he writes thus; "*Prayers and pains, thro' faith in Chriſt Jeſus, will do any thing.*"*

"In the year 1646, the general court of Maſſachuſetts paſſed the firſt act, or order to encourage the carrying the goſpel to the Indians; and it was recommended to the elders to conſider how it might beſt be done."† I have never met with any account of their convention (as doubtleſs they formed one) nor of the anſwer they gave to the queſtion propoſed by the aſſembly. Doubtleſs many valuable ſentiments were communicated by ſo judicious an aſſembly as that compoſed of the firſt miniſters who came over, many of whom were gentlemen of diſtinguiſhed abilities, and of as good an education as could be obtained, at that day, in the univerſities in England.

There was a concurrence of many things to encourage Mr. Eliot in the benevolent deſign he had formed to goſpelize the Indians; and to proſecute the work with vigor when he had undertaken it. All the good men in the country were glad of his engaging in ſuch an undertaking: The miniſters eſpecially encouraged him; and when he had entered upon his Miſſionary labors, thoſe in the neighborhood kindly ſupplied his place, and performed, in part, his work for him at Roxbury, while he was abroad, laboring among the heathen, or thoſe that had embraced Chriſtianity, but needed further inſtructions from him: And it was an happy circumſtance, that ſo many churches in that neighborhood had each a paſtor and teacher, ſo that more could be done in ſupplying Mr. Eliot's place than otherwiſe.

He was further awakened by thoſe expreſſions in the royal charter, which have been already mentioned.

And the remarkable zeal of the Romiſh Miſſionaries, compaſſing ſea, and land, that they might make proſelytes, made his devout mind think of it with diſdain, that we ſhould be leſs zealous and diligent in evangelizing the Indians, among whom we dwell.

He was further encouraged by the notice, which was taken of this good work in England, ſoon after it was begun—by the contributions raiſed, and the ſociety formed to afford pecuniary aid; a more particular account of which will be given in its place.

Nor was he a little animated to purſue his laborious ſervices, by the divine promiſe made to the Meſſiah—"I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion."*

Having prepared himſelf for going forth as a public inſtructor of the Indians, he made his firſt eſſay on the 28th of Oct. 1646, accompanied by three others, having given previous notice to the

* Dr. C. Mather.—Mr. Neale.

† Hutchinſon's Hiſt. v. i. p. 161.

* Magnalia, B. iii.

neighboring Indians of his deſire to inſtruct them in the Chriſtian faith. Wauban, a wiſe and grave man, and in other reſpects, a perſon of diſtinction, with five or ſix of the Natives, met them at ſome diſtance from their wigwams, and bidding them welcome, conducted them into a large apartment, where a great number of the Indians were collected to hear this new doctrine, which the Engliſh propoſed to teach them. After a ſolemn prayer, Mr. Eliot delivered a diſcourſe to them in the Indian tongue, which continued ſomewhat more than an hour, comprehending many of the moſt important articles of natural and revealed religion. In this diſcourſe he rehearſed and explained the ten commandments; informing them, at the ſame time, of the dreadful curſe of God, that would fall upon all thoſe that break them. He then informed them of the coming of Jeſus Chriſt into the world, to recover mankind from ſin, and the puniſhment of it.—He told them who Jeſus Chriſt was; where he was gone; and how he would come one day again to judge the world in flaming fire. He informed them likewiſe of the bleſſed ſtate of all thoſe, who believe in Chriſt, and obey his goſpel. He ſpake alſo of the creation and fall of man—of the infinite greatneſs of God, the maker of all things—of the joys of heaven, and the torments of hell; perſuading to repentance and holy practice. He applied all to the condition of the Indians preſent. Having finiſhed his diſcourſe, he aſked them, Whether they underſtood? And with a general voice they ſaid, that they underſtood all.—Mr. Eliot and his companions entered into a free converſation with the Indians, and deſired them to propoſe ſuch queſtions as they tho't proper reſpecting the ſermon, or any other point not contained in it; and it became the general, if not conſtant practice, after a ſermon, for as many of the Indians as deſired it, to ſtand up, and propoſe queſtions to the preacher. Some of their queſtions would be philoſophical, ſome upon abſtruſe points in divinity, &c. ſo that no ſmall acquaintance with theology, philoſophy, and other ſciences, was requiſite to give juſt and ſatisfactory anſwers.*

At this firſt conference, the following queſtions were put by this poor people. One ſtood up, and aſked, "How he might come to know Jeſus Chriſt?" Another enquired, "Whether Engliſhmen were ever ſo ignorant of Jeſus Chriſt as themſelves?" A third (probably in the ſimplicity of his heart) "Whether Jeſus Chriſt

* Gov. Hutchinſon quotes the following queſtions from the journal of Col. Goffe, one of the judges of King Charles the Firſt. This gentleman attended an Indian Lecture in 1660. after the natives had been under inſtruction 13 or 14 years. He takes notice of the following queſtions put by them, viz.

1. In your text are theſe words, "Save yourſelves from this untoward generation." In other ſcriptures it ſtands, We can do nothing of ourſelves; how can this be reconciled?

2. You ſay, "The word is the ſword of the ſpirit, by which their hearts were pricked." How ſhall I uſe the ſword of the ſpirit to prick my heart?

3. What was the ſin of Judas, or how did he ſin in betraying Chriſt, ſeeing it was what God had appointed?

4. The anſwer to thoſe converts was, "Repent, and be baptized, &c.; but ye do not ſuffer us to be baptized; therefore, I fear none of the Indians' ſins are forgiven; and my heart is weary with that fear; for it is ſaid in Matthew, Whoſe ſins ye bind on earth are bound in heaven."

could underſtand prayers in the Indian language?" Another propoſed this queſtion, "How there could be an image of God, ſince it was forbidden in the ſecond commandment?" Another, "Whether if the father be naught, and the child good, God will be offended with that child, becauſe in the ſecond commandment it is ſaid, "He viſits the iniquities of the fathers upon the children?" The laſt queſtion that was aſked at this meeting was, "How all the world became full of people, if they were all drowned in the flood?" Mr. Eliot and his friends gave plain and familiar anſwers.

It was alſo Mr. Eliot's cuſtom to put proper queſtions to his Indian auditors: And by hearing their queries, and anſwering them, and interrogating thoſe under inſtruction in his turn, he not only made a trial of their profiting by his miniſtry; but alſo gave an edge to what he delivered to them.*

This conference laſted about three hours; and after it was cloſed, Mr. Eliot and his companions returned home; and were ſo well pleaſed with the reception they met with among the natives, and the hopeful proſpect of ſucceſs, that they were encouraged to have another interview with the people, which they accompliſhed within a few days: an account of this, together with ſucceeding conferences, and ſeveral other intereſting events reſpecting Mr. Eliot's miſſionary ſervices, may be expected in the following number.

* Magnalia. B. iii. p. 193, and 196. Hutchinſon's hiſtory of Maſſachuſetts. Neale's hiſt. of N. England, vol. i. p. 242, 243; he made extracts from a book entitled Day-breaking of the Goſpel in New England; London 1647, ſome of which have been quoted.

Anſwer to a Queſtion.

[Continued from page 338.]

NUMBER II.

IN anſwering this queſtion, it has been ſhewn, in a preceding number, that the atonement of Chriſt is infinitely full or ſufficient for the ſalvation of all mankind; that therefore the want of ſuch an atonement cannot be the reaſon why all are not ſaved.

It is propoſed then to ſhew,

II. That the calls and invitations of the goſpel, and the ſolemn declaration, that God hath no pleaſure in the death of the wicked, but that they would turn and live, are conſiſtent with his leaving numbers to go on in ſin and periſh.

And in doing this it is neceſſary to conſider the preciſe meaning of the declaration, that God hath no pleaſure in the death of the wicked, but that they turn and live. This paſſage muſt mean, either that God, taking all things into view, does not upon the whole chooſe the death or puniſhment of any of the wicked, but actually chooſes that they ſhould all turn and live; or elſe it muſt mean, that he takes no direct pleaſure in their death or miſery, in itſelf conſidered, but that their turning and obtaining life is in itſelf more pleaſing and deſirable. But it is evident from various conſiderations, that the paſſage cannot be rationally underſtood in the ſenſe firſt ſtated. For if the Moſt High, all things conſidered, did actually chooſe that none of the wicked ſhould go on in ſin and periſh, but that all ſhould turn and live; then he muſt be greatly diſappointed in his real choice and deſire. For the ſcriptures expreſsly declare, that "wide is the gate and broad is the way which

leadeth to deſtruction, and many there be that go in thereat;" and it is allowed in the ſtatement of the queſtion, that a number do go on in ſin and periſh. And if Jehovah is thus diſappointed in his actual choice and deſigns, it muſt certainly occaſion him great ſorrow and unhappineſs. None therefore, who have any juſt ideas of the divine perfections and felicity, can for a moment indulge the ſuppoſition that the infinitely wiſe, powerful and perfect God is thus fruſtrated in his deſires, and rendered unhappy by his creatures.

Further, if Jehovah, upon the whole, did actually chooſe that all the wicked ſhould repent and be ſaved, he certainly would convert and ſave them; ſince he poſſeſſes almighty power, has all hearts in his hand, and can with the greateſt eaſe turn and bring the moſt ſtubborn to repentance, if he pleaſes. As God does not in fact bring all ſinners to repentance, it is therefore certain, that upon the whole he does not really chooſe to do it.

Again, how derogatory would it be to the divine perfections, to ſuppoſe that the Moſt High did upon the whole actually chooſe that all the wicked ſhould be brought to repentance and ſalvation, and yet was not able to accompliſh his choice?

Theſe various conſiderations clearly ſhew, that the import of this paſſage muſt be, that God has no direct pleaſure in the death or miſery of the wicked, in itſelf conſidered, but that their repentance and ſalvation in themſelves, or aſide from other infinitely wiſe reaſons, in the divine government would be much more pleaſing to him than their deſtruction. And that this is the truth is manifeſt from the divine character, and from other declarations of ſcripture. For "God is love," or benevolence; and therefore it is certain, that he cannot take any pleaſure directly from the puniſhment or miſery of the wicked, and that he never puniſhes but when it is neceſſary to anſwer wiſe and benevolent purpoſes, and promote the general good. But on the contrary, it is evident, that their repentance and ſalvation would be in themſelves delightful, and afford direct pleaſure to the holy, benevolent mind of Jehovah, if conſiſtent with the wiſeſt ſcheme of government. It is therefore declared, that God "doth not afflict willingly, nor grieve the children of men," and that to puniſh is his ſtrange or unpleaſant work. But it is ſaid, that "there is joy in heaven over one ſinner that repenteth," teaching, that it is a pleaſing, joyful event to God and the heavenly world. Theſe conſiderations confirm the ſenſe of the paſſage laſt given; that God takes no pleaſure in the miſery of the wicked, in itſelf conſidered. Thus what the Moſt High expreſſes in this paſſage towards ſinners, is very ſimilar to what kind, benevolent parents expreſs towards their diſobedient children. They often addreſs their children in expreſſions ſimilar to what God makes uſe of in this paſſage; *We take no pleaſure in your puniſhment or pain, but it is much more pleaſing to us to ſee you reform and be obedient.* Such language in a parent would imply, not that he would never chooſe to puniſh any of his children when they deſerved it, and the good of the family required it, but that their puniſhment was not in itſelf agreeable to him, and that he took no direct pleaſure in it. So the

declaration, that God hath no pleaſure in the death of the wicked, but that they turn and live, imports, that the miſery or puniſhment of the wicked is not in itſelf pleaſing to him; but is by no means ſaying that he will ſend his Holy Spirit to renew and bring all mankind to repentance and ſalvation. It is therefore very far from engaging or implying, that he will never leave any to go on in ſin and finally ſuffer that everlaſting puniſhment which they have juſtly deſerved; when he ſees it beſt in order to diſplay his juſtice and perfections, promote the good of his kingdom, and anſwer other wiſe and benevolent purpoſes. Neither are the calls and invitations of the goſpel at all inconſiſtent with God's leaving numbers to go on in ſin and periſh. The divine offers and invitations, ſuch as "Look unto me, and be ye ſaved, all the ends of the earth —Turn ye, turn ye; for why will ye die?—Whoſoever will, let him take the water of life freely," are no promiſes that the holy Spirit ſhall be ſent to renew and make all who are favored with theſe calls and offers willing to comply with them. God, in giving mankind theſe gracious calls and invitations, no more promiſes to bring them to a cordial compliance, by the efficacious influences of his Holy Spirit, than the king who in the parable ſent his ſervants to call thoſe that were bidden to the marriage ſupper, did by this invitation promiſe to compel all to come in by force, who neglected the call. No one ever ſuppoſed, that his offering a peculiar favor to another upon a moſt reaſonable condition, was promiſing that he would oblige the other, if unwilling, to accept or comply with the propoſed condition. Certainly then the Moſt High, by his kind calls and invitations to ſinners, has made them no promiſe that he will renew and influence them to a compliance.

Neither do theſe invitations lay God under any obligations to do this for the impenitent. Can any pretend to ſay, that becauſe God is ſo kind and merciful as freely to offer pardon and ſalvation to unworthy, hell-deſerving ſinners upon the moſt reaſonable terms; therefore he is under obligation to diſpoſe them to a cordial complianee by the efficacious influences of his ſpirit, upon their refuſing theſe offers? Or in other words, does their ungratefully neglecting one favor, oblige God in point of juſtice to do them another? Should a kind, generous benefactor provide a plentiful entertainment, and invite a number of unworthy beggars, and ſhould they ungratefully refuſe his kind invitation, ſurely no one could ſay, that he was under obligations to ſend his ſervants and compel them to come.

Since therefore the calls and invitations of the goſpel are no promiſe, that God will ſend his ſpirit, and make ſinners willing to comply with theſe, and do not lay him under any obligation to do this; how are they at all inconſiſtent with his leaving numbers to go on in ſin and periſh? Where is the leaſt appearance of inconſiſtency for God to call, warn, and invite ſinners to repent and be ſaved—to ſet motives of infinite weight before them, and yet leave them to follow their own choice, by going on in the ways of ſin to deſtruction? Jehovah, in thus leaving the impenitent to periſh in their ſins, when he ſees it beſt for the general good, violates no promiſe, no obligation of juſ-

tice or benevolence. Neither does he injure the wicked or give them any juſt ground of complaint.—For if they will ungratefully refuſe or neglect the infinitely gracious and important calls and invitations of the goſpel, they are certainly exceedingly criminal, and wholly inexcuſable.

The invitations and offers of the goſpel cannot be rationally underſtood as importing any thing more, than that God is willing and ready to pardon and ſave all, who repent and comply with the terms of ſalvation; and that their repentance is in itſelf pleaſing to him. But this, as already ſhewn, does not imply, that God will not leave any to go on in ſin and periſh; when he ſees it beſt to anſwer wiſe purpoſes. Should the Moſt High refuſe to pardon and ſave repenting, returning ſinners, he might be juſtly accuſed of a want of conſiſtency and ſincerity in his calls, offers and invitations. But to accuſe him of this, becauſe he does not renew and diſpoſe all mankind, by the efficacious influence of his ſpirit, to a cordial compliance with the goſpel invitations, is moſt unreaſonable and groundleſs.

Further, that God is ſincere in his calls and invitations, and in the repreſentations of ſcripture, that the return and ſalvation of ſinners is in itſelf more pleaſing to him, than their deſtruction, is manifeſt from his conduct, as well as from the declarations of his word. For he has given his well beloved Son to endure the ſevereſt pains and ſufferings, that he might open for mankind a way of life and ſalvation, and reſcue numbers from everlaſting deſtruction. He has given them his holy word to teach them the paths of duty and the way of ſalvation, and has ſet before them motives of infinite importance to influence them to receive the Saviour. He has directed his miniſters to preach the goſpel to every creature—to warn and perſuade ſinners, by the moſt important and endearing conſiderations, to ſecure their eternal concerns, and to pray them in Chriſt's ſtead to become reconciled unto God.

He ſtrives with them by his ſpirit, by the convictions of their own conſciences, and by the warning voice of his providence. In addition to all theſe powerful means, which are calculated to bring ſinners to repentance, God does, by the ſpecial efficacious influences of his ſpirit, overcome the inveterate oppoſition of the human heart, and diſpoſe thouſands in every age to a cordial compliance with the terms of the goſpel. And he kindly welcomes all penitent, returning ſinners, however vile and unworthy—adopts them into his family, and makes them children and heirs of God, and joint heirs with Jeſus Chriſt to all the joys and honors of that glorious inheritance, which is incorruptible, undefiled, and fadeth not away. Thus it is manifeſt, from the conduct and dealings of God, as well as from the declarations of his word, that he is ſincere in the calls and invitations of the goſpel.

In the caſe of the impenitent, theſe invitations are no promiſe of ſpecial, renewing grace, but import the two following things, firſt, a declaration that all difficulties, in the way of the ſinner's ſalvation, except what ariſe from his own heart, are removed; and ſecondly, an expreſſion of the ſinner's duty. Therefore it is eaſy to ſee that God is ready to receive every returning ſinner, and that he takes no pleaſure in the death

or everlaſting puniſhment of the wicked in itſelf conſidered, but is more pleaſed with their repentance and ſalvation. For were not this the caſe, and did he not take pleaſure in the return and ſalvation of ſinners; he certainly would not uſe ſo many means to effect and promote their ſalvation—would not thus bring ſo many to repentance, by the efficacious influences of his ſpirit, and kindly receive and welcome every true penitent however vile and criminal. And God's, leaving ſome to go on in ſin and periſh, when he in infinite wiſdom ſees it beſt, no more contradicts the declaration, that he takes no pleaſure in the death of the wicked, but that they would turn and live, or proves, that their puniſhment or miſery is in itſelf pleaſing to him; than a kind parent's puniſhing a vicious diſobedient child, when the good of the family requires it, proves, that he is pleaſed with the pain of his child. In both theſe caſes, the pain or puniſhment is by the ſuppoſition inflicted to anſwer wiſe purpoſes, and to promote a greater good, and therefore is a dictate of benevolence.

(To be continued.)

Thoughts on the perſeverance of Saints.

IT is objected to the certain perſeverance of the ſaints, that the doctrine has an unholy tendency, and is, therefore, not a doctrine according to godlineſs. The deſign of the following tho'ts is to examine this objection.

If the ſentiment objected be true, it muſt be on the ground of theſe two things. 1. That all true ſaints have certain evidence of being ſuch; and 2. That their religion is founded in a ſupreme regard to their own happineſs. If they do not know themſelves to be ſaints, its being certain, that ſaints will perſevere, can have no evil tendency, in reſpect to them. Beſide, if their religion be not ſelfiſh, but diſintereſted and holy, having God for its ſupreme object, the doctrine objected to can furniſh no motives to be leſs holy, or leſs active in all the duties of an holy life. It is only on the ground of ſaints being governed by ſelfiſh motives, and being certain withal of being ſaints, which can give influence to this doctrine, to render them leſs zealous and perſevering than otherwiſe.

But the firſt thing, taken for granted in the objection, viz. that all ſaints have certain evidence that they are ſuch, is not true. They in common know, pretty nearly, and many times, very preciſely, at what time old things paſſed away in them, and all things became new. Indeed this, which is fundamental to evangelical holineſs, cannot have taken place, at years of underſtanding, without their being conſcious and very certain of a change. But their hope, notwithſtanding, is often wavering. They are very doubtful, not whether a change in them be real, but whether it be genuine. Aſſurance, if well founded, is always in proportion to the evidence of being renewed and ſanctified. This evidence is not to be expected from one day's experience, but from a life of perſevering holineſs. Hence the prophet—"Then ſhall ye know, if ye follow on to know the Lord." Hence too the apoſtle's exhortation, "Giving diligence to make your calling and election ſure."—What may be properly called af-

ſurance of ſalvation is a very high attainment in religion, which is not to be expected, in ordinary caſes, without time ſufficient to have bro't forth much fruit. As religion is liable to be counterfeited, and as the counterfeit very ſtrikingly reſembles the reality, it muſt be tried, and thence proved, before the ſubjects of it can have warrant for any high degree of aſſurance. That from which men apoſtatize when tried, is thence proved not to have been genuine. Accordingly, whatever ground of aſſured confidence there is, that all, who have once been made holy, will perſevere in holineſs, and finally be ſaved, ſtill a great proportion of real ſaints have not the ſame confidence reſpecting themſelves. Nay, they may, at times, have the moſt ſerious doubts, whether they belong to the houſehold of faith. Hence the certain perſeverance and ſalvation of all, who have once been ſanctified in Chriſt, has no tendency to make them loiter, in the race ſet before them;—it affords no conſolation or hope, reſpecting themſelves, any farther than they continue in the way of holineſs, and thereby furniſh the proper evidence, that their names are written in heaven. —The evidence, that the ſaints will endure to the end and be ſaved, is of *one* ſort, and that which proves men to be ſaints, of *another*. The former is found in the promiſe and faithfulneſs of God, and the latter, in the holy experiences and lives of the ſaints.

Again, the ſecond thing taken for granted, in the objection of unholy tendency, to the doctrine of perſeverance, is not true; viz. That the governing motive with ſaints to perſevere is a ſupreme regard to their own happineſs. It is, in a ſort, excluſively on this ground, that it can have the evil tendency alledged. It cannot have it, on the ſuppoſition that all ſaints infallibly know their election of God, if governed in their lives by diſintereſted and holy motives. But the fact is, their higheſt motive, and that by which they are ſupremely influenced to hold on their way, is their ſupreme and diſintereſted love to God, the Redeemer, and his cauſe. It is not founded in an apprehenſion of God's love to them in particular, and the proſpect of their own happineſs. They delight in God's law, *after the inward man*; and that becauſe *it is holy, juſt and good*. It is therefore their meat and drink to do his will. They would prefer a life of holineſs, from the delight which they take, in pleaſing and honoring their God and Saviour, were there no object of either hope or fear, beyond the grave. But if ſuch be their governing motive, its influence cannot be deſtroyed, or even leſſened, by any certainty, that all ſaints will continue to act under ſuch influence, and thence to perſevere in well doing.

It hence appears, that thoſe, who urge the objection here conſidered, miſtake both the nature and the eſſential evidence of true religion. They neceſſarily found their love to God, on an apprehenſion of his love to them, and not on his ſupreme and infinite lovelineſs. Hence they make it the ſame in eſſence with the love which ſinners have towards thoſe who love them. It is accordingly true, that thoſe whoſe religion is founded in ſupreme ſelfiſhneſs, and who thence love God, under a miſtaken apprehenſion that he loves them, do often, in the time of temptation, fall away from the religion which they ſeem to have.

Nor is this at all ſurpriſing. Such perſons have no root in them which ſhould be expected to bring forth fruit, when put to the teſt. A religion of ſuch ſort may doubtleſs be loſt. Yea, it is what we are taught to expect, not only from the nature of it, but from the expreſs declaration of Chriſt; Every plant which my heavenly father hath not planted, ſhall be plucked up.

It is natural here to notice, that thoſe generally who deny the certain perſeverance of ſaints, deny alſo the ſpecial and diſtinguſhing grace of God, in renewing and ſanctifying the human heart. They inſiſt, that God does no more for one than another; that the ſpirit is given to all, in the ſame meaſure. They accordingly hold, that when any become holy, it is becauſe they do more than others, in the improvement of that grace which is common to all; and hence, that they make themſelves to differ. Nor is it wonderful, that a religion originating in ſelf and ſtanding in their own ſtrength, ſhould ſometimes be loſt. It frequently is, in fact. This is one reaſon why the word of God, ſpeaking on this ſubject, is ſo often miſunderſtood. All this is conſiſtent with the nature of a religion, which is acquired by ſelfiſh creatures, and under the influence of ſelfiſh motives. Such a religion muſt neceſſarily be ſelfiſh, and therefore in its nature liable to wax old and vaniſh away. But true ſaints have not ſo learned Chriſt. They are taught of God, both by his word and ſpirit, to believe, that men are by nature dead in treſpaſſes and ſins; that they never do any thing towards their recovery to ſpiritual life; accordingly, that when made alive unto God, thro' Jeſus Chriſt, it is owing wholly to the working of his mighty power. Therefore, ſaith the apoſtle, *You hath he quickened, who were dead in treſpaſſes and ſins. But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt. Not by works of righteouſneſs, which we had done, but according to his mercy he ſaved us, by the waſhing of regeneration and the renewing of the Holy Ghoſt. Who, therefore, hath made thee to differ from another?* The anſwer muſt be in the words of the apoſtle, *by the grace of God I am what I am. Therefore hath he mercy on whom he will have mercy:* and, *he, who hath begun a good work in them, will carry it on, until the day of the Lord Jeſus. He hath ſaid, I will never leave thee, nor forſake thee.* Hence, *tho' the righteous fall, he ſhall not be utterly caſt down, for the Lord upholdeth him with his hand.* Agreeably to all this ſaith the God of grace, I *will put my laws in their hearts,* and *in their minds will I write them, and their ſins and iniquities will I remember no more.*

It hence appears, from a ſcriptural view of this ſubject, that the objection of unholy tendency lies fairly againſt thoſe who *deny*, inſtead of thoſe who *hold* the perſeverance of ſaints. Thoſe who imagine they have made themſelves to differ,—that the difference, when made, is in their own keeping, and, therefore, may be loſt, cannot feel the ſame obligation to God, as thoſe, who hold with the apoſtle, *that it is not of him who willeth, nor of him who runneth; but of God, who ſheweth mercy.* Thoſe who believe, that the righteous will hold on their way to the end, and are ſuch themſelves, muſt feel a vaſt weight

of obligation to God, for having choſen them to ſalvation in Chriſt, and renewed them by his ſpirit; for carrying on the work of grace in their hearts; and ſtill farther, yea above all, for the two immutable things of God, his oath and faithfulneſs, in which it is impoſſible for him to lie, and by which they have ſtrong conſolation, with an hope, which is a ſure and ſtedfaſt anchor to their ſouls. The whole tendency of the doctrine, in this view of it, is to quicken and conſtrain them to render unto the LORD, according to benefits received; to run with patience the race ſet before them, and to do whatſoever their hand findeth to do with their might.

It is hence evident, that the doctrine of perſeverance, when fairly ſtated, inſtead of the contrary, is of a moſt holy tendency, and muſt have anſwerable effect on all the upright in heart. This is the only plan, on which the grace of God, as diſplayed in the ſalvation of ſinners, can be properly ſeen and felt. We ſee, accordingly, that the objection here conſidered, is wholly applicable to the oppoſite doctrine; that the whole tendency of men's thinking they have made themſelves to differ, and that the difference when effected, depends on themſelves, and not on the promiſe and grace of God, is to eradicate a ſenſe of obligation to him, and to cheriſh a ſelf-righteous ſpirit, which prepares the way for apoſtacy and ruin.

TROPHIMUS.

On the Reſurrection of Jeſus Chriſt.

THE reſurrection of our bodies, and future rewards and puniſhments according to the deeds done in the body, are doctrines of divine revelation, and eſpecially of the goſpel of Chriſt. He is the firſt, who hath plainly declared, that *all who are in the graves ſhall hear the voice of the Son of God, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.* This being true, the righteous have cauſe to rejoice; and the unrighteous to fear and tremble. But let it be remembered, that this truth reſts on the idea, that Chriſt gave his life a ranſom for us—that he conquered death and the grave, and aroſe triumphant.—Now if Chriſt be not riſen, our ranſom is not paid—we are yet in our ſins: All our preaching—all our attendance on means are vain: All our faith in Chriſt, all our hopes and expectations concerning a future world are vain, and without any rational foundation.

The ſerious attention of the reader is aſked, while I attempt to bring into view, ſome of the evidences of the reſurrection of Jeſus Chriſt from the dead. This is a ſubject, in which, it is of infinite importance to be well eſtabliſhed. On this, depend the uſe of the means of ſalvation, and the reſurrection of the dead.

The truth of the reſurrection of Chriſt depends, altogether, on hiſtorical facts; and, for the ſake of brevity, I will confine myſelf to the apoſtolic teſtimony, which will be abundantly ſufficient, if we will allow the ſame degree of credit to attach to it, which we give to common hiſtory; and, that human nature was the ſame then, as now. And this much, no candid infidel will refuſe.

It will be needleſs to enter into particulars, concerning the trial, death and reſurrection of Chriſt, as reported by the evangeliſts: Every

ne has, or ought to have read them with care and attention. And if any ſtill doubt of the truth of the facts, reported in the goſpel, concerning the death and reſurrection of Chriſt, let them reperuſe them, and they will better judge of what I ſhall ſay.

The ſum of the evidence of the apoſtles, for the death and reſurrection of Chriſt, in the form of an affidavit, would ſtand thus, viz.

We, the apoſtles of Jeſus Chriſt, declare, that we ſaw him crucified, dead and buried—that neither we, nor any of his diſciples have taken him away; nor could we have done it, if we would, for the chief prieſts and rulers had ſecured the doors of the tomb, with the governor's ſeal, and ſet a guard of ſoldiers to watch it, hoping to prevent his riſing on the third day, as he had predicted. Yet, early in the morning of the third day, ſome of us, with others, went to the tomb, and found the guard gone; and the ſtone rolled away. Two of us, John and Peter, and two women, went into the tomb and found it empty of the body of Jeſus: Ther eſt of us heard from thoſe, who were eye-witneſſes. Furthermore, we know his body was not taken away by others; becauſe, we ſaw it when dead, and afterwards when alive. We ſaw him, repeatedly, for forty days together, and converſed with him, after his reſurrection.—We had been long and intimately acquainted with him, and knew his perſon perfectly well.—We, alſo, handled the body we ſaw, and know it had fleſh and bones.—"We are ſure it was the ſame body which hung upon the croſs, for we ſaw the wound in his ſide, and the print of the nails in his hands and feet." Theſe things we teſtify before God and man; and for the truth of them, we pledge our lives, and our all.

This is the plain and obvious teſtimony of the apoſtles, for the death and reſurrection of Jeſus Chriſt, and is directly in point; the witneſſes are numerous; and, in any court of juſtice, would be deemed ſufficient to ſubſtantiate the facts which they atteſt. On this evidence, we ground our faith in the reſurrection of Chriſt; and no infidel will deny, that it is the true apoſtolic teſtimony. Thus far we are agreed. But, to evade the force of this evidence, the enemies of the croſs plead the incompetency of the witneſſes, as being, either deceived themſelves, or having a deſign to deceive others. This we deny. Here then we are at iſſue.

It is certain, the apoſtles could not be deceived in this caſe. They were of age and knowledge to judge of any facts, which were to be teſted by the bodily ſenſes. They had been *long acquainted* with Jeſus, and knew him as *well*, as any man can know another. And though illiterate men, they could judge whether Jeſus was wounded or not—whether he was dead or alive—whether they ſaw, heard and handled him; and converſed with him for forty days together, after they had ſeen him dead and buried.—Of ſuch facts, they were capable of judging as well as Pilate himſelf, and could not be deceived: All the proofs of Chriſt's reſurrection were teſted by the bodily ſenſes, and not by reaſoning: They could ſee, hear, and feel, as well as the moſt acute philoſopher; conſequently, they were proper judges, and could not be miſtaken in this caſe of the reſurrection of Jeſus Chriſt.

Nor could they have any deſign to deceive others. They

were, to ſay the leaſt, as much concerned to know and ſpeak the truth, as any men on earth; nor could any men have leſs motives to miſrepreſent. Chriſt had choſen them for his immediate attendants and apoſtles.—He declared himſelf the true Meſſiah and Son of God; and wrought a variety of miracles to prove it.—He informed them, that he came to give his life a ranſom for the life of the world—that he muſt be killed by the Jews; but, ſhould ariſe the third day, and would meet and converſe with them again; after which, he ſhould aſcend to his God and their God, to his Father and their Father, to prepare everlaſting abodes for them. He conſtituted them his miniſters; and promiſed them his holy ſpirit to direct and aſſiſt them in all their duty, and to comfort and ſupport them under all their trials; and, through them, to ſpread the goſpel and build his church through the world, notwithſtanding all oppoſition.

Now, as the apoſtles knew Chriſt was put to death by the Jews, they knew all this account was a grand impoſture—a mere farce, unleſs he aroſe from the dead on the third day. Except they knew Jeſus was alive from the dead, they knew they were ſtill in their ſins, and without hope towards God; and that they could have no dependance on his promiſes. As apoſtles, it was their intereſt, above all men, to know the truth in this caſe. And if they knew, or had reaſon to believe he was not riſen, it was peculiarly their intereſt to have publiſhed their reaſons; it would have ſettled all difficulties between them and the chief prieſts, ſcribes and phariſees. Yes, conſidering what human nature ever has been, we may ſafely conclude, in ſuch a caſe, their love would have changed into hatred; and that they would have curſed him, with their bitter curſes, for deceiving them. Yet, how different was their conduct? Their hearts burned with love to Jeſus and his cauſe; and nothing could ſtay them from his work.—Having received the promiſed comforter, they boldly affirmed that Jeſus is the Chriſt, and was riſen from the dead—that they had ſeen and handled him, and converſed with him, and knew he was the very ſame whom they had ſeen crucified.

To all this, the ſcribes and prieſts could make no reply, but the pitiful tale, "while the ſoldiers ſlept, his diſciples came and ſtole him away." How ſilly! How perverſe! The ſoldiers were placed there, by the governor's order, to watch the tomb, which was made faſt and ſealed. It was a caſe of high importance; and for the ſoldiers to fall aſleep, ſubjected them to death by the law.—But how could they know, what was done by the diſciples, while they ſlept? Had the body been ſo taken away, the prieſts would have been the firſt to demand the execution of the law on the ſoldiers. This tale is an implicit acknowledgment, that they believed the reſurrection of Jeſus Chriſt. Thus far, as in view of Chriſt's pretenſions to divinity and the Meſſiahſhip; and his promiſes to the apoſtles, they could have had no motive to deceive; and had they not known he was riſen, it would have been highly their intereſt to deny his reſurrection.

Again, had not the apoſtles certain knowledge of the reſurrection of Chriſt, they could not, reaſonably, have expected any ſuc-

ceſs in their miniſtry. To ſuppoſe that twelve indigent and illiterate men, in their own ſtrength, without any civil or eccleſiaſtical power, or any popular influence, would attempt to bring in a new religion among a people, founded in the name and power of a poor, deſpiſed Galilean, whom they had juſt before put to death, under the accuſation of blaſphemy; and to do this, in oppoſition to all the power, wealth, learning, pride, prejudices and paſſions of mankind, is the moſt extravagant chimera, that ever entered into the head or heart of man! No men endowed with common ſenſe and feelings would have ventured on ſuch a taſk, unleſs, they poſitively knew, that the Saviour they preached, was a living and Almighty Saviour. The whole depended on the certainty of Chriſt's reſurrection: If he was not riſen they could not hope in him; and, without him, they could do nothing. They could not have introduced the goſpel ſyſtem, to the overthrow of the Moſaic diſpenſation, and heathen idolatry, except the things they teſtified of Jeſus were true. Men would not have renounced the religion of their fathers, for another, more ſtrict and ſelf-denying, unleſs they had ſtrong proof of its truth and divinity.

The facts, on which the goſpel ſyſtem is founded, were public; and the apoſtles conſtantly appealed to the Jews for the truth of them, even of the reſurrection of Chriſt. St. Paul, in his firſt epiſtle to the Corinthians, not only aſſerts this doctrine, but affirms, that Chriſt was repeatedly ſeen of his apoſtles and others after his reſurrection; and at one time, of above five hundred, of whom, the greater part, i. e. more than 250 were then alive at the time of his writing. Corinth was full of Jews, who, by their cabals and riotous behaviour, had, ſome time before, obliged the apoſtle to quit the city. They hated Chriſtianity and the apoſtle, and would, doubtleſs, examine his letter with ſeverity; and ruin him and his cauſe if they could. This was an appeal to his enemies; and, certainly, he had too much ſenſe, to give them an opportunity to convict him of lying, out of his own letter. As his appeal was made to more than 250 living witneſſes, and in the preſence of his enemies, it was eaſy to convict him of falſehood, and it would have been done, had not his appeal been well founded.

Such evidence muſt ſtrike the mind of every honeſt man with irreſiſtible force. Accordingly, the apoſtles had ſucceſs in their preaching, notwithſtanding their enemies had all the power, wealth, learning, religious habits and prejudices on their ſide. Upon ſuch public evidence and ſuch public appeals, they entered on their miſſion; and through the aids of the Holy Spirit, they had ſucceſs againſt all oppoſition.—This ſhows they had no mind to deceive; and, as they appealed to a cloud of witneſſes, both friends and enemies, they could not have done it.

I obſerve once more, the apoſtles had no mind to deceive in the caſe of Chriſt's reſurrection; otherwiſe, they muſt have acted as other impoſtors, and conſulted their own perſonal or family emolument, ſuch as ſocial comforts, honors and worldly gain.—But it does not appear they had any motive of this kind, even admitting their teſtimony to be true; and much leſs, if falſe. There was no popularity to be expected, for a few

indigent and ignorant fiſhermen, by preaching a deſpiſed and crucified Saviour; and a ſyſtem of religion, mortifying to all the natural paſſions and affections of ſoul and body—a religion, which condemns the luſts of the fleſh, the luſt of the eye, and pride of life; and dooms to endleſs perdition all unbelievers. Impoſtors, without learning, power and authority, would never have taken ſuch a method to obtain popularity, honors and riches. It is the reverſe of all worldly wiſdom; and contrary to the known practice of all deceivers. It is the direct way to ſhame, pain and ſorrow, poverty and death.

Accordingly, Chriſt taught his apoſtles, and indeed all his diſciples, that they muſt leave all for his ſake, and look to the rewards of another world for their recompence. He warned them, that for his ſake they ſhould be hated of the world, perſecuted, impriſoned, ſcourged and killed. And, of the truth of theſe they could not doubt, for, before his crucifixion, they had often experienced the contempt, hatred and malice of the Jews; and well knew, that they who had called the maſter of the houſe Beelzebub, and killed him, would not ſpare his followers.—Such was the caſe, even admitting the truth of their teſtimony; but if that was not true, no reaſonable motive of action can be aſſigned. They were ſure to meet with ſhame, poverty and death in this world, and had no hope of any recompence in the world to come. No men, in their ſenſes, will act thus in ſupport of what they know, or have reaſon to believe a falſehood. The conſequence therefore, irreſiſtably forces itſelf upon us, that the Apoſtles were honeſt men, that they actually knew Jeſus Chriſt was riſen from the dead, and believed that he would direct and proſper them according to his word. All their miniſtry, all their hope for time and eternity depended on the truth of Chriſt's reſurrection. Upon *this* they ventured every thing, and gave up all for the ſake of Chriſt, not counting their own lives dear, ſo they might win him and his righteouſneſs.

Notwithſtanding all oppoſition and every diſcouragement, the Apoſtles went forth boldly, preaching Chriſt, and ſalvation by him alone. Knowing he was alive from the dead, they believed in his promiſed aid, and with great power witneſſed his reſurrection. They were both the recipients and active inſtruments of miraculous operations; and, hereby, proved their divine miſſion and authority. In aſſurance of this, they entered on their miſſion; and ſpent their whole time in publiſhing the glad tidings of the goſpel, without a proſpect of worldly gain. They attacked the numerous ſuperſtitions and traditions of the elders—affirmed that Chriſt, whom they had crucified, was the Lord of Life, and only Saviour of loſt men—called on them to repent of their ſins, and believe on him for ſalvation, appealing to themſelves for the truth of the facts which they teſtified of Jeſus; and finally denounced damnation on all who ſhould continue in impenitency and unbelief. In a word, through the evident operations of the Holy Spirit, and in virtue of their divine miſſion, they attacked and overturned the Jewiſh economy, and the idolatrous worſhip of moſt of the heathen world.

In theſe labors, the Apoſtles gained neither popularity, honors,

or riches; but that the work might ſtand in the power of God, and not of men, they paſſed thro' fiery trials and cruel mocking, both from Jews and Gentiles. And finally, moſt, if not all of them ſealed their teſtimony of Jeſus by a violent death, and thus drank of the cup of their maſter. Theſe things ſhow that the Apoſtles were neither deceived nor deceivers: We muſt therefore receive the doctrine of the reſurrection of Jeſus Chriſt, as an eſtabliſhed fact.

The enemies of the croſs have made many objections to the teſtimony of the Apoſtles; moſt of them are frivolous and abſurd cavils, totally unworthy of notice. I do not, at preſent, recollect any objection of conſequence, to the above reaſoning, unleſs it be this cant phraſe of modern deiſm, viz. "That all this teſtimony is an after-game—a mere farce, trumped up by bigoted and deſigning prieſts."

As it is not ſuppoſable that Jewiſh or heathen idolatrous prieſts would trump up ſuch a ſyſtem againſt themſelves, we muſt conclude they mean Chriſtian prieſts. This being the caſe, it is abundantly ſufficient to mention their objection, and paſs it in ſilence, until they will be pleaſed to ſhow how there could have been Chriſtian prieſts, before Chriſtianity commenced—who they were—where they lived—where they met—and when they wrote. When they will honeſtly anſwer theſe queries, we will attend to them.

The death and reſurrection of Chriſt are facts as well atteſted, as any other facts in hiſtory of equal diſtance of time. They have all the proof that any fact can have from the teſtimony of men, after the witneſſes are dead. Let us not reject the teſtimony of others, like Thomas, till we ſhall ſee Jeſus with our eyes—*Bleſſed are they that have not ſeen, and yet have believed.*

It was obſerved in the beginning of this Eſſay, that on the truth of the reſurrection of Jeſus Chriſt, depends the uſe of the means of ſalvation and the reſurrection of the dead. If Chriſt be riſen, then our dead bodies muſt and will ariſe: So ſaid the Apoſtle, "If it be preached that he roſe from the dead, how ſay ſome among you, there is no reſurrection of the dead." The reſurrection of Chriſt was a pledge of the reſurrection of our bodies: He was the *firſt fruits of them that ſlept. For, ſince by man came death, by man alſo came the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt fruits; afterwards they that are Chriſt's, at his coming.* The reſurrection of Chriſt is an aſſurance of the reſurrection of all men, but eſpecially of his ſaints; they ſhall ariſe to glory and immortality. As the firſt fruits, under the law, were a pledge of the future harveſt, ſo the reſurrection of Chriſt was an earneſt of their reſurrection: If the head be raiſed, the members will aſſuredly follow. The church of Chriſt was virtually raiſed with him; and will actually follow in their order. And as aſſurance of this, we read, that *the graves were opened, and many bodies of the ſaints which ſlept aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.* This teaches us that Jeſus Chriſt is, indeed, *the reſurrection and the life.* And from what he has done, we

may ſafely argue to what he will do; and be aſſured, that *the hour is coming, in the which all that are in their graves ſhall hear his voice and come forth; they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation.*

This doctrine of Chriſt's reſurrection, is a doctrine of comfort to believers. They look forward to the time when their bodies ſhall put on incorruption, and their mortal, immortality; and be faſhioned like his glorious body.

The meeting of righteous ſouls with their bodies, will be a glorious meeting! How happy will they be to meet their bodies, delivered from the bondage of corruption, into the liberty of the ſons of God! How will the ſoul rejoice, to be reunited to that tongue, which uſed to expreſs its delight in God, and ſing the praiſes of redeeming love—to thoſe hands, which uſed to be raiſed, in adoration and ſupplication to the Supreme Being, and extended in charity to man—to thoſe eyes and ears, which were once opened to the word of life—to thoſe knees, which often bowed before the throne of grace—and to thoſe feet that weekly bore the ſoul to the houſe of God? I ſay, how inexpreſſibly happy will be the ſoul and body, when they ſhall again be united at the reſurrection, never more to part; but mutually to enjoy, love and worſhip the triune God forever and ever! Let the righteous take comfort in the promiſes of Chriſt; and wait patiently for his coming, with aſſurance, that when he, who is the reſurrection and the life, ſhall appear, they ſhall be like him.

But how different will be the caſe with the wicked! They will ariſe to condemnation. And their union to their bodies will doubtleſs increaſe their miſery.

Surely it is not ſtrange, that the ſophiſts of this world, and obſtinate ſinners, are exerting every nerve to diſprove the bible, and eſpecially the doctrine of the reſurrection of Jeſus Chriſt. For if that be true, they well know the bible muſt be true, and that a day of judgment will come;—a day of unutterable woe and miſery to them.—But, the evidence of the reſurrection of Chriſt is ſtrong and concluſive, as has been ſhewn. It has ſupported the doctrine, for almoſt 1800 years, againſt all the art and ſophiſtry of wicked men; and never can be overſet, while the teſtimony of man has weight with men.

How ſhould theſe conſiderations excite all of us to the diligent uſe of the means of ſalvation? We have now an opportunity to prepare for the reſurrection of life. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead.* In him, we look for new heavens and a new earth—In him, we look forward to eternal rewards, or endleſs puniſhments, according to the deeds done in the body.

This conſideration gives a reaſonable ground for the uſe of means; our preaching is not vain in the Lord. An eternity, my readers, an eternity of happineſs or miſery will follow upon this life; our good or evil improvement of time and the means of ſalvation, will determine our portion. In this life, and in this only, we have opportunity to ſecure a part in the reſurrection of the juſt. This renders the wiſe and

diligent uſe of appointed means, infinitely important to every ſon and daughter of Adam. Let us then ſtrive to know Chriſt, and the power of his reſurrection—Let us be ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as we know that our labor is not in vain in the Lord.

ISRAEL.

On the eleventh chapter of the Revelation.

MESS'RS EDITORS,

Some of your readers having expreſſed a particular deſire to ſee an expoſition of the 11th chapter of the Revelation, I ſend you the following, which if you judge worthy, you will pleaſe to give a place in your excellent Magazine.

PART I.

PREVIOUS to the propoſed explanation, permit ſome general introductory remarks upon the prophecy contained in the Revelation. The compoſition of this book is univerſally aſcribed to the apoſtle John; but chronologers diſagree about the date of it. Some ſuppoſe it was written in the reign of Domitian, the Roman emperor. Biſhop *Newton* gives it an earlier date, ſuppoſing it to have been written in the reign of Nero, that he might conſiſtently apply the opening of the firſt ſeal, or the viſion of the white horſe and his victorious rider, to the Roman emperors, *Veſpaſian* and *Titus*, with particular reference to their conqueſt of Judea; ſuppoſing it would have been abſurd to make this application, if he admitted, that it was written in the reign of Domitian, as this would make it an hiſtory of paſt, rather than a prophecy of future events. Omitting remarks reſpecting the date of the book, this ſubject is introduced for the purpoſe of ſubmitting the following queſtion to the candid conſideration of your learned readers, whether it be abſurd, and contrary to ſcripture precedent, to ſuppoſe the Revelation written in the reign of Domitian, and yet apply the viſion of the white horſe and his rider, to Veſpaſian and Titus? According to which it would be the repreſentation of an event which exiſted thirty or forty years, before it was exhibited in the viſion. On this ſubject let only ſcripture example be conſulted. The prophet Daniel had a viſion, chap. 7. of four beaſts; the firſt of which is interpreted to ſignify the Babyloniſh empire, but this viſion was in the reign of Belſhazzar, the laſt of its kings, and in whoſe reign that empire was ſubdued.—The events which were compriſed in this viſion, muſt conſequently, have generally exiſted a longer ſpace of time before the prophet had this viſion, than Veſpaſian and Titus lived before Domitian. Beſides, the rapidity and extent of conqueſt, or that elevated ſtate repreſented by the eagle's wings which the lion had, was not effected by Belſhazzar, a luxurious and effeminate prince; but by his great progenitor, Nebuchadnezzar.—So the apoſtle had a viſion, chap. 12, of a great red dragon, and chap. 13. of a beaſt coming up out of the ſea, which viſions are interpreted to denote the Roman empire. But if this beaſt which the apoſtle ſaw, having ſeven heads and ten horns, repreſented the Roman empire, with the different forms of government under which it had ſubſiſted, from the firſt commencement of it, of which it is ſaid, five

are fallen, it certainly repreſented many and great events which exiſted long before the days of the apoſtle; yea, by far the moſt intereſting and important events which exiſted in it, through the whole term of its duration; it being a much longer term from the riſe of it to the days of the apoſtle, than from the reign of Domitian, or even Nero, to the diſſolution of the *old* Roman empire by the northern nations—a period alſo, in which with its great iron teeth, (it being the fourth terrible beaſt of Daniel) it had broken in pieces and ſubdued the beaſts which were before it—in which it had diſplayed its national policy, the military proweſs and conqueſts of its arms—and in which it had paſſed the zenith of its power and glory. According to theſe remarks, biſhop Newton might have conceded, that the apoſtle wrote the Revelation in the reign of Domitian, and yet have applied the viſion of the white horſe and him that ſat thereon to Veſpaſian and Titus, and ſupported the propriety of it by ſcripture precedents and example.

If it be enquired, does not this ſubject the ſcripture to the imputation of abſurdity? It may be replied, perhaps not; for theſe are not of the nature of ſimple prophecies; but ſymbolic repreſentations of important events, or particular great ſcenes of divine providence: and is it not as proper to make ſuch a diſplay, in the middle, or at the end, as at the beginning of the ſcene? When the Babyloniſh empire was to be repreſented by a lion with eagle's wings, why was it not as proper to make this repreſentation to Daniel, near its deſtruction; as when it was to be repreſented by an head of gold, to make this diſplay to Nebuchadnezzar, near the commencement of it? In like manner, why was it not as conſiſtent to repreſent to the apoſtle, in the reign of Domitian, that ſcheme of events which commenced in the conqueſts of Veſpaſian and Titus, by a book ſealed with ſeven ſeals, as to repreſent the Babyloniſh empire when a much greater ſcheme commenced in Nebuchadnezzar, to Daniel, by a lion, in the reign of Belſhazzar? Or even to repreſent the Roman empire itſelf by a beaſt dreadful and terrible, and having great iron teeth, when that empire had been founded by Romulus, ſome generations, if not centuries, before the prophet had this viſion of it?* Conſidering the book which the apoſtle ſaw in the viſion, as containing that ſeries of events which commenced about his time, relating immediately to the Roman empire, by the opening of the ſeals, and the ſymbolic appearances conſequent upon it, we have diſcloſed to us, the wars, famines and peſtilences, by which God puniſhed the idolatrous perſecutors of his people, until in his holy providence, the empire by a great revolution became Chriſtian. We have, Chap. 7. repreſented, by the angel's holding the winds that they ſhould not blow, and the ſealing of the ſervants of God in their foreheads, that peaceful and proſperous ſtate of the church which ſucceeded the converſion of the empire from heatheniſm to Chriſtianity. We have next, Chap. 8. on the opening of the ſeventh ſeal, a viſion of ſeven angels with ſeven trumpets prepared to ſound.

* Suppoſing the Roman empire to have been founded in the reign of Joaſh king of Judah, it was more than 300 years before the prophet had this viſion of it.

By the ſounding of the four firſt, with their effects, are ſignified, the calamities with which God puniſhed the hereſies of the Chriſtian empire, and the extinction of it by the irruptions of the barbarous nations. In the concluſion of theſe, we have an angel flying thro' the midſt of heaven, and proclaiming woe, woe, woe, to the inhabiters of the earth and ſea, portending the dreadful calamities which would ſucceed the ſounding of the three remaining trumpets. We then have, Chap. 9. the ſounding of the fifth trumpet, which conſtituted the firſt woe, upon which a ſtar fell from heaven, the bottomleſs pit was opened, and the ſmoke of it aſcended, filled with locuſts; denoting the impoſture of Mahomet, the ſpread of his deluſion, and the conqueſts and cruelties of his followers the Saracens or Arabians, by which God chaſtiſed the corruptions and ſuperſtitions of the Chriſtian church —but not reformed by theſe judgments, we have the deſtruction of the eaſtern empire repreſented by the ſixth trumpet and ſecond woe, or the looſing of the four angels which were bound by the river Euphrates, i. e. the removal of thoſe obſtructions which impeded the progreſs of the *Turks*, and giving them opportunity to purſue and extend their conqueſts, by which they ſubdued the eaſtern or Greek empire, and eſtabliſhed themſelves upon its ruins. Theſe viſions being completed, the apoſtle then had a viſion of a mighty angel with a little book, which, according to direction, he took and ate, remarking, that in his mouth it was ſweet as honey, but in his belly it was bitter—ſignifying, that however pleaſant and agreeable theſe revelations of future events relating to the church were, in their completion they would be painful and diſtreſſing. We come now to the propoſed ſubject, an explanation of the eleventh chapter. As this is an obſcure part of holy ſcripture, the preſent expoſitor is ſenſible, that for him, an unuſual degree of diffidence is peculiarly proper; without deciding therefore upon any ſubject, he will only ſubmit his general view of it to the conſideration of the candid and judicious.—This chapter is underſtood by all expoſitors to conſiſt of the contents of the book, which biſhop Newton concludes with the 13th verſe; the reſt of the chapter being a continuation of the viſions contained in chapter ninth. Concerning this little book, admit the two following general conjectures.

1. May it not be conſidered as a prophetic repreſentation of events, collateral with the preceding viſions and predictions? From the commencement of the prophetic viſions, or the opening of the ſeals, Chap. 6. to the concluſion of the ninth chapter, we have a progreſſive ſeries of viſions, denoting future events. If, according to commentators, the opening of the ſeals, and the ſounding of the four firſt trumpets related to the empire, we ſhall find theſe prophecies fulfilled within the firſt ſix hundred years of the Chriſtian era. If we apply the fifth or firſt woe trumpet, to the Mahometan, and the ſecond woe trumpet to the Turk, it will bring down the ſeries of events to the ſeventeenth century. And the fifth and ſixth trumpets will include the extended period of more than one thouſand years. It is now to be obſerved, that theſe diſtreſſing ſcenes were chiefly opened on the eaſtern empire; and the ſuperſtition and voluptuouſneſs of the

Greek church particularly were chaſtiſed by the wars, cruelties and mercileſs exactions, of the Saracens; and ſimilar diſtreſſes with the extinction of the empire by the Turks, were confined to it almoſt entirely. In theſe viſions no proper notice is taken, only a general hint given of the defection of the weſtern church, by "The *reſt* of the men repented not." There are no diſtinct repreſentations of the blaſphemy, arrogance, cruelties and perſecutions of the man of ſin. Neither are there any repreſentations of the faith, ſufferings and patience of thoſe who kept the commandments of God, or the true church, for the extended period of one thouſand years. Why might not the ſpirit of inſpiration, on the one hand, to preſerve the chain of events, continue the viſions? And on the other, to expoſe ſuch intereſting ſubjects, give the apoſtle the little book, as a ſummary of them, and which, if I underſtand its contents, related wholly to them, as a collateral prophecy? So, as the church was divided into the Greek or eaſtern, and the Latin or weſtern church, and God's providence extended to each; as in the two trumpets we have the riſe and propagation of the fatal deluſion of Mahomet, and the calamities with which God puniſhed the ſuperſtition, formality and vices of the eaſtern church, by the Saracens and Turks, ſo in the little book, we have the blaſphemy and perſecutions of antichriſt and the ſufferings of God's faithful ſervants in the weſtern church. Is it not a confirmation of this conjecture, that there is ſuch a parallel in their dates, the ſpread of Mahometiſm, and the confirmed aſcendency of the biſhop of Rome commencing about the ſame time, and that each will probably terminate about the ſame period? According to this hypotheſis, we have the Revelation divided into two parts, from the fourth to the ſeventh trumpet. One part conſiſting of the fifth and ſixth trumpets, containing the viſions or prophecy of the Saracens and Turks. The other conſiſting of the little book, containing a prophecy of antichriſtian idolatry, and the ſufferings of God's people from it; after which the ſyſtem of viſions is renewed by the ſeventh trumpet, and continued to the end.

2. May not this little book be conſidered as an introduction to the ſeventh trumpet, and a ſummary of the ſubſequent viſions relating to antichriſt? If the judgments which conſtitute the third woe, be not inflicted upon antichriſt, we know not where to find them. If they were to be inflicted upon him, without any previous information of him, the ſcene would have commenced very abruptly, and be involved in great obſcurity. To ſupercede theſe effects, we have the viſion, making a conciſe diſplay of him, and his enormous wickedneſs, as the procuring cauſe of theſe terrible calamities, by which the whole proceſs of divine providence is made plain, and the infliction of theſe judgments naturally introduced. May we not alſo conſider it as a ſummary of the ſubſequent viſions which relate to this ſubject? Will it not probably appear, upon examination, that the following viſions contained in the Revelation, relating to antichriſt and the witneſſes, are bnt ſo many expoſitory lectures making a full diſplay of them, of which this viſion in the eleventh chapter furniſhed the ſeveral texts? If this

be juſt, is there not a great ſimilarity between the prophecy of Daniel, and the viſions of the apoſtle John? Firſt, Nebuchadnezzar, Chap. 2. ſaw a great image in his dream, compoſed of four different materials, which were interpreted to ſignify four great empires which ſhould riſe, be broken in pieces and ſucceeded by the kingdom of Chriſt. Then Daniel Chap. 7. had a viſion of four beaſts, which were interpreted to ſignify the ſame four empires, but many ſubjects were diſcloſed in this viſion, relating eſpecially to the fourth, which were inveloped in the image. So he had another viſion Chap. 8. of a ram and an he goat which repreſented the ſecond and third of thoſe empires, and another viſion Chap. 10. diſcloſing many particulars relating to them, eſpecially to the third, which were unnoticed in the preceding viſion, and by which the great revolutions to be effected in divine providence, with the diverſified ſcenes of the church to the end of the world, were exhibited to the aſtoniſhed and fainting prophet; but all the viſions or predictions, contained in the book, were ſummarily compriſed in the dream of Nebuchadnezzar and in the viſion of the four beaſts. So the ſubſequent viſions, contained in the Revelation, are ſuppoſed to be only varied views of the ſeveral ſubjects exhibited in this eleventh chapter.

Hoping theſe obſervations introduce the propoſed ſubject, I ſhall in my next number attempt to give a true explanation of the chapter: and as it is apprehended that general remarks will be leaſt exceptionable and moſt to edification, ſuch only will be made.

PEREGRINUS.

(To be continued.)

To the Editors of the Connecticut Evangelical Magazine.

GENTLEMEN,

I HAVE been led to view the narratives of religious revivals, with which you have favored the public, in your Magazine, as ſtanding among the more important things which compoſe that valuable work. By theſe, Zion has been comforted, and the enemy confounded. Religion comes more forcibly recommended to the mind from example, than precept. There is a certain life in the former, that is not in the latter. This no doubt is the reaſon why the book of God is ſo interſperſed with accounts of this nature. In characters, we are taught the nature of virtue and vice from exerciſe and action; the mind in this caſe, is not perplexed with a chain of theoretic reaſoning, but called to look on facts. For theſe reaſons, I am a friend to all ſuch publications, whether in a greater or leſs degree extraordinary. Compared with other accounts, which you have received, I have little to ſay, yet on the ſcore of ſovereign grace, and the almighty power of the divine ſpirit, in ſubduing the ſinner, I have much to ſay. I can bear the ſame teſtimony with thoſe that have labored in a larger field, that, with the Lord there is mercy, and with him is plenteous redemption.

In the year 1781, it pleaſed God to revive his work among us; a ſpecial attention and uncommon ſerioufneſs, ſeemed to prevail in all parts of the ſociety: and the happy effects for many years were ſenſibly felt. At that ſeaſon, there were upwards of thirty added to the church. After that, there was nothing ſpecial

took place, except in individual caſes, for twenty years. During which period, the ſpirit of vital religion was reduced to a very languid ſtate. This will ever be the caſe without freſh anointings from the ſpirit.

Toward the latter end of March in the year 1801, two or three pious people agreed to meet and pray for a revival of religion among us. This was ſoon diſcovered, and others joined.—The numbers increaſed weekly, and in the May and June following, our meetings became crowded, and the ſpirit of God in the conviction of a number, was evidently ſeen among us. A public lecture was appointed, in which I was favored with the kind aſſiſtance of my brethren in the miniſtry. Our conferences were attended three or four times in the week; but the moſt crowded, and that which diſcovered moſt of the power of the ſpirit, was on Thurſday in the afternoon. During this period, religion appeared not to be a ſecondary object, but the one thing needful. Sabbaths ſeemed too far diſtant, and the appointed ſeaſons of conference were waited for with anticipated delight. The work however, was far from being general among the people. There were ſome from almoſt every part of the ſociety; and ſome families ſo peculiarly diſtinguiſhed, that it might almoſt be ſaid of them, as of the favored houſe at which our Lord, when in the fleſh, ſo often called, that they were all friends to Jeſus. To the ſerious, contemplative mind, there was a ſtriking diſplay of the ſovereign, diſcriminating grace of God. While one family was wholly occupied with the concerns of the ſoul, perhaps a few rods at the next door, nothing of it was to be ſeen; they were wholly unmoved, unleſs with a ſpirit of oppoſition. "The wind bloweth where it liſteth, and thou hearеſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the ſpirit." God works like himſelf; whatever courſe he takes in his providence, or wherever he rides in the goſpel chariot, the moſt viſible effects of ſovereignty mark his way; confirming his own declaration—"And ye ſhall know that I am the Lord."

It may be noticed, that between theſe revivals, there had ariſen a new generation, and among theſe was the principal ſucceſs of the work. Thoſe who had come to years of underſtanding before, and refuſed the offers of mercy, were generally unmoved. And ſhould God in ſome after period again revive his work among us, it may be likely ſo with thoſe that are now left. The idea comes ſolemnly addreſſed to all, among whom the ſpirit of God is moving, leſt preſuming on a more convenient ſeaſon, like Felix, they neglect the accepted time, and no place in after life be found for repentance. "Ephraim is joined to idols, let him alone."

The work, in its early ſtage, took deep hold of profeſſors. They ſeemed to awake as from ſleep, and the proſperity of Zion was the object of their united prayers. Love to one another, and zeal for the cauſe animated them, with but a few exceptions. The ſtill ſmall voice, has characterized the work from the beginning, without any thing of an oppoſite nature.

Among the new converts, an uncommon degree of caution appeared to lead the way to their

profeſſion. They ſeemed to come trembling, leſt they might diſhonor that holy religion, which they had been led to view, above every thing elſe, precious. Our number of admiſſions to the communion of the church has been thirty five, and from a judgment of charity, it is expected that there may be ſtill an addition.

It has been viewed by the friends of Zion as matter of thankfulneſs, that nothing exceptionable has been found in the lives of our new converts. Their walk has diſcovered that meek, humble ſpirit peculiar to the goſpel. However, we have had oppoſition from the beginning; it has aſſumed different ſhapes and ariſen from different and unexpected quarters. The reſult of which has been, that the line is more viſibly drawn, and Chriſt's little flock, to the eye of common obſervation, more clearly diſtinguiſhed.

There were ſeveral inſtances among the ſubjects of the work, ſomewhat peculiar; but as I have already exceeded my deſigned limits, I ſhall mention but one. This was in a man of about middle life, with a ſmall family. In the view of human reaſon, he was perhaps as unpromiſing a ſubject as any among us. But, in the early period of the work, his attention was arreſted—his convictions were deep, and they continued long, till his friends began to be anxious what might be the event. I had ſeveral times, after worſhip, as we traveled a ſmall diſtance the ſame way, deſignedly fell in his company. This I did the Sabbath before he met with comfort. As ſoon as we came together, I aſked him what were the exerciſes of his mind? He replied, that every time he came to the houſe of God, he came hoping that he ſhould return with a better heart; but he grew worſe and worſe, till he was led to imagine that there was no mercy for him. It ſeems, ſays he, when I have taken one ſtep, as if the next would plunge me into irretrievable deſtruction. I was moved at the converſation, at the ſame time told him I entertained a hope that his preſent diſtreſs might be ſoon removed. He replied with a degree of ſurpriſe in his countenance, can you think that there is any mercy for ſuch a wretch as I am? I told him, was he a ten thouſand times greater wretch than he was, there was mercy enough in the goſpel. On this we parted.—A few days after, his views and exerciſes were wholly different, and his joy was as extreme as his ſorrow. Nor was it temporary, as is ſometimes the caſe; but his tongue has ever ſince been looſed in praiſe of that merciful hand, that raiſed him from the horrible pit; conſidering his caſe a remarkable inſtance of ſovereign grace.

There is nothing that will more readily take hold of the chriſtian's feelings, than to ſee a fellow ſinner trembling under the deep convictions of the law. With regard to the event, the uncertainty is ſo great, and the importance ſo vaſt, that the paſſions of hope and fear are wrought up to the higheſt key. And when the iſſue is happy, and the ſinner hopefully bro't into God's ſpiritual family, there is nothing that will excite in the chriſtian more unfeigned praiſe. He will feel diſpoſed in this caſe, if ever, to ſtrike that high note of the Pſalmiſt, and call even upon inanimate nature to join the ſong,—"Praiſe ye the Lord. Praiſe ye the Lord from the hea-

vens; praiſe him in the heights. Praiſe ye him all his angels; praiſe ye him all his hoſts. Praiſe ye him ſun and moon; praiſe him, all ye ſtars of light. Praiſe him, ye heavens of heavens, and ye waters that are above the heavens. Let every thing that hath breath praiſe the Lord."

I am, gentlemen, your brother in the common cauſe,

THOMAS BROCKWAY.

Lebanon (ſecond ſociety),
January 6, 1803.

MESS'RS EDITORS,

Among the numerous and various claſſes of the readers of your uſeful Magazine, and who from month to month wait impatiently for its ſucceſſive numbers, are the ſickly and infirm. The writer is acquainted with a number of perſons of this deſcription, who are unable to read or attend to long diſcourſes or eſſays, but in the courſe of the month read again and again, the ſhort eſſays, expoſitions, narratives, biographical ſketches, and other intereſting pieces contained in the numbers of the Magazine. By theſe they are not only inſtructed and edified, but greatly animated and cheered in their ſpirits—and find a ſubſtitute, better than they can elſewhere find, except in the inſpired writings, for the bleſſings and advantages of the ſocial, public worſhip of God in his houſe, of which they are deprived. This is doubtleſs, a claſs of readers which claims the occaſional attention of thoſe who write, or extract, for the Magazine. With a view to add to the number and variety of ſhort pieces, adapted to the circumſtances of ſuch, and not unworthy the attention of others, I ſend herewith a few lines, written by an acquaintance and friend—a Lady, who had been often in the ſchool of affliction, and was, at the time of writing them, laboring under great bodily infirmities. The deſign of them appears to have been to animate and comfort her own mind, under the preſſure of afflictions, by turning her tho'ts on God and the things of his kingdom: Particularly his holy, wiſe, and eternal counſels—his univerſal and particular Providence—and the infinite glory which will redound to God, and the inconceivable happineſs which will be enjoyed in his kingdom in the iſſue of the glorious work of redemption. A conſideration of theſe things, as they are exhibited in the word of God, may well afford conſolation to the minds of his children, whether burdened with perſonal troubles and ſorrows, or pained with a view of the ſufferings of others, and the iniquities and various evils which fill the world. It tends to impreſs the mind with a ſenſe of the vanity of ſublunary things—the nothingneſs of creatures in compariſon with God and the intereſts of his kingdom, and the propriety of adding, when praying for deliverance from any particular evil, or the beſtowment of any ſuppoſed particular good, "Not my will, but thine be done." Yours, &c.

P. H.

Contemplations in Sickneſs.

I BELIEVE that the all wiſe Diſpoſer of events had a conſiſtent plan of operation before creation began; ſo that he knows no more of me or my circumſtances now, and will not, thouſands of years hence, than he knew before the commencement of time. This great plan includes the creation of angels and men—the fall

of a part of the angelic hoſt—the apoſtacy of man—the great work of redemption—and every volition and action conſequent on thoſe great events. It includes every event, great or ſmall, that ever has or ever will take place in the ſyſtem. It is certain alſo, that infinite wiſdom and infinite goodneſs have choſen the *beſt poſſible plan.* As the human body is compoſed of veins, arteries, nerves and fibres, ſo this great plan is compoſed of an infinite variety of events, which I have no doubt will eventually all harmonize (however blind mortals may judge of appearances to the contrary), and become ſuch a great *whole* as ſhall redound to the higheſt poſſible glory to the three perſons in the ſacred Trinity, and the moſt conſummate, inconceivable happineſs to every individual of the redeemed, and of all holy beings. With reſpect to myſelf, I am but a ſmall ſpeck of exiſtence when compared to the great whole; yet my exiſtence, with every circumſtance of it, is important as a part of the great plan; and it was that God might be glorified in the ſalvation, or final, juſt condemnation of ſuch little, vile and otherwiſe inſignificant creatures, that the great Redeemer took on him our nature and made complete atonement for ſin. Now when I deſire any good for myſelf, as eaſe from pain—reſtoration to health and uſefulneſs—the life, health and happineſs of thoſe who are dear to me, or my own eternal ſalvation—when I deſire to become a member of the glorious and holy family of God in heaven, and enjoy the light, the bright viſion of Deity in the face of the glorified Saviour, and go no more out of his preſence, but join and continue with all my dear friends in praiſing him who loved us and waſhed us from our ſins in his own blood, and know that we ſhall be ſafe from all danger of offending him, *forever*—(O how inexpreſſibly *deſirable!*) When I deſire any or all theſe things, I may know and be aſſured that they will be beſtowed by infinite wiſdom and goodneſs, if it is conſiſtent with this *beſt poſſible plan.* But if it is not, and there could be ſuch a thing as my being admitted among the bleſſed, or enjoying any deſirable earthly good, inconſiſtent with the beſt good of the whole, it would argue imperfection in God to grant it—It would be a blot in the divine character—introduce diſcord into the ſyſtem, and deſtroy that perfect harmony which conſtitutes happineſs.—It becomes me to rejoice that the Lord reigns and is infinitely wiſe, juſt and good, and to ſubmit cheerfully to all his diſpenſations, as being a part of that great divine plan which will redound to the divine *glory* and the greateſt poſſible good. I am a ſhort ſighted creature, a ſinful worm of the duſt. I know not what is beſt for myſelf, or for the glory of God. But I know all things will work together for good to them that love God, and place their happineſs in his glory. I deſire therefore to learn this bleſſed leſſon from the Son of God, not to deſire any thing from the hand of God which is not conſiſtent with his own glory and his wiſe, eternal plan. And when I pray that the cup of affliction may paſs from me, I deſire to ſay, as *my will but thine be done.*

January, 1803.

A Funeral Meditation.

WE are often called to houſes of affliction—to the

bedside of the sick and dying, and to attend the funeral solemnities of the deceased. Decency, friendship and relation collect many on such occasions, who have little desire to attend on serious things, and are very uncomfortable when they are urged upon them. They hate those sights of distress, which excite reflection. The houses of sickness and mourning are no places for them, for they bring eternity and its great solemnities into view, which are but unwelcome and uncomfortable tho'ts. Scenes of business, mirth and festivity, are more desirable; these suit their hearts, stifle reflections, and keep off thought. Their visits to places which bring futurity into view, are as seldom and short as decency will permit. Such views produce a chilling horror; they shrink back from the ideas. No cheering comforts, no sweet consolations refresh their spirits, drawn from the ennobling contemplations of eternity, and the interesting scenes which enrapture the mind earnestly fixed on the invisible world.

Others equally hate the dissipation of thought, produced by festivity and mirth. Serious scenes are more welcome, inspire richer entertainment, and fix the mind upon subjects which never cloy. "The heart of the wise is in the house of mourning: but the heart of the fool is in the house of mirth." In such an house, things beyond this life rush upon almost every mind, whether they give comfort, or painful reflections.—The reason why the godly take real satisfaction, in being present on mournful occasions, is not, as the sons of vanity would suggest, because their hearts are hard and unfeeling, and can on that account more easily endure sights of anguish and distress. It is common for the gay to pay themselves a compliment, they by no means deserve, that 'their nerves were never sufficiently hardened to endure such moving scenes, that they excite an exquisite sensibility in them, too painful to be borne.' But though they would by this cast an oblique reflection on such as take pleasure in bearing a part with the afflicted, it is but pretence. Far other reasons than tenderness and humanity drive them from sights of wretchedness, to houses of mirth and laughter; nor is it because the pious are unfeeling, that they love to weep with such as weep, and attend them in their deepest sorrows, and contemplate with them, the things which such mournful occasions suggest to the mind.

The heart of the wise is in the house of mourning, because the objects which present themselves, on such occasions, are calculated to inspire the most useful reflections. Death is the end of every thing on earth. The dead have departed to another world. The sight of their remains impresses on the mind the vanity of the objects of general pursuit. We follow them in our imaginations into the invisible state: The importance of that world rises upon our minds: We are interested in it, *as it respects our deceased friend.* We contemplate his situation: We enquire with ourselves, where is he? What is his present state? Is he happy or miserable? Will his happiness or misery be eternal? Is he beyond hope, or above fear? What society is he now in? What are his present employments? How does he view his past life, and the things of this busy world? Our minds are carried to the word of God—the only book which fur-

niſhes us with inſtructions on this ſubject. We have new ideas of its importance, and attend to it with greater earneſtneſs. We are imperceptibly led to become intereſted in things inviſible *for ourſelves*. The world ſinks; we view ourſelves no more than pilgrims and ſtrangers here; we are impreſſed with the idea of our own departure; it is brought near. We again turn with anxious deſires for information to the only inſtructor to be had. We enquire, where ſhall we ourſelves ſoon be? What is there for us beyond this world? We take a ſerious view of the light caſt upon this ſubject, by the ſcriptures. The magnitude of the rewards and puniſhments it reveals awes our ſpirits. We earneſtly examine the grounds of juſtification, and condemnation; we examine ourſelves; we either are ſatisfied or tremble. We feel the importance of a full preparation, and the folly of delay. We are conſtrained to the reſolution, that we will attend to it immediately. Its importance ſtill riſes upon us; the vanities of the world loſe their influence; the mind is ſwallowed up in the idea of making preparation for the world, where we are to have our everlaſting home.—The houſe of mourning is certainly favorable for theſe reflections. But alas, with many, while at the place of mourning, the heart is either pining for the houſe of mirth, or ſupporting itſelf againſt ſuch natural reflections, by employing its thoughts on the countenance of the deceaſed, the conduct and appearance of the mourners, the parade of the funeral, or other things equally trifling; and their thoughts are conſtrained to wander upon any thing which may come next, to give them relief from the pain of thinking as they ought, and as the occaſion almoſt irreſiſtibly compels them to think. But if we will allow ourſelves to follow the train of thought, which is natural on ſuch an occaſion, we ſhall proceed further. The reſurrection of the dead ſmall and great, with its conſequences will turn upon our minds. We ſhall contemplate ourſelves, ſtanding in this immenſe congregation—ſhall anticipate the univerſal ſolemnity which will be impreſſed on every ſoul—ſhall contemplate all, ſtanding before God, the books opened, and the dead judged out of the things written in the books, according to their works. Our conduct in this world will then appear, O how intereſting! How ſolemn it is to be now preparing the materials for our endleſs deſtiny! The judgment which will then be paſſed, will naturally employ our thoughts, as we ſit meditating in the houſe of mourning. We are ſtruck with the idea of the unchangeable and irreverſible deciſion, which will then be given. Again we look into ourſelves—conſider our hearts and lives, and enquire, for what ſentence have we been preparing ourſelves? What portion are we to expect? Our hopes and fears preſs into view. We look forward into a profound eternity—no end, no ſhore, no period is to be even contemplated. Solemnity poſſeſſes our whole ſouls: We are intereſted. We enquire into the character of God our judge. We look about us for dependence: In ourſelves we find none. Chriſt and his ſalvation are the only things which afford any proſpect of deliverance and bleſſedneſs. We contemplate the terms of acceptance with him—we realize that we muſt have him for our Saviour, or we

are undone—undone indeed. Our ſins crowd into view—our folly and preſumption, and we ſee that an intereſt in Chriſt *muſt* be ſecured, and that till then, we riſk dangers abſolutely infinite.—Men of common prudence muſt, at an houſe of mourning, have theſe, or ſimilar reflections, if they allow themſelves to think. Theſe are welcome to the real Chriſtian—the truly wiſe man, and therefore his heart is in the houſe of mourning. But theſe are not his only thoughts.

In the houſe of mourning, the wiſe man is in an advantageous ſituation to meditate on the triumph of Chriſt, at the conſummation of all things, over all his enemies,—on his joy at ſeeing the abundant fruits of the travail of his ſoul, now prepared to enter into his preſence, and dwell with him forever. He contemplates the glory of the church, now redeemed from all ſin, riſing from the grave, victorious over all its enemies, meeting its divine Redeemer, by whom it was ranſomed from ſin and hell, entering into the joys of its Lord, filled with adoration and hymns of everlaſting praiſe, and attended by all the angels to the manſions which Chriſt has now gone to prepare for his friends. Wrapt in theſe contemplations, the glory of God appears, our ſouls are overborne with a ſenſe of his love, and of the compaſſion of Chriſt to ſuch ſinful, unworthy creatures as ourſelves. The habits of grace are ſtrengthened by theſe meditations, ſo natural to the houſe of mourning. The ſtrength of corruptions is weakened, and temptations are driven away. If we are the wife, we rejoice in God, we enter with alacrity on duty, we are prepared to make any ſacrifices—to take up the croſs, and follow the Lamb whitherſoever he goeth, and are inſpired with precious foretaſtes of the world to come: We learn to truſt in God. The pious mourner obtains ſweet reſignation, comfort, and even the ſpirit of praiſe, and pants for the bleſſings of the inviſible world; and in the mean time, leans on God, whoſe fullneſs and excellency are ſo impreſſively brought into view. O how full, how ſurpriſing, how precious the conſolation! Death is contemplated as the gate of heaven, and attending a funeral becomes a means of ſpiritual refreſhment.

How naturally do theſe reflections enkindle in the hearts of the truly wiſe, a more earneſt benevolence for men, and a diſpoſition to labor and pray, that they may be all brought into the kingdom of Chriſt?

But perhaps I have followed this train of meditations ſufficiently. I am ſure I have followed it, till every reader, who delights in ſpiritual things, is ready to ſay, "It is better to go to the houſe of mourning, than to the houſe of feaſting." The entertainments are incomparably more uſeful and ſatisfying. And is there one, who is not convinced that it will be his own fault, if the next houſe of mourning he enters, is not profitable to him, beyond the ordinary occurrences of life?

But we muſt leave theſe comforting reflections, and attend to one, which is truly melancholy—to the character of thoſe, whoſe hearts are in the houſe of mirth. God calls them fools; and a few obſervations will ſuffice to ſhow that he has given them their true character. Feaſting and mirth are the well known expedients of men, who cannot endure reflections, and the proſpects of futuri-

ty, to baniſh thought, and rid themſelves of theſe profitable, but to them uncomfortable meditations. It would not be wiſe, though it ſhould ſucceed to huſh conſcience entirely, and keep themſelves delirious with mirth, till they ſhould awake in hell; or even, if their fooliſh merriment could laſt forever; for it would exclude them from the rational and ſatisfying enjoyments of the pious ſoul. However, their mirth while here, will not ſave them from occaſional returns of reflection, and painful forebodings of the miſeries which are coming upon them. They will not ſtay the hand of juſtice. Buſineſs, diverſion and every expedient will fail. Death, attended with infinite horrors to ſuch, is on its way—they muſt appear at the reſurrection and ſtand before God, and receive their doom. Their mirth baniſhes uſeful reflections, ſurrounds them with temptations, hardens them againſt inſtruction, makes occaſional reflections full of horror, leads them to hate the ſanctuary, the bedſides of the ſick and dying, and the ſolemn admonitions of a funeral. They become hardened, and their caſe in a meaſure deſperate, becauſe they cannot bear to think as they ought, and they conclude that they muſt run the riſk of dying as they are. Hence they liſten to, and frequently imbibe the poiſon of lax and infidel opinions, by trying as much as poſſible to diſbelieve the painful truths. But alas, it will not be long, before the intoxication of vanity will be over, and they will be conſtrained to *think*, and, dreadful indeed! to *think forever*. "Woe unto you that laugh now, for ye ſhall mourn and weep. It is better to go to the houſe of mourning, than to the houſe of feaſting, for that is the end of all men, and the living will lay it to heart."

BROTOS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on 1 *Theſſalonians*, iv. 16. *laſt clauſe*: "*And the dead in Chriſt ſhall riſe firſt.*"

THE apoſtle having heard of the death of ſome pious members of the church in Theſſalonica, he ſends unto his Chriſtian friends, who were mourners, a meſſage of condolence, a cordial for their bleeding hearts, to moderate their grief, and to wipe off their flowing tears—and informs them, that their dear friends (tho' dead,) were not loſt, but ſhould, with all the pious dead, be looked up, and be raiſed at the general reſurrection morning. For as Chriſt died and roſe again, them alſo who ſleep in Jeſus will God bring with him to grace the triumphs of his appearance; for this we ſay unto you by the word of the Lord, by immediate and expreſs revelation from Chriſt, that we who are alive and remain, that thoſe Chriſtians found alive on the earth when Chriſt cometh to judgment, ſhall not prevent them, the pious dead who ſleep in their graves. Prevent, in the original, ſhall not go before them, to meet the Lord, and be glorified. Then the apoſtle with an inſpired pen draws a ſolemn picture of Chriſt's appearance. He ſhall deſcend from heaven, arrayed in the robes of a judge, and majeſty of God. Then theſe words; and the dead in Chriſt ſhall riſe firſt. By the dead in Chriſt is meant the pious dead, thoſe who ſleep in Jeſus. Thoſe dead ſhall riſe firſt. Unto what doth this refer? Not to the

reſurrection of the wicked; for there is no mention made in this place of their riſing, only of the pious dead; then the word *firſt* muſt mean, that the ſaints ſhall ariſe from their graves, at the *final* coming of Chriſt, *firſt* in order, before the ſaints, who ſhall be found alive, be changed. Then ſays the apoſtle, we that are alive, and remain, being changed, ſhall be caught up together with them, the ſaints raiſed, and all join in one happy company to meet the Lord in the air, ſo ſhall we be ever with the Lord; ſharers in glories, and happineſs everlaſting.

Compare 1 Corinthians, xv. 51. 52. The apoſtle having proved the reſurrection of Chriſt, and ſhewed the neceſſary connection between the reſurrection of Chriſt, and all his ſpiritual ſeed, ſays, behold I ſhew you a myſtery, a ſecret, a doctrine hitherto unknown; we ſhall not ſleep, all true Chriſtians ſhall not be turned into the grave, but we ſhall all be changed; both the ſaints who ſhall be found alive, at Chriſt's coming, and all that ariſe from the dead, be changed into the image of Chriſt, in a moment, in the twinkling of an eye, at the laſt trump, (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we, that is thoſe true Chriſtians who are found alive ſhall be changed, and faſhioned like the glorious body of Chriſt, put on incorruption, and be prepared for the ſervices and enjoyments of the celeſtial world. This confirms the preceding expoſition, that the dead in Chriſt ſhall riſe in order firſt, or before the change paſs upon the living ſaints.

If the expoſition of the text in queſtion be juſt, then the inference from this text that the righteous ſhall riſe before the wicked, is without foundation.

Chriſtian mourners over their pious deceaſed friends, may repair to theſe words of the Lord, and find ſtrong conſolation for their bleeding hearts, comforts adminiſtered to them by the holy ghoſt the comforter!

With what anticipated joys may every true believer look forward to the great reſurrection morning; when all that ſleep in Jeſus, ſhall ſpring from their beds of duſt, and all the living ſaints be changed, clad with robes of glory—when all redeemed ſinners ſhall meet in all the endearments of Chriſtian friendſhip and affection, and in happy company aſcend to meet the Lord, to ſee him whom their ſouls love, who redeemed them with his own blood, and to meet the approbating ſmiles of their judge, and Chriſt at their head, with rapture wing their way to manſions in their heavenly Father's houſe; and be forever with the Lord; and all the ranſomed of the Lord ſit down on the banks of unceaſing, flowing ſtreams of heavenly bliſs, and rehearſe unto liſtening angels the everlaſting ſtory of redeeming love!—AMEN.

ALLELUIA.

Religious Intelligence.

Extract of a Letter from the Rev. Seth Williſton, one of the Connecticut Miſſionaries, dated WILLINGSBOROUGH, Penn. *Jan. 24th, 1803, to one of the Editors.*

"Rev. and dear Sir,

"I HAVE almoſt finiſhed a miſſion of eleven weeks, in the

counties of Luzerne and Wayne. The greater part of the time I have been permitted only to ſow the ſeed, and leave it without knowing whether it would come up: But the laſt part of my miſſion has been more evidently owned and bleſſed of GOD; and to his name be the glory. I came to a ſettlement called the Nine Partners, in Nicholſon's Townſhip, five weeks ago to day, intending to preach a lecture or two, and then paſs on. But God determined otherwiſe. I came here "at ſupper-time." The firſt text which I preached upon, was 1 Pet. i. 12, concerning the goſpel's being preached with the Holy Ghoſt, ſent down from heaven. This ſeaſon ſeemed to be an illuſtration of the text. This was Monday evening: they urged me to ſtay thro' the week. I agreed to ſtay and preach again the next day. I now agreed to ſtay over the Sabbath. The Sabbath was a remarkably ſolemn day. I believe God was in the midſt of the aſſembly, of a truth. The ſermon in the afternoon was concerning the folly and wickedneſs of men's not improving the little ſpace of life to repent of their ſins, make their peace with God and prepare for heaven. Sabbath evening we had about as full a meeting as in the day time, tho' there was no moon to make it light. The next day I bade them farewel, and rode this week down the Wyaluſing Creek. I ſpent a little more than two weeks up and down the Creek. The people at the Nine Partners lay ſo much on my mind, that I concluded to return and ſee them again. I returned to them a week ago laſt Friday. I found that the work of God had ſpread during my abſence. From that time till to day I have been with them. They have not ſeemed to think it a burthen to attend ſermons day after day, and conferences in the evening. Yeſterday, there were 170 people at meeting, which is a great number for ſuch a ſettlement. Several have obtained a hope of their intereſt in Chriſt. Among theſe there is one man who was firſt a univerſaliſt, and then a deiſt and an open *ſcoffer* at religion. God ſaw fit to make uſe of his own wickedneſs to awaken him. The Sabbath before I came there, brother Woodward adminiſtered the Lord's ſupper to the little church, which conſiſts of eight members, and this man made game of it, and endeavored to turn into ridicule this holy ordinance. But the grace of our Lord has been exceeding abundant towards him. It appears, that for this cauſe he has obtained mercy, that in him firſt Jeſus Chriſt might ſhow forth all long-ſuffering for a pattern to others. The great alteration which has taken place in this man, has appeared to be a great mean in the hand of the Spirit to awaken the attention of other ſtupid ſinners. He now declares, that the contemptuous language which he uſed with reſpect to the ſacrament was made uſe of to awaken his fears. Thus was Goliah ſlain by his own ſword. There is another man, who has been an open deiſt, whoſe mouth is ſtopped. He believes that Jeſus is the Son of God, and hopes he loves him. There is a conſiderable number in the ſettlement, whoſe attention is much called up to things of the greateſt importance, and ſome are under deep concern and conviction. They appear fully convinced they have never done any thing but ſin againſt God all their days. Some

of them alſo ſee clearly that all they are now engaged about is to ſecure their *own* happineſs. The doctrines of grace are believed, and apparently loved by thoſe who have obtained a hope—they are believed and hated by thoſe under legal conviction. The old profeſſors appear to have been, in ſome meaſure, waiting for this conſolation to Iſrael. They rejoice in what they ſee—they are aſtoniſhed at the goodneſs of God. It exceeds their hopes. The work has been very rapid, and is yet increaſing; and at the ſame time very ſtill and orderly. There is an unbounded deſire to hear—"The word of the Lord is precious in theſe days." They thank God for his marvellous grace; and they expreſs their thankfulneſs to the miſſionary ſocieties, and all who have been inſtrumental in ſending laborers into their harveſt.

"We aſk your prayers and the prayers of our chriſtian brethren in Connecticut, that theſe hopeful beginnings may iſſue in a glorious harveſt in theſe deſtitute ſettlements. Pray for your unworthy and obliged friend and brother,

SETH WILLISTON.

"P. S. Since the date of this letter, I have ſeen a man from the Nine Partners ſettlement, who mentions to me ſeveral new inſtances of awakening. He alſo tells me of ſeveral families, where the morning and evening ſacrifice has, within a few days, been introduced."

THE Editors are very happy to inform their readers, that from accurate intelligence recently received, there are hopeful appearances of a revival of religion in ſeveral pariſhes in Middleſex county in this State. They hope ſoon to be furniſhed with further information reſpecting this work of God and to be able to aſſure the public that God is in very deed carrying on a glorious work in that part of the country.

THE Editors take the liberty to remind the good people of Connecticut that the firſt Sabbath of May next, their charitable contributions will be again ſolicited for the ſupport of miſſions. The intelligence publiſhed from time to time in this Magazine, reſpecting the benefit which has accrued from former contributions, it is preſumed will induce the pious and benevolent to continue their liberal donations for the promotion of ſo important an object.

POETRY.

COMMUNICATED AS ORIGINAL.

I. *Recovery from Sickneſs.*

1. LORD, thou haſt rais'd my fainting head,
And lengthen'd out my days;
And while thou giv'ſt me breath to ſing,
My lips ſhall ſound thy praiſe.

2. As parents with a melting heart,
A wayward child reprove,
So thou in mercy doſt chaſtiſe
The children of thy love.

3. And when in kind diſpleaſure, Lord,
Thou doſt their wand'rings chide,
Thy pity ſoon returns, and lays
The lifted rod aſide.

4. In deep diſtreſs I cried to thee,
Thou heard'ſt my mournful prayer,
And lo! thy healing hand appear'd
To bring deliv'rance near.

5. At thy command, the fever fled
With all its burning pain;
Joyful I left my reviels bed,
And roſe to health again.

6. So when the priſon'd captive ſees
Some kind deliv'rer come,
He feels new ſtrength, and wing'd with joy,
Flies to his long-loſt home.

II. *Prayer for a bleſſing on Sickneſs.*

1. 'TWAS not blind chance that laid me low,
Nor chance my health reſtor'd;
In each, my God, I ſee thy hand,
And be thy name ador'd.

2. Father, if I indeed may call
Thee by a name ſo dear,
With thy rebuke thy bleſſing grant,
And teach my ſoul thy fear.

3. My health with all its cluſt'ring ſweets
Teach me aright to prize;
And 'midſt thy bounties let my heart
In conſtant thanks ariſe.

4. Yet let not earth's enjoyments lead
My heedleſs feet aſtray;
But teach me as a ſtranger here
To walk the heav'nly way.

5. Oh, let my beſt affections, Lord,
Be ſet on things above:
There fix this wav'ring, wand'ring heart,
Nor let it thence remove.

6. Subdue each ſinful, low deſire
Within this ſoul of mine;
My God, let ev'ry wiſh I form
And ev'ry thought be thine.

7. How countleſs have thy mercies been,
How large thy grace to me!
Oh, let this life which thou haſt ſav'd
Be all reſign'd to thee.

8. Prepare me, Lord, with thee to dwell
In heav'n's delightful plains,
Where ſin and pain are known no more,
Where boundleſs pleaſure reigns.

III. *Abſence from pious friends.*

1. MY God, thy preſence and thy grace
Can drive my cares away;
Thy love can cheer my ſaddeſt hour,
And turn my night to day.

2. Though in a dreary waſte I walk,
My ſoul ſhall fear no ill;
If on my head thy candle ſhine,
The wilderneſs ſhall ſmile.

3. Though from my pious friends remov'd,
To me ſo juſtly dear,
Thou, Lord, art preſent ſtill with them,
And thou art preſent here.

4. Ev'n abſent, we can ſtill enjoy,
Around thy throne of grace,
Communion ſweet in humble prayer,
And ſongs of ſacred praiſe.

5. Haſten, O Lord, that joyful day
When all who thee adore,
Shall meet around thy throne above,
And parting be no more.

PHILANDER.

Donations to the Miſſionary Society of Connecticut, from February 15th to March 15th, 1803.

	D.	C.
Rev. Jedidiah Buſhnell, contributed in new ſettlements,	16	64
Rev. George Colton, Bolton,	30	

NOTE.

SINCE this Magazine went to preſs, ſome very intereſting communications have come to hand from the London Miſſionary Society to the Truſtees of the Miſſionary Society of Connecticut, extracts from which will be publiſhed in the next Magazine. From theſe communications it appears that the miſſionary cauſe is proſpered, and there is great reaſon to hope that the London Society will be made the inſtruments of promoting pure Chriſtianity in France and the northern parts of Italy.

Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] MAY, 1803. [No. 11.

COMMUNICATIONS from the LONDON MISSIONARY SOCIETY, to the MISSIONARY SOCIETY OF CONNECTICUT.

No. 1.

Letter from JOSEPH HARDCASTLE, Treaſurer of the LONDON MISSIONARY SOCIETY, to the Hon. JOHN TREADWELL, Chairman of the Truſtees of the MISSIONARY SOCIETY OF CONNECTICUT.

London, 20th Nov. 1802.

DEAR SIR,

I HAD the honor to receive your letter accompanying the five firſt numbers of the Connecticut Evangelical Magazine.—It afforded me great ſatisfaction to be informed of the formation of your Miſſionary Society, and of the meaſures which you are adopting to communicate to the Heathen the knowledge of their Creator and Redeemer. This meritorious zeal to enlarge the boundaries of our Saviour's kingdom on earth is happily extending on every ſide, and is an honorable mark by which the preſent generation of Chriſtians is characterized and diſtinguiſhed. We hope it is the effect of a divine impreſſion on the mind, and then it will moſt probably be laſting——increaſing—and efficacious.

Our official letter to your Society, and the papers which accompany it, which you will no doubt ſee, render it unneceſſary for me to enlarge on thoſe ſubjects. We have reaſon for thankfulneſs that Divine Providence has rendered our inſtitution the occaſion of ſo much advantage to the general intereſts of religion in the world as to encourage our cheerful perſeverance, and our firm confidence in his continued protection and bleſſing. The further we proceed, the more enlarged appears to be the ſphere in which our operations are invited, and we indulge the hope that the animated and increaſing exertions of Chriſtians, in different parts of the world, will, in the courſe of a few years, be inſtrumental in producing a conſiderable extenſion of our Redeemer's kingdom.—You will perceive by the accompanying report, that a wide door is opened in France for the introduction of the pure principles of Chriſtianity, and there is now ſtrong

ground to believe not only that the ſcriptures will be extenſively circulated there by means of our Society, but alſo that we ſhall without delay proceed to build a place for divine worſhip in Paris—a circumſtance which a few years ago muſt have appeared in the higheſt degree incredible.

The diſpenſations of Providence, as they affect the moral condition of the human race, are very remarkable; and diſaſtrous as they have undoubtedly been to every claſs in ſociety connected with antichriſt, their reſult appears auſpicious to the intereſts of the true and unadulterated religion of our Saviour. And while the men of the world are looking to future events with a conſiderable degree of anxious forebodings, the diſciples of Chriſt are full of hope that by means of the great political occurrences which ſo materially vary the ſtate of civil ſociety, the peaceful kingdom of the Redeemer will rapidly advance.

It will afford me pleaſure to receive your communications on this intereſting ſubject, and to have our languid zeal quickened by your accounts of the more animated exertions of our Chriſtian Brethren in America.

I am very reſpectfully,
Dear Sir,
Your faithful ſervant,

JOSEPH HARDCASTLE.

The Hon. John Treadwell.

No. 2.

Letter from the Directors of the London Miſſionary Society, to the Miſſionary of Connecticut.

London, 10th Nov. 1802.

DEAR BRETHREN IN OUR LORD JESUS CHRIST,

THIS Letter will accompany our laſt annual addreſs and the Report of our Brethren lately deputed to viſit France, for the purpoſes therein ſtated: From both which you will we doubt not receive pleaſure.

We cannot communicate theſe papers to you without taking the opportunity of teſtifying afreſh our chriſtian affection and our cordial union with you, in the work in which you are engaged. To have any reaſon to hope that the Lord is employing us as *inſtruments*, however unworthy, of promoting his cauſe and intereſt, in the world; and of furthering his bleſſed deſigns and eternal purpoſes,—how comforting and animating is it! To have any ground to believe that through his divine benediction, we are not wholly laboring in vain,—how ought it to excite our higheſt praiſes, and to ſtimulate us to undaunted efforts and unwearied diligence! Be this encouragement and this conſolation yours, Dear Brethren, and ours, and the portion of all thoſe who love the name of the Saviour, and who pray and ſtrive that it may be known from the riſing to the ſetting of the ſun.

The former of the encloſed papers will inform you of what are our general purpoſes, and plans: the latter will offer to your view a field of operation ſo unexpected, ſo ample and ſo promiſing, as will leave you in doubt which moſt to admire, the goodneſs of God in opening it unto us, or the magnitude of the work of which it may be the commencement. But to indulge ourſelves in reflections of

this nature might have the appearance perhaps, of too highly raiſed expectations, whilſt if juſt it could only anticipate what your affection for the cauſe will ſuggeſt. We ſhall therefore only add, join us, Dear Brethren, in thankſgiving to the Moſt High, for what he has thus done; and pray for us, that wiſdom, zeal and energy may be imparted to us, that we may not neglect, or miſimprove the important talent thus apparently put into our hands.

Nor are we without encouragement from our other ſtations. The Lord is enabling our brethren to remain faithful, to abide the difficulties and temptations to which they are expoſed, and if not in every inſtance giving them immediate ſeals to their labors, affording them ſuch proſpects as are ſufficient to cauſe them to believe that, in due time they ſhall reap if they faint not. We ſhould be happy to enter into detail, did the limits of a letter permit it; and we abſtain from it with leſs reluctance from the conviction that they are not unknown to you, through the medium of the Evangelical Magazine. It is moreover our deſign to furniſh the chriſtian world with a more minute relation of our operations, by the publication of a Journal which will contain the chief incidents at our ſeveral miſſionary ſtations, and which we truſt, from the diligence and zeal of our Brethren to whom the work is committed, will not long be withheld from the public expectation.

It is to us a ſubject of regret that we do not hear more frequently from ſome of our Brethren who are united as Societies for the extenſion of the Goſpel. They may perhaps ſay that they have the ſame reaſon to complain of our tardineſs. If we cannot altogether exculpate ourſelves in this particular we will intreat our brethren not to be ſo rigorous in the exaction of letter for letter; aſſuring them that they are not left out of our remembrance, altho' the variety and extent of our engagements do not leave us much opportunity of teſtifying it. Did they know how much pleaſure and freſhneſs of zeal ſuch communications ſpread over our meetings of buſineſs, they would not think their labor either uſeleſs or loſt. Let us expreſs our hope that our Dear Brethren at Connecticut will frequently adminiſter to us this conſolation.

That the great head of the church may gladden and ſanction your meetings with his preſence, give wiſdom and zeal to your plans, energy and ſucceſs to your endeavors, and afford you the ſatisfaction of witneſſing Zion's proſperity in your churches and country is our unfeigned deſire and prayer. We ſalute you unitedly and individually, with chriſtian love; and with ſincerity aſſure you that we are, Dear Brethren, in our Lord Jeſus Chriſt, your affectionate fellow laborers.

In the name of the Directors,

JOSEPH HARDCASTLE,
Treaſurer.

No. 3.

An Addreſs from the Miſſionary Society in London, to their Brethren throughout the world.

THE tender intereſt which our foreign brethren thro'out Europe, America, and at the Cape of Good Hope, have expreſſed, for the proſperity of our Society, in their humble efforts to ſpread the knowledge of the

blood-bought ſalvation of our incarnate God, revives our hearts, and calls forth anew our communications. The contents of this addreſs, will, we are ſure, excite *their* grateful acknowledgements to Him, who hath the reſidue of the Spirit, as the review of his gracious dealings with us, awakens *our own*. Supported by his all-ſufficient ſtrength, and encouraged by his great and precious promiſes, we continue to *go forward*, animated by the hope, that we ſhall ſtill ſee greater things than theſe.

The day of peace hath once more dawned upon us. The miſeries we deplored in our own, and the neighboring nations, are alleviated; and the wounds will, we truſt, be healed, which the ravages of war had opened ſo widely. Oh, for more of the Spirit of Jeſus in all lands! that mutual love and tender compaſſion might unite us as men of one blood, and the Holy Ghoſt ſhed abroad in our hearts, join us as Chriſtians in one ſpirit to the living head of his church, Jeſus Chriſt. When the temple of Janus was ſhut under Auguſtus, the Prince of Peace made his *firſt* gracious appearance in this lower world; and ſhall we not hope and pray that when a like happy univerſal peace has united Chriſtendom in one great community, and opened a friendly intercourſe between the nations of the earth and the iſles of the ſea, that the glory of the Lord ſhall be revealed, in correſpondence with his promiſes and prophecies; his word run, and be glorified to the ends of the earth; the Heathen be given to him for his inheritance; and all fleſh ſee the ſalvation of our God?

Brethren, with deep thankfulneſs and humble admiration, we truſt, we have lately beheld ſome beams of the ſun of righteouſneſs, which promiſe the ſpeedy approach of his kingdom in power, and in the Holy Ghoſt. *His* diſk ſeems juſt in the horizon, and ready to fill the earth with the brightneſs of his riſing. Could you have been preſent at our late annual aſſembly, which was favored with ſingular unction, you would have joined in exultation with us, as in one of the days of the Son of Man. The miniſters of the ſanctuary by hundreds ſtood forth as on the Lord's ſide, and forgot all other diſtinction, but the banner of the croſs, whilſt thouſands, more than our vaſt churches could contain, confeſſed their union, and added their amen to our giving of thanks. All our ſolemnities were eagerly attended, and the laſt affecting ſcene, in one of our largeſt places of worſhip, left a deep impreſſion on every heart. The miniſters and ſtewards of his myſteries waited at the table of their Lord, filled with the rich proviſion of the emblems of his ſacrifice; five or ſix thouſand people were crowded around them, ſpectators, or partakers with them of the ſolemn ordinance;—among the number, a German, of the race of Abraham, called to preach the faith he once blaſphemed, came forward with the cup of bleſſing in his hands, and in broken accents, but in a language that made every heart to thrill, and the ſweeteſt tears to flow, avouched his beautiful, but ſimple confeſſion of the crucified Lord.

Whilſt we hear and deprecate the vaunts of infidelity in all lands, the impious *fêtes* of reaſon, falſely ſo called, and the reviving ſtruggles of ſuperſtition, no truly chriſtian eye could have beheld

this aſſociated hoſt, avowing themſelves confeſſors of the croſs, and determined to know nothing but Jeſus Chriſt, and him crucified, without brightening with the hope, that, amidſt the blaſphemy and impiety which lift up their banners for tokens, the kingdoms of the world ſhall, ere long, become the kingdoms of the Lord, and of his Chriſt; for the mouth of the Lord hath ſpoken it.—— Thus cloſed our eighth annual aſſembly. The ſtandard-bearers are diſperſed, and returned to their various congregations, with freſh vigor to fulfil the vows of the Lord which are upon them, and to ſpend and be ſpent in the ſervice of immortal ſouls, bought by the blood of the Lamb. Their report to us is greatly encouraging throughout the land—the number which are continually riſing up to teſtify the goſpel of the grace of God, is ſurpriſing, when compared with the days within our remembrance. New and numerous congregations have within a few years been formed in hundreds of places, and thoſe eſtabliſhed filled with increaſing and attentive auditories. Whilſt we thus labor and ſtrive together in our prayers, that we may continue increaſing with the increaſe of God, and every dark corner of our land be bleſt with the light and life of goſpel grace, ſurely all the angels in heaven rejoice at the ſight, and every good man upon earth cannot but pray—"Thy kingdom come! Lord haſten it in our day!"

Our miſſionary efforts abroad afford us great matter for thankfulneſs. They are indeed at preſent but as ſparks; yet how great a matter can a little fire kindle? The ſhort ſketch of particulars which we have been uſed to communicate to you, you will ſtill continue to read with pleaſure, hope and trembling. Poor worms as we are, our ſtrength weakneſs, and our means very inadequate and inſufficient; yet if the Lord will work, none can let it: the jaw-bone or the ram's-horn will turn to flight the armies of the aliens, and caſt down the ſtrongeſt holds of error, ignorance, impurity, impiety and infidelity. Come then, Brethren, with us to the help of the Lord againſt the mighty!

Our two great ſtations for miſſionary labor *continue* to afford us increaſing hope of ſtability and uſefulneſs.

From our Brethren at OTAHEITE, we have lately received the pleaſing account of their perfect health and ſafety, and the high reſpect in which they are held by the chiefs and natives. The difficulties they have met in the acquiſition of the language, we hope, are nearly ſurmounted; and the fears they have at times been exerciſed with from the apprehenſion of the turbulence of ſome Chiefs, diſcontented with *our friend* Pomarree's dominion, are effectually removed by the arrival of a veſſel, ſent from Governor King at Port Jackſon, and ſhortly after by the more important reinforcement from the Royal Admiral. Captain Wilſon's advices are juſt received from Canton, informing us that he had landed in health and ſafety *all* the Miſſionaries entruſted to his care, who were received with cordial welcome by their Brethren and the Chiefs, and that their journals and diſpatches he hopes to deliver himſelf ſoon after this letter has reached us. He is daily expected with the Eaſt-India fleet; and we earneſtly look for the vaſt body

of intelligence, which we truſt will gladden our hearts, and be communicated with joy to yours. To the Miſſionaries before on the iſland, the Royal Admiral hath now added eight others from England, and two have joined them from Port Jackſon. As all our advices aſſure us that the way was never ſo prepared for miſſionary labor there, as at preſent, we truſt the confidence they expreſs will not be diſappointed,—"that the firſt year of the commencing century will be marked with the converſion of ſinners in that heathen land." The King of Huaheine, a neighboring and populous iſland, has viſited them, importuned them to ſend ſome of the Brethren with him, aſſuring them he will himſelf attend to their inſtructions, and uſe his influence and authority with his ſubjects to engage their attendance on, and attention to, the Miſſionaries. Our Brethren being then too few to ſeparate, they promiſed him it ſhould be done as ſoon as more Brethren arrived to ſtrengthen their hands. This happy event hath taken place, and we hope to hear that the light, diffuſing thence as from a focus, will overſpread theſe aſſociated iſlands:—then the hope delayed, and the diſappointments which afflicted us ſo greatly, will only tend more abundantly to mark the finger of God in the fuller accompliſhment of his own purpoſes of grace towards the Iſles of the Sea.

The Cape of Good Hope furniſhes a vaſter field, more eaſily acceſſible, and hitherto cultivated with the moſt promiſing hopes of ſucceſs. All our foreign Brethren who have been ſent to us, have been diſperſed through this extenſive region. Our eminently able and zealous Dr. Vanderkemp, after an abode of great danger among the Caffrees, and ſtill greater on his return to Graff-Reinet, from ſome turbulent coloniſts, unwilling that the Hottentots ſhould receive inſtruction, and bear the Chriſtian name, puts his life in his hand, and counts it not dear to himſelf, that he may finiſh his courſe with joy. Several of them, we have reaſon to believe, have been converted, ſome of whom are baptized in the name of the Lord Jeſus. He is gone with theſe, at the particular recommendation of the Governor, and at the requeſt of about two hundred of the ſame nation, to form a little ſettlement near *Algoa-bay*, where they may be removed at a diſtance from the ill uſage with which they have been threatened. Dr. Vanderkemp's life and labors form an honorable diſplay of miſſionary zeal. In ſome other parts of the confines, or beyond the bounds of the colony, different ſmall parties of our Brethren have penetrated, at the earneſt requeſt of the natives themſelves, that they would come over and help them; and the Brethren from Holland and *Germany*, with ſome natives of the Cape, and Engliſhmen from our Society, labor to ſpread the light of faith in theſe regions of darkneſs. We have juſt heard that, beſides many ſeals to their miniſtry in the places where they have reſided by the way, their proſpects are highly promiſing, their reception affectionate, and the attention of the Heathen to their inſtructions gives hope of happy ſucceſs. Seven others are on their way, or on the point of departure from Holland, to aid the miſſion already eſtabliſhed, or to form new ones.

At the Cape, and its vicinity, the body of faithful men aſſociated

with us for the miſſionary work is greatly increaſed, as is the number of laborers, and the auditory of ſlaves, ſome thouſands of whom attend the miniſtry of the word, and many are ſaid to be truly converted to God our Saviour, by his ſpirit working mightily. From theſe we hope to procure farther means of diffuſing the goſpel grace, by ſelecting the beſt informed, and moſt approved for fidelity and exemplarineſs of conduct, and at no great diſtance of time to redeem them from captivity, and ſend them back to their own countrymen of Madagaſcar and Moſambique with *ſome of your* Brethren and ours, to carry the glad tidings of ſalvation to their ſeveral nations, and to behold the greateſt good reſulting from one of the greateſt evils, *ſlavery*, overruled by the providence and grace of God for his own glory.

In the vicinity of the Cape it gladdens us to report the extenſive ſpread of the goſpel at Roodezand and its neighborhood, chiefly by the labors of the excellent Mr. Voſs *and others*; under him is one of our Brethren as a teacher and catechiſt, and others ſolicited from Holland are ready to enter the miſſionary vineyard. The change of government which the peace has made, will, we truſt, make no change in the foſtering hand which has been ſtretched out to encourage theſe philanthropic labors. Engliſh or Dutch, we have one Lord, one faith, one baptiſm. The kingdom of Chriſt is not of this world, meddles not with its rule or politics, but is of the moſt eſſential ſervice to the peace and proſperity of every country, whoever are its governors, or whatever the form of their adminiſtration. The worthy Governor Janſen will, we have confidence, tread in the ſteps of the excellent Governor Dundas in this reſpect, and encourage every effort that tends to ameliorate the manners of mankind, to introduce principles of godlineſs into the hearts of men, and in every place to make them thankful for the protection, and obedient to the authority of magiſtrates; engaging *within* the bounds of the colony more conſcientious obedience, and *beyond* them, among the Heathen, infuſing a ſpirit of peace and civilization, that ſhall ſoften down the ſavage manners into a happier ſyſtem of order and cultivation.—Theſe being the objects of our inſtitution, as we are conſcious we deſerve, ſo we doubt not we ſhall obtain, the approbation and countenance of the powers that are.

A fuller detail of circumſtances will be found in our diſpatches communicated at large in the Evangelical Magazine. We have reſolved alſo to give periodically a particular and explicit view of our miſſionary work, as materials ſhall ariſe.

In a variety of other places, individuals of our body have gone forth to make an eſſay, at Newfoundland, Canada, in the Eaſt, at Port Jackſon, and Norfolk Iſland, *from whom* we receive accounts of ſome bleſſing on the goſpel word in every place, and of the ſalt of grace caſt into the inſalubrious waters for their healing. The day of ſmall things is not to be deſpiſed. A ſingle corn dropped into the ground, with the divine benediction, may fill the world with fruit.

You will ſuppoſe we met not without new plans and purpoſes for the extenſion of the Redeemer's kingdom, in addition to the ſupport and enlargement of the

doors of entrance and utterance already afforded:—of theſe the moſt prominent and firſt to be carried into execution was a Miſſion to the iſland of CEYLON.

Upwards of one hundred and fifty thouſand who bear the Chriſtian name, and profeſs the proteſtant faith, are ſaid to be ſpread through Jaffnapatam chiefly, and ſome other diſtricts of that iſland, eſpecially at Columbo, Punto Golle, and Trincomalé. We are very deſirous to obtain for them a zealous miniſtry, and to endeavor to ſpread more diffuſively among the Ceyloneſe Heathen the unſearchable riches of Chriſt. As we have but one object, the glory of God in the ſalvation of his redeemed, we truſt the means will be ſoon furniſhed for our firſt efforts, and the favor of our government further the attempts we wiſh to make. We are ſeeking men of a miſſionary ſpirit, and eſpecially ſome who are maſters of the Dutch language, and hope to make a beginning in the courſe of the preſent year.

An opening, ſuggeſted by an American friend, into a part of America yet unattempted to be viſited by any miſſionary laborer, is under conſideration, and will, if practicable, engage our attention. We are longing to make manifeſt the favour of the Redeemer's grace in every place. May God the Holy Ghoſt give the preparation of the heart, and direct us to the moſt effectual methods of procedure! Without him we can do nothing.

The diffuſion of divine knowledge, by means of the Religious Tract Society, proceeds on a very enlarged ſcale. Hundreds of thouſands are diſperſed through all parts of the nation, and ſent to America and the colonies; and many inſtances of the happy effects produced by them, amply reward our efforts, and encourage our perſeverance in extending this facile mode of religious inſtruction.

The riſing generation attracts peculiar attention. The number of ſchools erected, the immenſe numbers of children under tuition, and in very many of them the gratuitous zeal of their inſtructors, promiſe the moſt beneficial conſequences. The principles of true Chriſtianity cannot but have the moſt powerful tendency to produce truth and godlineſs in the conduct. Vain muſt be every attempt to ameliorate the manners of mankind, where the only energetic ſource of true morality, the love of God our Saviour, is not inculcated on the conſcience. Bleſſed be his name! we could already fill volumes with the happy experience of the living and the dying teſtimonies of the little ones departing with joy to the Lamb's boſom.

The aſſociations formed among the faithful Miſſionaries in particular diſtricts, for ſpreading the knowledge of Chriſt, and ſending forth certain choſen men to preach in a variety of directions,—and the numbers in England, Scotland, and Ireland, who travel about under the ſuperintendance of Societies eſtabliſhed in the ſeveral kingdoms for the more general diffuſion of goſpel truth, have produced the moſt bleſſed effects in thouſands and ten thouſands; and under the happy toleration of this favored land, theſe labors of love, though they awaken the enmity of many, continue increaſingly ſucceſsful, and promiſe to fill the face of our Zion with fruit, which ſhall, through Jeſus Chriſt, be to the praiſe and glory of God.

Among the eſtabliſhed clergy

of the Church of England, a ſociety has been alſo formed for the expreſs purpoſe of miſſionary labors in Africa and the Eaſt: this is their ſecond year of public aſſembling. Their numbers and reſpectability, as well as the purity of their doctrine, and zeal in their ſeveral ſpheres of labor, promiſe great uſefulneſs.

Your communications have been highly grateful to us, which conveyed information of the riſing flame of love and zeal among you: if ours, as you ſay, have provoked very many, Oh, that it may burn brighter and ſtronger unto the perfect day! We wiſh to obtain more bleſſed intelligence of you and from you, and mutually to receive and give the word of exhortation. There is need of greater union of heart and hands in all lands among real Chriſtians; their enemies live, and are mighty, and bear a tyrannous hate againſt them; but the Lord of Hoſts is with us—the God of Jacob is our refuge! "Awake then, awake; put on ſtrength, O Arm of the Lord! Awake as in the ancient days, as in the generations of old! Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it that hath dried up the ſea, the waters of the great deep, that hath made the depths of the ſea a way for the ranſomed to paſs over? And is His hand at preſent ſhortened that he cannot ſave? Or his ear heavy that he cannot hear?" Can he not with equal facility caſt down the Dagon of intolerant antichriſt, and dry up the ſwelling floods of ungodlineſs that have threatened to deluge the earth? In your place and ſtation, Brethren, quit yourſelves like men, be ſtrong. In open *profeſſion* daring to avow yourſelves on the Lord's ſide, and not aſhamed of the goſpel of Chriſt—exhibiting in your lives and labors a conduct which ſhall confound, if it doth not convince, a world that lieth in wickedneſs. Continue with us beſieging the Throne of Grace, humbly, yet confidently expecting that we ſhall be made more than conquerors through him that hath loved us. His preſence and power, we hope, will be more abundantly diſplayed in your congregations and our own, than ever yet we have ſeen! So, when our God ſhall have accompliſhed the number of his elect, and haſtened his kingdom, if we never meet in the fleſh, we ſhall ſtand before his preſence with exceeding joy, and be one fold, under one Divine Shepherd!

Brethren, to that great day we wiſh to direct your views, as our own, looking unto Jeſus, waiting for and haſting to the moment of his appearing and glory, when caught up to meet him in the clouds, we ſhall be for ever with our Lord, and ſurround his throne with never-ending praiſes.

No. 4.

Report to the London Miſſionary Society, concerning the ſtate of Religion in France.

THE members compoſing the deputation formed by the Directors of the Miſſionary Society, for the purpoſe of viſiting France, in order to the publication of the New Teſtament, and the eſſay on its divine authority*; and alſo to procure ſuch in-

* An Eſſay on the truth and divinity of the Scriptures, by Mr. Bogue of Goſport, England. The Editors have not ſeen this Eſſay, but underſtand it is to be a conciſe, plain ſtatement of the evidences in proof of divine revelation.

formation of the actual ſtate of religion in that country as may aſſiſt the Society to form a diſcreet judgment reſpecting the moſt eligible means of promoting the intereſts of pure Chriſtianity therein, have the ſatisfaction to ſubmit to them the proceſs and reſult of their miſſion.

They deem it, however, incumbent on them, in the firſt place, to record their grateful teſtimony to the goodneſs of God, not only for their ſafe preſervation, but alſo for having proſpered their way by preparing and diſpoſing ſuitable inſtruments to promote their object, whoſe friendſhip has proved of conſiderable advantage; particularly, as it has been the medium of introducing them to perſons of reſpectable ſtation and influence, who have received them with cordiality, highly approved the benevolence and utility of their deſign; greatly encouraged them by aſſurances of its probable ſucceſs, and their co-operation to promote it.

Bearing on their minds the immediate object of their miſſion, which was the Tranſlation of the Eſſay, and its Circulation with the New Teſtament thro' France, they have taken meaſures for its accompliſhment; and have the pleaſure to inform the Directors, that they have ſucceeded beyond their expectations. It will afford them ſatisfaction to learn, that God has graciouſly diſpoſed the heart of a reſpectable member of the legiſlative aſſembly to take a lively intereſt in our cauſe; in conſequence of which he voluntarily offered his ſervices to tranſlate the Eſſay; and is now aſſiduouſly engaged therein, receiving, according to his own declaration, increaſing edification as he proceeds. The Society, we believe, may calculate on the future ſervices of this gentleman, in any proper meaſures to promote the Proteſtant cauſe; and he feels ſo much animated by the account of the deſign and proceedings of our inſtitution, as to have formed the intention of being preſent at our next annual ſolemnities.

But it is not in the French language only that the Society is likely to be inſtrumental in the circulation of the New Teſtament and of the Eſſay:—it is highly probable, that at the preſent moment the latter is under tranſlation into the Italian language, by another individual, whom God has raiſed up and filled with zeal againſt the errors of the Popiſh Communion. The Directors will learn with pleaſure, that an Italian Biſhop has expreſſed his diſintereſted deſire to ſerve their cauſe in this way; and it waits only their own determination to give full effect to his zealous diſpoſition. This dignitary of the Romiſh See, in the early periods of the revolution, directed his enlightened efforts againſt the pretenſions of the Papacy, and for three years ſuffered impriſonment, as well as the loſs of his worldly ſubſtance. Feeling ſtrongly on account of the abominations of Popery, he appears ready to lend his utmoſt aſſiſtance to diffuſe the purer principles of the Proteſtant faith.

Another member of the legiſlative body, a zealous Proteſtant, and who appears eminently devoted to the Lord Jeſus Chriſt, entered moſt cordially into our views. He lamented the want of faithful and zealous miniſters; and on our expreſſing a hope that our Society might be diſpoſed to educate ſome truly devoted and zealous young men for the exerciſe of the miniſtry in France, ſaid,

"That he thought he could find out, in the ſouth, ſix young men, truly devoted and ſpiritual, whom he would ſend over to England, to be trained up there for the ſervice of the Proteſtants in France;" and he waits the direction of the Society for the accompliſhment of this purpoſe.

The reſolution of the Society was limited to the New Teſtament; becauſe, it was concluded that the addition of the Old, would occaſion an inconvenient expenditure of its funds, it being underſtood that they were to be diſtributed gratuitouſly: but on this ſubject, as well as others, the minds of the deputation were every day receiving more juſt and comprehenſive information; and they have now the ſatisfaction to ſay, that the Directors are likely to have the opportunity of printing and circulating the whole Scriptures, as well as the Eſſay, and other Proteſtant works, to a very great extent, without any eventual expence to the Society: and although we would not too ſtrongly indulge this expectation; yet, the following circumſtance, among others, may in ſome degree encourage it.

In Paris, it required a ſearch among the bookſellers, of four days, to find a ſingle Bible:—we fear this is alſo the awful ſituation of the greater part of France, and other countries formerly connected with the See of Rome.—The report of an intention to publiſh it, produced an application from one bookſeller, for 1500 copies; and we found on calculation, that the ſale of 5000 copies on his terms, would leave ſome advantage to the Society. This bookſeller being a Catholic, it was ſuppoſed, that he might be inquiring for their edition of the Scriptures; but he ſtated, that it was the Proteſtant Scriptures that he wanted, and for the purpoſe of ſelling them to the Catholics, who were eager to procure them, in preference to their own.

That the Directors may form a judgment, as to the probable extent in which the Scriptures, and the works of the beſt Proteſtant authors may be circulated, it may be neceſſary to ſtate to them the information received from a gentleman who was formerly in one of the higheſt departments of ſtate in Sardinia. Prompted by his approbation of the object, and deſirous to promote its ſucceſs, he communicated the following intelligence:—That in Piedmont, and other Popiſh countries, the Bible was prohibited, under the penalty of eternal damnation; but that ſince their union with France, Proteſtantiſm is not only tolerated, but its worſhip is public; and that the benevolent views of the Society would meet with the greateſt ſucceſs, if proſecuted with order and wiſdom. In Piedmont, and eſpecially at Turin, there are a conſiderable number of Genevans who would aſſiſt it, as well as moſt of the literary characters of the country. Beſides books, he recommends, that well inſtructed, prudent, and diſcerning Miſſionaries be ſent. There will be an equal opportunity of ſpreading inſtruction into the Ciſalpine republic; and from thence into Tuſcany. Books and Miſſionaries would alſo, he ſtates, be received with enthuſiaſm at Naples; and this would prepare the way to Rome itſelf.—Without entering into further detail of the plan which he ſuggeſts, the Directors will perceive the immenſe ſcope which Divine Providence has prepared for the exertions of Chriſtian bene-

volence, in the cauſe of the bleſſed Redeemer: indeed, the moral effects produced over a very extenſive and populous part of Europe, by the late conflict of the nations, are ſo evident and important, as not to be overlooked without impiety; and the facilities for the introduction of the Goſpel, are ſo greatly increaſed, as to invite, and even demand, the earneſt prayers and unwearied efforts of the diſciples of Chriſt, to improve to the utmoſt ſo intereſting a diſpenſation. It is extremely manifeſt, that a wide door is opened for the Goſpel; and it will be a great privilege and honor, if the Miſſionary Society ſhould, in any degree, become inſtrumental in making it an effectual one. The operations of Divine Providence, in rendering the political convulſions of the world ſubſervient to his ſuperior plan of wiſdom and grace, in relation to the kingdom of the Meſſiah, has ſeldom been more apparent than in the public events which have lately occurred; yet, it is not by great political arrangements only, but alſo by moral impreſſions upon the minds of thoſe whoſe authority controuls the affairs of nations, that the duty of Chriſtian Societies is pointed out and enforced. This obſervation admits of an appropriate application.

The Proteſtant cauſe is conſidered by the preſent government of France to be favorable to its ſtability: the apprehenſion of danger is from the party attached to Popery; the government therefore, is on its guard with reſpect to the latter, but is well diſpoſed to the former: this is demonſtrated by its appointments to ſtations of political importance, or to offices of magiſtracy. An occurrence which happened on the return of the deputation, will illuſtrate this remark. They had been informed that, in one of the departments through which they had to paſs, there were a number of their Proteſtant Brethren deſtitute of a paſtor: conceiving it to be their duty to viſit them, in order to rouſe and animate them, they ſtaid for one day in that diſtrict. The uſeful friend who accompanied them, being acquainted with the prefect, called on him, and informed him of their deſign in coming to France: this great officer entered with much zeal into the ſubject, highly approved of the meaſure, ſtrongly recommended the Proteſtants to exert themſelves, and promiſed them a church and a houſe, both well repaired, for the uſe of the miniſter whom they might get appointed. This circumſtance being made known to two of the Proteſtants reſiding there, whoſe minds had previouſly been filled with gloomy apprehenſions as to the ſtate of religion, it had ſuch an enlivening influence upon them, as to induce them to pledge themſelves to furniſh a very liberal ſupport to any Proteſtant miniſter who would ſettle among them; and expreſſed their undoubting perſuaſion, that the church would ſoon be filled with ſuch Catholics as would willingly contribute to the ſupport of a Proteſtant miniſtry. This laſt ſentiment, which is of very great importance, appears to be well founded. It is highly probable, that an energetic miniſtry, in which the great principles of the Goſpel ſhould be powerfully inculcated, would be numerouſly attended by the Catholics in various, if not in all parts of France. Indeed, the religion of Rome, unſupported by extenſive funds, and deſtitute of civil power, ſeems fall

verging towards its fall: the activity of its prieſts, who, by writings and other means, are endeavoring to revive its intereſts, may, however, ſucceed, if no proper attempts are made to introduce into its place a purer ſyſtem; becauſe the intellectual principle in man, conſcious of its immortal deſtiny, feels the neceſſity of ſome religion whereon its anxieties may repoſe; and will therefore lean upon a falſe one in the abſence of the true. This anxious feeling of the mind after the true religion, ſeems to be increaſing in France. Diſguſted with the ſuperſtitions of Popery, they betook themſelves to the principles of infidelity, and have proved *them* to be inſufficient for their happineſs, as well as pernicious in their tendency. The day of infidelity and of ſuperſtition is cloſing; and, as ſoon as the Sun of Righteouſneſs ariſes, they will be chaſed into eternal darkneſs, their native region. It may be added alſo, that the Proteſtant religion would be ſupported by a conſiderable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance ſubſiſts between theſe, whilſt that of the Papal is ſuppoſed to be in hoſtility thereto. This is therefore that political and moral ſtate of things in France and its dependencies, which the Directors will probably conſider as a diſtinguiſhing character of a diſpenſation favorable to the intereſt of true religion; and therefore deſigned to be a ſignal to Chriſtians, and eſpecially to Chriſtian ſocieties, in order to engage their utmoſt energies to improve it.

The Members of the Deputation now proceed to ſtate, that God has been pleaſed to render their viſit to France the occaſion of exciting already a very conſiderable impulſe in the minds of many in favor of genuine Chriſtianity. The objects of the inſtitution, and the diſintereſted philanthropy, to which they attributed their viſit, had a powerful effect on them, and awakened a train of ideas which were either entirely new, or had long lain dormant in their minds. They ſoon formed the project of communicating their views and feelings to others; and we believe that, at this time, a correſpondence is opening with the Proteſtants in every part of France, with a view to form a general and uſeful organization of the whole body, in order to revive the long-perſecuted intereſts of true religion, and extend them on every ſide; but they feel their need of the advice and aſſiſtance of the Society in the commencement of their efforts; and are diſpoſed, in return, to co-operate in all the meaſures which may be recommended as likely to promote our great object. What theſe meaſures ought to be, becomes therefore an important ſubject to be conſidered. Probably the Directors will coincide in the conviction which this viſit to France has produced in our own minds,—That, depending on the bleſſing of God, the Bible, and an Evangelical Miniſtry, are the principal things requiſite to promote the cauſe of the Redeemer in that country; and it will probably be the diſtinguiſhed honor of the Miſſionary Society to be the means of diſtributing the word of God, in a very extenſive degree, through France and its dependencies, which appear to be now nearly deſtitute thereof; and this one circumſtance will impreſs upon it a character of uſefulneſs, which will

afford to the mind a ſource of perpetual joy and thanksgiving. It is alſo hoped, it will be in their power to find out and recommend to the Brethren in France, ſome miniſters, whoſe knowledge of the peculiar doctrines of the Goſpel, and experience of their power, may fit them for eminent uſefulneſs; but ſo great is the want of ſuitable miniſters in theſe populous and extenſive regions, that, without an interpoſition of Providence in a way at preſent unknown, there muſt long remain a great deficiency in this reſpect. To lay the foundation of ſupplying this, as far as circumſtances permit, it may probably be of eſſential ſervice to ſelect a few young men of the French nation, whoſe hearts may be inclined to the ſervice of God, for the purpoſe of giving them ſuch full and appropriate inſtructions as may fit them for the Chriſtian miniſtry in their own country. It appears, moreover, to be a matter of great importance, that a member of the Society, or a friend in cloſe connexion with it, ſhould reſide in Paris, for the exerciſe of his miniſtry, among the Proteſtants there; whoſe number is eſtimated at from 30 to 40,000; and who it is feared, are deplorably ignorant, as to the nature and effects of the religion which they profeſs. It may be neceſſary, in the firſt inſtance, to conduct the ſervice in the Engliſh language; but the principal deſign is, to preach eventually in that of the French; not only to Proteſtants, but to Catholics alſo. This meaſure appeared ſo important in its nature, ſo honorable to the ſociety, and ſo eſſential in various views to the intereſts of religion throughout France, that the perſuaſion has been indulged, that the friends of the Society in England would cheerfully extend their liberal aid to ſupport it; and on this ground, the Members of the Deputation have inſtituted an enquiry concerning the price of one of the churches, well adapted for this purpoſe; the reſult of which, we expect very ſhortly to lay before the Directors.

Another means for promoting the ſucceſs of the Goſpel in France, we conceive would be the circulation of various Proteſtant works, explaining and impreſſing the leading principles, and beneficial effects of Chriſtianity; and eſpecially by a publication of the nature of the Evangelical Magazine; the profits whereof ſhould be applied to the relief of the widows of Proteſtant Miniſters in that country; or to the education of young men for the miniſtry; as may appear beſt. On theſe grounds the adoption of the following Reſolutions is recommended to the Directors:—

1. That the meaſures already taken for the tranſlation of the Eſſay, and its circulation by ſale, as well as the printing and ſale of the New Teſtament, be confirmed.

N. B. 2000 of each are ordered; the coſt of which will be about 115l.

2. That the Committee be authorized to direct the following books to be printed and circulated by ſale, for account of the Miſſionary Society, viz.

	£. s. d.
5000 Bibles and Teſtaments, which will coſt about	625 0 0
5000 Watts's 1ſt Catechiſms, which will coſt about	8 0 0
5000 do. 2d do. -	20 0 0
5000 Aſſembly's Catechiſms	25 0 0
4000 New Teſtaments in the Italian language -	100 0 0
2000 of the Eſſay do.	70 0 0
	848 0 0

3. That a Committee be formed for taking into conſideration the beſt means by which a Periodical Publication, ſimilar to the Evangelical Magazine, could be formed and conducted in France.

4. That an application be made for ſix ſuitable perſons to be ſent over to England, to receive inſtructions under the patronage of our Society, with a view to the exerciſe of the Proteſtant Miniſtry in France.

5. That an Addreſs from our Society to the Proteſtants in France, tending to call forth their exertions in the cauſe of the Redeemer, be formed by the Committee of Correſpondence.

6. That the Rev. Samuel Tracy be appointed the Agent of our Society in Paris, for ſix months to come; and that he be conſidered as having acted in that capacity from the commencement of his arrival in that city.

(Signed by order of the Committee.)

Anſwer to a Queſtion.

[Continued from page 374.]

NUMBER III.

SOME reaſons will now be aſſigned, why God does not convert and ſave all the human race.

The queſtion ſuppoſes, that ſome men will be left of God to go on in ſin and periſh. This is confirmed by the holy ſcriptures. Our Lord hath ſaid, 'Wide is the gate, and broad is the way, that leadeth to deſtruction, and many there be which go in thereat: becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' 'They that have done good, ſhall come forth unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.' He will ſay unto ſome, 'Depart ye curſed, into everlaſting fire, prepared for the devil and his angels,—and theſe ſhall go away into everlaſting puniſhment.'

It is not from any inability in God to renew and ſave all, that any are left to periſh in their ſins, for all hearts are in his hands, and nothing is impoſſible with him. 'He hath mercy on whom he will have mercy, and whom he will he hardeneth.' Nor are any left to periſh, through a defect in his benevolence. 'God is love.' His benevolence is rendered unqueſtionable by the gift of his Son, the proviſion of an infinite atonement, and his direction that the offers of ſalvation ſhould be made thro' all the world, unto every creature, without limitation, and by ſuch an adminiſtration of government as produces the higheſt poſſible happineſs in the univerſe. There can be no want of goodneſs in God. 'There is none good but one, that is God.' It ſurely can be no reaſonable objection to his goodneſs, that when mankind reject Chriſt, and his great ſalvation, freely offered, and affectionately urged upon them, God does not in every inſtance ſubdue their obſtinacy, and make them willing in the day of his grace. And it ſhould be kept in mind, that this is the real ſtate of men. They all begin to make excuſe, when called upon by the meſſages of grace. Chriſt ſaith, 'Ye will not come unto me that ye might have life.' We ought rather to admire the wonderful benevolence of God, in reclaiming and ſaving any, after ſuch abuſe, and ſuch a diſcovery of the extreme depravity of the human heart, than to harbor any jealouſies of his good-

neſs becauſe he does not compel all to come in. There is a wide difference between offering ſalvation to ſinners; and by an almighty act diſpoſing them to receive it, after they have deliberately and ungratefully rejected the offer. It would have been a glorious expreſſion of benevolence in God to have done the former, tho' he had not ſeen fit to have done the latter.

But if we were unable to aſſign any reaſons why God leaves ſome to periſh, it would ſtill be arrogance in us to conclude that there were not ſufficient reaſons. It would rather become us to acquieſce in the language of our Lord. 'I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes, even ſo, Father, for ſo it hath ſeemed good in thy ſight.'—Tho' we can by no means fathom the counſels of God, nor pretend to know all the particular reaſons of this inſtance of his adminiſtration, yet ſome valuable ends, which are anſwered by it, may be clearly ſeen. A few will be here mentioned.

1. By leaving ſome to periſh in their ſins, God makes a moſt full and impreſſive manifeſtation of his juſtice, greater than could have otherwiſe been effected. It is true, that the abhorrence of God towards all ſin, and his regard to the divine law, have been ſo manifeſted by the atonement of Chriſt, that the juſtice of God would not have ſuffered, tho' all had been ſaved; but then it would not have been manifeſted in God's dealings with this ſinful world, for it cannot be truly ſaid, that the ſufferings of Chriſt were due to him, or that they were a manifeſtation of diſtributive juſtice. There is no room to queſtion the right which God has, even after an atonement, to leave ſome to periſh; and in ſuch circumſtances, a diſplay of juſtice is peculiarly ſtriking, and expreſſive of God's holineſs. Thus God is willing to ſhew his wrath, and make his power known, on the veſſels of wrath, fitted to deſtruction: and all the inhabitants of heaven will ſay, true and righteous are thy judgments, and will cry Alleluia, when the ſmoke of their torment aſcendeth forever and ever.

2. God, by leaving ſome to periſh, teaches his creatures that he will have his grace reſpected by them.—Mankind have placed themſelves, by rejecting Chriſt, in very different circumſtances from thoſe they were in before grace was offered and refuſed. They are now guilty of ſin, not only againſt the law of God, but alſo againſt the diſpenſation of his wonderful grace. This renders it ſuitable that they ſhould be viewed in a very different light, and be treated accordingly. Their ſins againſt the tranſcendant glory of divine grace, are not only an infinite aggravation of their guilt, but they form *a new ſpecies of wickedneſs*, diſtinct from their diſobedience to the law of God, and of a nature more baſe, ungrateful and malignant. It is ſuch a kind of wickedneſs as the fallen angels never committed, and as never before appeared in the univerſe; for none ever before ſinned againſt redeeming mercy, and the offers of a gracious pardon for rebellion againſt God. It is therefore a ſpecies of ſin, which never had been puniſhed, ſo as to manifeſt God's peculiar abhorrence of it. Diſobedience and rebellion againſt the law and authority of God, had been puniſhed in the fallen

angels. Their ſufferings declare the wrath of God for that deſcription of ſin, but not for ſins committed againſt redeeming love. For the ſame reaſons for which it was neceſſary and ſuitable, that the fallen angels ſhould ſuffer for their rebellion, that the law of God might be reſpected; it ſeems proper, that there ſhould be examples of God's peculiar diſpleaſure at unbelief, that the grace of God might be reſpected by his creatures. It was ſuitable in the eyes of infinite wiſdom and rectitude, that this ſhould take place. This ſerves to exhibit the dignified nature of the diſpenſation of grace, and ſhows that tho' God is gracious and merciful, he is not regardleſs of himſelf, nor of his mercy; but will be reſpected, and will have his grace reſpected by his creatures.

3. The unyielding nature of a ſinful ſpirit had never before been aſcertained, by actual experiment, and clearly exhibited to creatures. The fallen angels never had the offers of mercy, and it was not known to creatures, that they were ſo utterly depraved, but that the offers of grace and motives of infinite importance, might have prevailed on them to have returned to God; and ſo the juſtice of God in their puniſhment could not be ſeen in its full ſtrength and luſtre. But the offer has been made to man, and motives of infinite weight have been preſented and it is now aſcertained by actual experiment, in the caſe of thoſe under the inſtructions of the goſpel, who are left of God to go on in ſin, that a ſinful ſpirit is too obſtinate to be reduced by any motives, or offers of pardon and acceptance. The implacable nature of ſin is made clearly manifeſt. It is no longer queſtionable whether the carnal heart is ſo inimical to God, that it can never be ſubject to his law. As this ſhows the extreme malignity of a ſinful ſpirit, and its irreconcilable averſion to any propoſals, which a holy God can make, it very greatly illuſtrates the juſtice of God, in dooming evil angels, as well as men, to never ending miſery. It becomes evident, that their hearts are ſuch that they never could be reclaimed, but by the all conquering and irreſiſtible power of God, and that they are fit only to be conſigned to hopeleſs miſery.

4. God in leaving ſome ſinners to go on in their wickedneſs and periſh, makes a moſt glorious diſplay of the prerogative of divine ſovereignty, beyond any thing of the kind which had ever before been ſet in the view of his creatures. He exerciſes, before the eyes of all intelligence, his ſovereign right to diſpoſe of ſinners as he pleaſes, for the purpoſes of his own glory, either as veſſels of mercy, or of wrath. This had never before been exhibited by example. This is a ſtriking manifeſtation, that God conſiders the ſinner as having forfeited all good —as being in the hands of a righteous Judge, and that he himſelf is under no kind of obligations to ſpare him. He may therefore uſe him in any way that ſhall be moſt for his own glory and the good of his kingdom, either as an example of juſtice or of grace. This ſovereignty is alſo further manifeſted, in giving ſome the offers of mercy, while a knowledge of the goſpel is withheld from others. In all this the language of his proceedings is, 'Hath not the potter power over the clay, of the ſame lump, to make one veſſel to honor and another unto diſhonor?' If God renewed all, this glorious

diſplay of divine ſovereignty would not have been made.

5. Another valuable end which is obtained by God, in leaving ſome to go on in ſin and periſh, is the peculiar diſplay which this makes of the riches of his grace to thoſe whom he renews, and chooſes to be the veſſels of his mercy.—If God had renewed and ſaved the whole of mankind, it might never have been ſo ſtrongly felt by creatures, that there was no kind of obligation on God to the ſinner, to convert him; and that he was at perfect liberty, even after an adequate redemption had been provided, either to apply it or not apply it, to the ſalvation of the ſinner, as ſhould appear good in his ſight.

Nor could this grace have appeared to ſuch advantage, had all been ſaved, for want of the ſtriking contraſt exhibited in the different treatment which the veſſels of wrath, and of mercy, reſpectively receive from the hand of God. This idea appears to have deeply impreſſed the mind of the apoſtle Paul, when he ſaid, "What if God, willing to ſhew his wrath and make his power known, endued with much long-ſuffering the veſſels of wrath fitted to deſtruction, and that he might make known the riches of his glory on the veſſels of his mercy which he had afore prepared unto glory." Iſaiah alſo gives us the ſame idea from the mouth of God. "And it ſhall come to paſs, that from one new moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. And they ſhall go forth, and look upon the carcaſes of the men which have tranſgreſſed againſt me; for their worm ſhall not die, neither all their fire be quenched, and they ſhall be an abhorring unto all fleſh."—Thus the diſtinguiſhing exerciſe of grace makes a peculiar diſplay of the riches of divine mercy, towards theſe who are ſaved.

From the whole it is conceived, that it is made plain, that the atonement is infinitely full—that God in his invitations to ſinners, and in his ſolemn declaration, that he hath no pleaſure in the death of the wicked, but that the wicked turn from his way and live, is conſiſtent with his leaving ſome to go on in ſin and periſh—And that there are reaſons which may be aſſigned why God does not convert and ſave all the human race: Particularly, that the puniſhment of unbelief, which is a *new and peculiar* ſpecies of wickedneſs, might be exemplified—the juſtice of God be more fully manifeſted—that by the exhibition of the unyielding nature of ſin, the juſtice of God in the endleſs puniſhment of evil men and angels might be ſeen in its true glory—that the ſovereignty of God, and the dignified manner in which he exerciſes his grace might be known—and that the exceeding riches of his grace towards the redeemed, might appear as they are.—In all theſe reſpects, God illuſtrates his own glorious perfections, in the view of his creatures, and enriches them with the knowledge of himſelf, by leaving ſome to go on in ſin and periſh; and in proportion as he brings himſelf into view, he adds to the everlaſting bleſſedneſs of his whole kingdom. The wiſdom and goodneſs of God are alſo diſplayed, in adopting a meaſure calculated to produce ſo many valuable ends, and creatures are effectually taught the firmneſs and ſtability, with which the Moſt High proceeds in his adminiſtra-

tions of government.—Theſe are great and valuable ends, which we ſee are anſwered by the ſovereign diſpenſations of grace and juſtice among men. So many reaſons for this way of proceeding are made known to us; perhaps more may be ſeen by a ſufficient attention to the ſubject, and probably many more will be diſcovered by the people of God, in the world to come. But how many reaſons God has for theſe proceedings, no finite creature can determine. 'Canſt thou by ſearching find out God, canſt thou find out the Almighty to perfection?' Finally; the things which have been noticed, in attending to this important queſtion, are calculated to impreſs our minds with the infinite mercy of God, in producing an all-ſufficient atonement, and freely offering ſalvation to us all—with our infinite obligations to Jeſus Chriſt, for the things he has done and ſaid to purchaſe mercy for ſinners—with the awful wickedneſs and inexcuſableneſs of the impenitent and unbelieving, whoſe blood muſt be upon their own heads—with the mercy of God, in reclaiming any from their obſtinate perverſeneſs, to himſelf—with the indiſpenſible duty of all who hear the goſpel, to repent and believe without delay—with the reaſons which ſinners have to tremble at their guilt and danger—and with the peculiar obligations of thoſe whom God has renewed, and adopted into his family, to admire diſtinguiſhing grace, and be conſtant and zealous in his ſervice. And let the world admire the compaſſion, and obey the gracious exhortations of God, who ſays, 'As I live, ſaith the Lord, I have no pleaſure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?'

An explanation of the eleventh chapter of the Revelation.

[Continued from page 388.]

PART II.

PROCEEDING to the propoſed explanation, and making only thoſe very conciſe and general obſervations which ſhall be ſuppoſed ſufficient to illuſtrate and confirm the ſubjects ſuggeſted, we have, ver. 1. the direction of the angel, *Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.*—As the ſubjects contained in this chapter, and generally through the whole book are expreſſed in figurative terms, it is of peculiar importance juſtly to conceive the primary import of them, and then to accommodate this to the ſubject propoſed, which will communicate to us their true ſignification. Is it not well known, that the *temple* was an edifice erected in Jeruſalem for the worſhip of God according to his own appointment? The *altar* was an appendage to the temple, and eſſentially neceſſary for the performance of the *temple* ſervice. Here the ſacrifices were offered, and devotional exerciſes attended. In the temple the prieſts taught the people out of the book of the law, and Chriſt preached the goſpel of the kingdom. The temple, at the dedication of it, was filled with the glory of God. This was the place of his moſt gracious reſidence. Here he manifeſted himſelf, heard the ſupplications and received the praiſes of his people. For theſe reaſons it was called holy, and mount

Zion on which it was erected was the holy hill, and Jeruſalem in which it ſtood was the holy city. The temple, we are taught in the New Teſtament, was a type of the church. *Know ye not that ye are the temple of God. For the temple of God is holy, which temple ye are. The building*, the church, *groweth into a holy temple in the Lord—for a habitation of God thro' the ſpirit*—Is it not evident from this, that by 'the temple, the altar, and thoſe who worſhip therein', we are to underſtand the church of Chriſt Jeſus, conſiſting of the true worſhippers of God, who offer ſpiritual ſacrifices acceptable thro' Jeſus Chriſt?—By the *meaſuring* of the temple and altar, we are taught, that the church is preciſely circumſcribed and limited, is diſtinctly ſeparated from the world, is peculiarly reſerved for God, and the ſubject of his conſtant protection and care. *The Lord knoweth them that are his.* Ver. 2. '*But the court*', or yard where the common people aſſembled. '*which is without the temple, leave out and meaſure it not.*' As by 'the temple,' &c. we are to underſtand thoſe who worſhip God in ſpirit, ſo by 'the court' we are to underſtand ſuperficial and formal worſhippers of him; by '*not*' meaſuring this, it being given to the Gentiles, we are taught that thoſe nominal profeſſors were abandoned to the ſuperſtitious and idolatrous ſpirit of Gentiliſm, which ſhould predominate and reign in them. According to this explanation, we have the univerſal, viſible Chriſtian church divided into two parts; one repreſented by 'the temple and altar'—denoting the true church, conſiſting of ſpiritual worſhippers of God—The other by 'the court,' denoting worſhippers of God by profeſſion, but idolatrous Gentiles in ſpirit and practice, or antichriſt in his whole extent.—This direction of the angel introduces the grand ſubjects of the little book, which may be exhibited in the following order.

I. *The Gentiles* treading the holy city under foot, or the ſuperſtitious and idolatrous ſpirit of Gentiliſm diſplaying itſelf in the viſible church.

PRESUMING that the idea deſigned to be communicated by the term, will be ſufficiently underſtood, that we may poſſeſs that comprehenſive view of the ſubject contained in the Revelation, it may be remarked, that it is addreſſed to us by a different repreſentation, Chap. 12. ver. 17. In the preceding part of that chapter, the church, from the commencement of the goſpel diſpenſation, is repreſented by '*a woman with child, travailing and in pain to be delivered*,' expreſſive of her ardent deſire and ſtrenuous efforts to propagate and give eſtabliſhment to the religion of Chriſt.* By the '*great red dragon*' are we not to underſtand the heatheniſh Roman empire, or the Roman power? By his ſtanding '*before the woman* to *deſtroy her child as ſoon as it was born*,' the exertions of the empire to ſuppreſs and prevent the prevalence of the Chriſtian religion? By the '*war in heaven, Michael and his angels fighting, and the devil and his angels*,' have we not repreſented the ſevere conflicts between Chriſtian confeſſors aided by the power and grace of Chriſt, and heathen powers ſtimulated by the

* Perhaps Conſtantine, and his elevation to the imperial diadem, might be particularly intended.

old ſerpent the devil, one to effect the converſion of the empire to Chriſtianity, the other to obſtruct it? By the devil's '*not prevailing*,' have we not ſignified the unſucceſsfulneſs of heatheniſh efforts to prevent the prevalence of Chriſtianity and the actual converſion of the empire? By his being '*caſt out into the earth*,' the humbled and degraded ſtate of heatheniſm after this revolution? By the '*ſerpent's caſting out of his mouth water as a flood*,' after the woman, that he might cauſe her to be carried away of the flood, have we not repreſented the incurſions of the ſouthern nations upon the empire, inſtigated by Satan, to ſubvert the Chriſtian cauſe? By '*the earth's helping the woman, opening her mouth and ſwallowing up the flood*,' have we not ſignified the mild and favorable diſpoſition of the ſavages, who inſtead of overturning the church as they had overturned the ſtate, were abſorbed by the Chriſtians, embracing their faith, profeſſing their religion and incorporating with them? This brings to the ſubject, or period, under conſideration. The viſion proceeds, ver. 17. '*And the dragon was wroth with the woman and went to make war with the remnant of her ſeed, which kept the word of God, and have the teſtimony of Jeſus Chriſt.*' Of this, it is ſuppoſed, the following ſummary contains the true import. The devil, by the ſuppreſſion of heatheniſm or idolatry, being viſibly depoſed in the Roman empire, and exiled from court, to the ſavage nations of the earth, and being diſconcerted in his artful ſtratagem to ſubvert Chriſtianity, by inſtigating the barbarous nations, thro' his inſtruments, to overturn the empire, turned into an angel of light or put on a religious maſk to effect it: He enticed Chriſtian profeſſors to adopt the ſuperſtitious cuſtoms and idolatrous rites of the new converts to the faith, and actually ſucceeded in his enterpriſe to eſtabliſh the idolatrous ſpirit and religion of heathens in the viſible church.* Having fortified this acquiſition. and being angry with the woman, he went to make war with the remnant of her ſeed, for the conſtancy of their faith and their ſtedfaſt adherence to the religion of Chriſt. To give us the moſt impreſſive idea of this engine, this meſſenger of Satan, to blaſpheme God, and vex and diſtreſs his people; the apoſtle addreſſes to us a full portraiture of him, Chap. 13. in the figure of a monſtrous '*beaſt riſing up out of the ſea, having ſeven heads and ten horns, opening his mouth in blaſphemy againſt God, his tabernacle and them that dwell in heaven*,' or the temple and its worſhippers, and making '*war with the ſaints.*' And to give us a view not only of the horrid impiety and cruelty of the Chriſtian religion Gentilized, but alſo of the captivating influence of it upon thoſe whoſe names were not written in the Lamb's book of life, we have it pourtrayed, Chap. 17. in the figure of a faſcinating '*harlot*,' gaily attired, '*making all nations drink the wine of her fornication*,' or ſuperſtition and idolatry, and herſelf '*drunk with the blood of ſaints and the martyrs of Jeſus.*'— Thus we have the Gentiles treading the holy city under foot, or antichriſtianiſm diſplaying itſelf

* Though heatheniſh cuſtoms had been adopted by the church before the ſubverſion of the empire by the barbarians, yet did not an idolatrous ſpirit obtain much greater influence by that event?

in the viſible church.—Let us now conſider,

II. The witneſſes propheſying in ſackcloth.

Who are theſe two witneſſes? is a queſtion which hath often been propoſed, and to which various anſwers have been given. The two teſtaments, ſay ſome. Two of the ancient prophets, ſay others. Some ſay, two eminent martyrs; and others, the two great reformers, *Luther* and *Calvin*. But will not an examination of the paſſage itſelf demonſtrate, not only that no one of theſe is the true anſwer, but what the true anſwer is? The character of witneſs or witneſſes, relates to doubt or controverſy, and it is the office of witneſſes to exhibit the truth and reality of fact. They exiſt, conſequently, only where controverſy ſubſiſts. Theſe are Chriſt's witneſſes, and the conteſt is about the queſtion, What is truth? or, Who is king and head of the church? Chriſt claims the office, and antichriſt, as God, will ſit in the temple of God. It is the province of the witneſſes to teſtify in favor of the ſupremacy of Chriſt, and againſt antichriſtian uſurpation. The text accordingly repreſents them as appearing at the ſame time. When the Gentiles began to tread the holy city under foot, or antichriſt to arrogate the prerogatives of Jeſus Chriſt to himſelf, the witneſſes bare teſtimony againſt it. They continue for the ſame term, forty and two months, or twelve hundred and ſixty days, or years. When antichriſt ſhall ceaſe to blaſpheme, the witneſſes will ceaſe to propheſy. The witneſſes cannot conſequently be underſtood of any who lived before antichriſt exiſted, nor after he ſhall expire. Nor of any, unleſs they appeared to bear teſtimony againſt him at the commencement of his blaſphemy, and ſhall continue their teſtimony through the whole term of his uſurpation and influence, twelve hundred ſixty days, or years. But this never was, nor will it ever be, applicable to any two individuals of the human race. —This compels us not only to admit that the two witneſſes are not any two individual perſons, but ſuggeſts to us who they are, *The worſhippers in the temple*—Thoſe who embrace the genuine doctrines of the goſpel, and attend its holy inſtitutions.—Unleſs we view them in connection with the context, they are introduced in an unuſual manner, very abruptly, and without any prognoſtics by which they might be known. But the text ſpeaks of them as already produced and exhibited; and where is this unleſs in the temple, the altar, and thoſe who worſhip therein? Do not theſe remarks ſufficiently evince, that by the two witneſſes we are not to underſtand any two diſtinct perſons, but that *church of the living God, againſt which the gates of hell ſhall never prevail, and which is the pillar and ground of the truth.* As by the Gentiles, the beaſt, the man of ſin, or by whatever name antichriſt is deſignated, we are not to underſtand any one particular perſon, but a certain character continued through many ſucceſſive generations, ſo by the witneſſes we are to underſtand a deſcriptive body or ſociety, compoſed of many individuals and continuing from age to age thro' the appointed time of their teſtimony. Some of theſe from their diſtinguiſhed ability, fortitude, zeal, and the energy of their teſtimony, may now more eminently be called *the witneſſes* than thoſe

who are weak in faith and babes in Chriſt. They are called two, this being the leaſt number which the ſcriptures admit as ſufficient to ſubſtantiate a fact, and which they conſider as ſufficient for every ſuch purpoſe. By the mouth of two or three witneſſes ſhall every word be eſtabliſhed.—It has indeed been remarked, that the eminent advocates of the truth, have often appeared as Chriſt ſent forth his diſciples, by two and two; as *John Huſs and Jerom of Prague, Luther and Calvin*, &c. &c. This notwithſtanding, the witneſſes are not to be confined ſolely to this number.—It is ſaid they ſhall '*propheſy*'; not that it ſhall be their office to predict future events, but to teach, reprove and exhort, as the word is frequently uſed to ſignify in ſcripture. As ſackcloth was the known ſymbol of adverſity and trouble, it is ſaid they *ſhall propheſy in ſackcloth*, importing that the term of their teſtimony ſhould be one continued ſcene of affliction and ſorrow. We have next a deſcription of their prerogatives. '*Theſe are the two olive trees and* '*the two candleſticks.*' As Zerubbabel and Joſhua preſerved the worſhip of God after the Babyloniſh captivity, ſo theſe ſhall preſerve the cauſe of Chriſt through the time of the great apoſtacy. And for their prerogatives, they have the powers and privileges of Moſes and the prophets. '*They* '*ſhut up heaven that it rain not,* '*turn water into blood and ſmite* '*the earth with plagues, as oft as* '*they will. If any man hurt them* '*fire proceedeth out of their mouths,*' they denounce God's wrath and judgments againſt the perſecutors of his people. They poſſeſs the characters and powers and anſwer all the purpoſes to the cauſe of God, that the moſt eminent ſaints and prophets did in their time.—Let it only be added concerning theſe witneſſes, that as we had the Gentiles treading the holy city* under foot in the 11th chapter, the dragon who perſecuted the woman, Chap. 12. diſplayed, Chap. 13. in a monſtrous beaſt, which blaſphemed God and perſecuted his people, and in Chap. 17. in the mother of harlots intoxicating all nations with ſuperſtition and idolatry; ſo we have the witneſſes propheſying in ſackcloth, in the woman fleeing into the wilderneſs, Chap. 12. in Chap. 14. in the '*hundred forty and four* '*thouſand which ſtood with the* '*Lamb on mount Zion, of whom it* '*is ſaid,* '*They were not defiled* '*with women,*' not contaminated with the abominations of the mother of harlots, the corrupt and idolatrous churches; '*for they* '*are virgins,*' chaſte and fervent in their affection to Chriſt. '*Theſe* '*are they that follow the Lamb* '*whitherſoever he goeth.*' Immovably attached to their Lord

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* It is rather difficult to determine the preciſe meaning of the Gentiles *treading the holy city* under foot. Does it import the depreſſion and perſecution of the witneſſes by antichriſt? or, The great apoſtacy of nominal profeſſors from the faith once delivered to the ſaints? Does not the expreſſion, *But the court leave out and meaſure it not*, poſſeſs the power of a ſtrong antitheſis, implying, that the *temple* or church was not abandoned to antichriſtian ſuperſtition? Is not this much more agreeable to the doctrine of the ſcriptures, which uniformly repreſent God as extending a conſtant and tender care towards his peculiar people? By the *holy city* are we not conſequently to underſtand the ſame as the *court*, the viſible church, conſiſting only of nominal profeſſors who were abandoned to idolatrous ſuperſtition?

and guide, they follow him by faith, in holy conſtancy, fortitude, zeal and patience, through cruel mockings and perſecutions, bonds and impriſonments, over mountains and thro' deſarts, into dens and caves of the earth.—We may next conſider,

III. The duration of this ſcene, the Gentiles treading the holy city under foot, and the witneſſes propheſying in ſackcloth.—This is ſo clearly aſcertained in the ſcriptures that it admits of no illuſtration, unleſs it is in the mode of computation; as, if it be computed by years, it is *three years and a half*; if by *months*, it is *forty and two*; and if by *days*, it is *twelve hundred and forty*, each of which, reckoned prophetically, a day for a year, will give the term of twelve hundred and ſixty years. For ſo long a time ſhould the Gentiles tread the holy city under foot, the dragon perſecute the ſeed of the woman, the beaſt wear out the ſaints of the Moſt High, and the mother of harlots, the apoſtate and idolatrous church, intoxicate all nations with the wine of her fornication, her ſpiritual adultery, her ſuperſtition and idolatry. Thro' this extended period ſhould the witneſſes propheſy in ſackcloth, the woman, the church, be in the wilderneſs, in retirement, in poverty and diſtreſs, and the chaſte and faithful ſpouſe of Chriſt follow her Lord and guide in great tribulation, ſupporting the doctrines of his word and the purity of his inſtitutions. —But when did this term commence? a queſtion which hath occupied the inquiſitive, and exerciſed the pens of the learned and ingenious; but which, it is preſumed, will not be fully reſolved, until, with other myſterious events of divine providence, it ſhall be explained and anſwered in heaven. Let the following general obſervations upon it only be added. This myſtery of iniquity began to work in the days of the apoſtles, in the pride and ambition of Chriſtian paſtors and profeſſors, but was retarded in its progreſs by the edicts and perſecutions of the Roman power; but when the empire became Chriſtian and thoſe reſtraints removed, they enjoyed the protection and favor of the ſtate, imbibing more copiouſly the ſpirit of the world, they availed themſelves of the opportunity to increaſe their claims and ſecure their prerogatives.—When the empire was conquered and, as it were, new peopled by the northern nations, who embraced the Chriſtian religion, to accommodate it to the taſte of the new proſelytes they multiplied heatheniſh cuſtoms and ſuperſtitions, an idolatrous ſpirit was more deeply rivetted and its influence more extended.—The myſtery of iniquity was not yet matured. Antichriſt was yet in embryo. As the decline from the faith and the corruption of the church were gradual, it is impoſſible to fix the preciſe point of time when the man of ſin aroſe. If the obſervation of Dr. *Moſheim* be juſt, that in the ſixth century, probably toward the cloſe of it, the oppoſers of epiſcopal uſurpation and corruption retired from *Italy* to the vallies of Piedmont; if theſe were the place prepared for the woman, and this her flight into it, we muſt fix the date about the year 600. If we are to judge of it by analogy, comparing it with that diſpenſation of Providence to which it is often referred, the captivity of the Jews by the Babylonians, it commenced and will terminate at different periods,

—The proclamation of the biſhop of Rome to be univerſal biſhop, about the year ſix hundred, was a notable epoch in the church. If we ſuppoſe that antichriſt as God, then ſat in the temple of God, and compute the twelve hundred ſixty years from that period, they will expire about the year eighteen hundred ſixty. So the inveſtiture of the pope with *Italy*, or St. Peter's patrimony, as it was called, about the year ſeven hundred and fifty, was another very diſtinguiſhable event in the hiſtory of the church: and if we reckon the term from this date, it will expire about the year two thouſand. But which of theſe, or whether either of them be the event eſpecially in the view of the prophecy, it is preſumed, cannot be determined by mortal men. As the ſubject is involved in great obſcurity, it ſufficiently intimates, that it would not be uſeful but injurious to the church, that a more particular revelation ſhould be given of it. So much as divine wiſdom foreſaw would be for the benefit of the church, and anſwer the great purpoſes of a divine revelation, is exhibited, and more we ought not to deſire.—Let us now conſider another important part of the prophecy,

IV. The ſlaughter and reſurrection of the witneſſes.

And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war upon them and overcome them and kill them, &c. &c. ver. 7. 13.—Critics obſerve that the expreſſion, *When they ſhall have finiſhed their teſtimony*, is not ſimply a defective, but an erroneous tranſlation. That inſtead of rendering it in paſt, it ought to have been rendered in future time, 'While 'they ſhall perform, or when they 'ſhall be about to finiſh their teſ-'timony.' This makes the ſubject more natural; it being more unnatural, that the beaſt ſhould make war upon them and kill them *after they had finiſhed their teſtimony* and ceaſed to torment him, than that being exaſperated by their teſtimony, he ſhould make war upon them to ſuppreſs it, and relieve himſelf of the torment.—If we read the paſſage, *When they ſhall be about to finiſh their teſtimony*, the ſenſe will be, In the latter part of the time that the witneſſes ſhall teſtify againſt the uſurpation, blaſphemy and tyranny of the beaſt, he ſhall make war upon them, and overcome them and kill them, &c. Do not the expreſſions which contain this important and yet obſcure prophecy intimate, that the ſcene drawn in it, would open and terminate before the teſtimony of the witneſſes ſhould be completed? That it would alſo be a period in their prophecy peculiarly afflictive and diſtreſſing? Before they propheſied in ſackcloth, but now war is made upon them, they are overcome, ſlain, and their dead bodies expoſed to public reproach and ſhame. May we not conſider this prophecy as eſpecially relating to the poſterity of thoſe remonſtrants againſt antichriſtian uſurpation, who retired from Rome and Italy in the ſixth century, and ſettled themſelves in *the valleys of Piedmont*; and from whom proceeded thoſe who were called *Waldenſes*, *Albigenſes*, and *Leoniſts*, and who in the eleventh, twelfth, and thirteenth centuries had become ſo numerous and pointed in their proteſtations againſt antichriſtian corruption, that they alarmed, and excited the wrath and vengeance of the papal ſee; which therefore per-

ſecuted them with menaces and excommunications, deprived them of civil immunities and privileges, interdicted all ſocial intercourſe with them, and finally waged war upon them, raiſing and ſending huge armies againſt them, which practiſed the moſt horrid cruelties upon them, until being overcome and their country deſolated, they fled to various parts of Europe, eſpecially to Bohemia, where many embraced their doctrine, which produced new perſecutions, wars and deſolations, until, in the iſſue, by the united force of the emperor and the pope, they were every where viſibly ſuppreſſed. Thus the witneſſes were overcome and killed. This ſcene opened in the thirteenth, continued thro' the fourteenth, and ended with the fifteenth century.—Ver. 8. '*And their dead bodies ſhall lie in the ſtreets of the great city*' of Rome, or the Roman empire, 'which is ſpiritually called *Sodom*,' for its voluptuouſneſs and corruption of manners, '*and Egypt*' for its cruelty and oppreſſion, '*where alſo our Lord was crucified*' in the perſecution of his children and people, as he will in the *great city* in the perſecution of his diſciples and followers.—Ver. 9. '*And they of the people and kindred and tongues and nations*,' the various citizens of Rome and the ſubjects of the empire '*ſhall ſee their dead bodies three days*,' prophetically years, '*and an half, and ſhall not ſuffer their dead bodies to be put in graves*,' denying them the common privilege of ſepulture, and expoſing them to public reproach and ſhame; treating the witneſſes and their cauſe, in their depreſſed and abject ſtate, with the utmoſt indignity and contempt. Perhaps three days and a half may be ſpecified to ſhew the great diſproportion between the term of their ſuppreſſion, and the time that they ſhould be ſupported in teſtifying againſt the blaſphemy and tyranny of antichriſt; but as three days and a half to three years and ſix months, or as three years and a half to twelve hundred ſixty years. As three days and a half is the longeſt time that a dead body can ordinarily be ſuppoſed to continue without putrefaction, it may alſo be uſed to ſignify, that tho' the church ſhould be reduced to a ſtate the neareſt to irrecoverable extinction, yet, through the vigilance and effectual interpoſition of her Lord and head, ſhe ſhould not ſee corruption.—Ver. 10. '*And they that dwell upon the earth*,' the worſhippers of the beaſt and his image, '*ſhall rejoice*,' or exult, 'over' the witneſſes in their afflicted ſtate, '*and ſhall make merry* and be glad,' that the witneſſes were dead, and they ſhould no more be 'tormented by them.'—Ver. 11. '*And after three days and a half*,' at the moment that the worſhippers of the beaſt ſuppoſed the dead bodies of the witneſſes would begin to putrify and turn to duſt, '*the ſpirit of life from God entered into them*,' they revived, and not only came to life, but '*ſtood upon their feet*,' poſſeſſed of ſuch ſtrength, that they aſſumed an erect poſture, indicating that they ſhould now vindicate their cauſe, teſtify againſt and torment the beaſt and his worſhippers, to their ſurpriſe and confuſion.—Ver. 12. '*And they*,' the witneſſes, '*heard a great voice from heaven ſaying unto them, Come up hither*,' ſenſibly experiencing divine interpoſition, and were ſecured from their enemies by divine and civil protection and favor, and this in the view of their perſecutors and to their great ſurpriſe and

regret.—Ver. 13. '*And the same hour*' at the same time that the witnesses experienced this special protection, which secured them from the malice of their enemies, '*there was a great earthquake,*' a mighty convulsion, '*and the tenth part of the city fell,*' in which there was a serious revolt from the church, '*and in the earthquake,*' or convulsion, there were seven conflicts and bloody battles, in which there '*were slain of men seven thousand, and the remnant*' those who survived 'were affrighted,' filled with consternation and terror, '*and gave glory to God*' by submitting to his providence and ceasing from their cruelty and persecution.—Supposing this prophecy of the resurrection of the witnesses to relate to the reformation, by *Luther*, *Calvin* and other reformers, in support of the hypothesis, the following very general observations are briefly submitted to consideration.

1. The events of that period correspond with the several parts of the prophecy. Previous to the reformation, the witnesses, the opposers of antichristian usurpation, were the most reduced that they were at any period in the history of the church. They were visibly suppressed. This was an occasion of great public joy and congratulation to the pope and his devotees. This however was of very short continuance. Soon the witnesses, in Luther and other reformers, appeared to testify against the corruptions of the church, and the impiety and tyranny of the pope, with great fortitude and zeal. They were preserved by the signal interposition of providence and the patronage of civil power and princes.* There was a great concussion, or shaking in the empire and the church, great animosities, severe contests and bloody battles in which many were slain. These issued in the establishment of protestanism, when the witnesses '*stood upon their feet.*' By this a tenth part of the city fell, the church suffered a great diminution of her extent, and the authority, terror and revenues of the pope were greatly reduced.

2. This corresponds with the time specified in the prophecy. Perhaps a superficial perusal of the prophecy may have produced a belief, that this scene completed the prophecy of the witnesses and the reign of antichrist; but will not a more critical examination give us a different view of it. Should we not reflect, that the witnesses rise in the same character in which they were slain, as *witnesses?* Does not this imply, that

* One very singular event respecting Luther, related by Dr. Robertson in his history of *Charles fifth, emperor of Germany*, so forcibly occurs to mind on this occasion, that I cannot suppress a brief narrative of it. The pope exasperated by the declamations of Luther against him, resolved to terminate them by a violent effort. He accordingly sent an armed force to apprehend and put him to death. The *elector* of *Saxony*, being informed of this, privately dispatched a party to seize and conduct him to a strong castle. By this seasonable artifice, he was rescued from the evil to which he was devoted; and for three years, if I mistake not, effectually secured and secreted. His disappearing in this sudden manner filled his friends and enemies with great consternation. He availed himself of this secure retreat to prosecute the work of reformation which he had commenced, by publishing many pieces to vindicate the truth, and expose the tyranny and vices of the clergy, to the no small joy and confirmation of his friends, and the regret and confusion of his persecutors, tho' neither of them knew where he was.—How really was this like ascending to *heaven in a cloud!*

the term of their teſtimony had not yet expired, that the days of their mourning were not yet ended, nor the beaſt deſtroyed? In the earthquake only a tenth part of the city fell; it conſequently yet ſtood in great ſtrength. The ſcene alſo exiſted in the preſcribed period. It ſhould exiſt while the witneſſes performed, or were about to finiſh, and yet within the time of their prophecy: and the reformation, ſo adverſe to the intereſt of the beaſt, and favorable to the cauſe of the witneſſes was remote from every period from which the reign of antichriſt hath been computed. If we reckon from ſeven hundred fifty-ſix, when the biſhop of Rome became a temporal prince, the lateſt date, it gives us a term of much more than half the whole time. If we compute from ſix hundred, when he was proclaimed univerſal biſhop, it removes the diſtance much further; and if the real date be earlier, which may not be improbable, conſidering that God's tho'ts are high above the tho'ts of men, as the heavens are high above the earth, it will extend the diſtance ſo much further, and bring it ſo much nearer the period, when the witneſſes ſhall not prophecy in ſackcloth any more.

3. This application is ſupported by ſubſequent facts. It was obſerved in the preceding remark, that the terms imported a continuation of the conteſt. The ſcene itſelf ſuggeſts the power and ſucceſs of the beaſt, the ſuppreſſion of the witneſſes, and the abject ſtate of their cauſe; with their revival and eſtabliſhment to the aſtoniſhment of their foes. This implies that the controverſy was not yet decided: That antichriſt perſiſted in exerciſing his uſurped and impious power, and the witneſſes continued to remonſtrate and teſtify againſt it. And hath not the ſtate of Chriſtendom, from that period to the preſent time, been a continued demonſtration of it? What perſecutions hath antichriſt ſince raiſed to deſtroy the witneſſes? What artful ſtratagems hath he deviſed, what mighty efforts hath he made, to ſubvert the proteſtant cauſe and recover his diminiſhed authority and *influence*? And to what vigilance, fortitude, zeal and activity, have the followers of the Lamb been called to prevent it?

May it not alſo be obſerved with propriety, that the period of the reformation, appears to have been the grand criſis of the controverſy between the beaſt and the witneſſes, or the myſtery of iniquity and the perſecuted and weeping cauſe of Chriſt. Antecedent to that event the dragon had perſecuted the ſeed of the woman with unremitting cruelty and rage. The *flood*-gates of infernal malice and reſentment had been opened upon them. The beaſt wore out the ſaints of the Moſt High with pains and tortures; and they being forſaken and deſolate ſat on the ground. Zion ſaid, in the ſpirit of deſpondence, The Lord hath forſaken me, and my Lord hath forgotten me. But her cries and groans entered his moſt gracious ear. He then awoke as a man out of ſleep, and began to make bare his holy arm for her ſalvation. He then began to turn her captivity to her relief and joy, and the chagrin and confuſion of her foes.—Analogous to all his diſpenſations, in ſimilar caſes, he hath continued to protect and will ſupport her. As he then eminently began to avenge his church of her adverſary, by what ſignal interpoſitions of his

providence, hath he been diſconcerted and confounded, and ſhe reſcued, defended and preſerved? And now ſhe is comparatively exalted, and he is humble and bro't low. Do not the ſigns of the times, conſtrain us to believe, that the way is rapidly preparing for her final and complete deliverance from him, and the period faſt approaching, when he ſhall be ſo totally deſtroyed, that place ſhall be found for him no more at all; when the witneſſes ſhall exchange their aſhes for beauty, and their ſackcloth for the garments of joy and praiſe? Whether the preceding be a true expoſition and application of the prophecy, and if it be, whether it be ſufficiently manifeſt from this illuſtration of it, ſhall now be ſubmitted to the conſideration of the candid and judicious. It ſhall only be added, that this important, and affecting ſcene, concludes the contents of the little book.

(To be continued.)

PEREGRINUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Meditations on Pſalm lxxvii. 3. I remembered God and was troubled. *Deſigned to illuſtrate the queſtion, "How is it, that the things of religion ſhould meet with ſuch diverſe moral feelings, at different times, among mankind."*

NUMBER I.

On the moral feelings of believers.

LONG experience teaches, that pious men do not, uniformly, have the ſame ſenſe of religion. At one time, this important ſubject appears to engage the whole man. At another, it has little viſible impreſſion on their minds. They ſink into ſtrange ſtupidity, negligence and unfaithfulneſs. Then they reflect and tremble, and wonder what they have been doing. The world gaze on the change, and aſk, *What is the matter now? What has befallen theſe zealous people?* Such a ſcene preſents a myſtery which men cannot eaſily ſolve. But the ſcriptures will explain the difficulty, and remove it on rational principles: "I remembered God and was troubled." "True, might the Pſalmiſt ſay, great inconſiſtence appears in my moral conduct. The reaſon is, I do not ſet God conſtantly before me. When He is before me, I feel a ſolemnity which ſenſibly flows thro' all my thoughts, words and actions. I make his holy law my delight. It is my meditation all the day. But when God is out of ſight, then, alas! I become inſenſible of religion, join with the world, and fall into trouble." Such was the caſe of the Pſalmiſt. And as human nature is the ſame, and Chriſtian experience ſimilar, in all ages, this caſe will account for the different frames in which we find ourſelves. The character of God, when clearly in view, will put a religious ſolemnity on all objects; but when it is not, the things even of religion appear indifferent. To ſee the force of this ſtatement, it will be neceſſary to obſerve, That God's moral character conſiſts in perfect holineſs: *He loves righteouſneſs and hates iniquity.* He has given a law which perfectly harmoniſes with his holy nature, and which admits of no moral exerciſe but holineſs. This is evident from the uniform language and whole tenor of the ſcriptures. To correſpond with ſuch a rule of moral exerciſes, God has formed us with the capacity for moral

action. We can perceive objects as they are ſet before us, and have a choice with reſpect to them—and we have a judgment of right and wrong, as applied to moral conduct, termed the conſcience, which, when properly informed, will always dictate in favor of holineſs. Hence, let God's true character be bro't into view, and his holy law plainly ſet before us, conſcience will readily appear on their ſide. Let us conduct in conformity to this *holy rule*, and we ſhall feel as conducting with conſiſtence. But let us deviate from the law, and conſcience, on reflection, will as readily condemn us, yea ſeverely cenſure every ſuch deviation.

Such is the general capacity of mankind. They are capable of convictions when the truths of God are fairly exhibited before them. In addition to the above, believers are *born of God*, being renewed by his ſpirit in the ſpirit of their minds, which gives them a ſpiritual diſcernment and reliſh for divine things. This qualifies them for feelings and convictions to which natural men are ſtrangers. The diſpoſition of the heart in believers being in a good meaſure attempered to holineſs, they can feel the holy nature and force of religion. When therefore, the things of God are brought into view, they muſt feel according to the moral ſtate in which the objects of religion find them. To inſtance

On the one hand: Should the believer be conſidered in an ordinary ſtate of obedience, and no impending judgment nigh, yet the character of God muſt appear every way ſolemnizing. The divine ſuperiority is calculated to inſpire him with humility and ſelf abaſement. "I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee. Wherefore I abhor myſelf, and repent in duſt and aſhes." Job xlii. 5, 6. Perhaps no conſideration is better adapted to convince us of our nothingneſs before God, than this of his independent greatneſs and ſuperiority. Such was the effect it had on Job under his trials; it ſilenced all his complaints, and ſuch muſt be the effect on every honeſt heart.

The conſummate perfection of God's moral character as holy, will ſhow the believer his deficiencies and unworthineſs. "*Holy, holy, holy* is the Lord of hoſts. Then ſaid I, Wo is me! for I am undone; becauſe I am a man of unclean lips; for mine eyes have ſeen the King, the Lord of hoſts." Iſaiah vi. 1—5. The law of God, as above ſtated, may be conſidered as forming a perfect glaſs to aſcertain moral exerciſes. It requires a perfect perſevering obedience on the penalty of endleſs puniſhment. True, repentance and faith are admitted as conditions of life through Jeſus Chriſt the mediator. However, it is on this ground that theſe exerciſes be the offspring of holineſs. They muſt have their ſeat in the heart renewed and ſanctified by the ſpirit of God. The law, therefore, will point out all the defects, unfaithfulneſs and ſpots of believers. Who then, alas! can look into it and not tremble?

The ſame view will wake up the ſpirit of devotion. "And Moſes made haſte, and bowed his head toward the earth and worſhipped." Exod. xxxiv. 8.

On the other hand: Should impending judgment hang over us, the feelings of believers will be thoroughly alarmed. At firſt view this may ſeem a paradox.

Why ſhould the remembrance of God diſturb the breaſts of his dear children? Do they not rejoice to have him before them? They do. Still they are not exempt from very great anxieties and dread. They cordially believe the religion of the ſcriptures. They know that God is as *holy* as theſe ſacred writings repreſent, and will carefully fulfil all his promiſes and threatenings. This makes every honeſt heart tremble. "My fleſh trembleth for fear of thee, and I am afraid of thy judgment." Pſalm cxix. 120. Who, alas! can ſtand before Jehovah! The heavens are not clean in his ſight.

When God lifts up his hand, it is natural for believers to be jealous of themſelves, leſt they have imbibed the hypocrite's hope, being ſenſible of the exceeding deceitfulneſs of the human heart. They themſelves are not exempt from its treachery. They are likewiſe ſenſible, that darkneſs and afflictions do not ſpring out of the duſt. There is a holy ſuperintending providence over all events, eſpecially their moral conduct. Theſe judgments, then, muſt have a cauſe. The cauſe may be ſome great ſin in believers themſelves, which muſt be removed, before they can have ground to hope the hand of God will be withdrawn. All which will rouſe them to tremble and inquire, "Lord, is it I?" They will tremble, at leaſt, if they have been unfaithful.

The believer may, alſo, have acted ſuch a part as to give fears that he muſt be ſeparated from God in the coming ſtate. "Caſt me not away from thy preſence." Pſalm li. 11. This thought is truly inſupportable.

He is alſo jealous leſt he may have acted ſo as to be diſappointed in the enjoyment of ſome future good, which he had been anxiouſly expecting. This was feelingly verified in the caſe of Moſes at the waters of ſtrife. He ardently wiſhed to lead Iſrael into Canaan: But God denied his requeſt. "I beſought the Lord at that time, ſaying, O Lord, thou haſt begun to ſhow thy ſervant thy greatneſs—I pray thee, let me go over and ſee the good land that is beyond Jordan—But the Lord was wroth with me for your ſakes, and would not hear me." This eminent ſervant of God did not honor his ſacred name at the waters of ſtrife, and it was followed with ſuch fatal conſequences. One miſtep is of a ſerious nature.

The Chriſtian again trembles, leſt he have uſed the favors of heaven ſo ungratefully as to be deprived of the future uſe of them. Such was the inſtructive caſe of David reſpecting his children. He committed adultery and murder. And tho' God forgave his ſin, yet, to vindicate the *rights of ſociety* and *juſtice*, he ſent ſuch evils into the family of David, that ever after he had but little ſatisfaction in his houſe. God can eaſily embitter any enjoyment of ours, whenever we abuſe the favor.

The believer trembles, likewiſe, in a view of Zion, leſt God withdraw his ſpirit and leave her to languiſh; while ſinners are hardened to deſtruction. According to the word of God we cannot live without the Holy Spirit. His departure, then, to a believer is worſe than death. "Take not thy Holy Spirit from me." Pſal. li. 11. "And the piece whereupon it rained not, withered." Amos iv. 7. The believer is ready to apprehend the ſcene riſing before him. "That as mer-

cies have been abuſed, ſo, perhaps, Zion is about to experience a ſeaſon of dreadful darkneſs, barrenneſs and perſecution. Her ways muſt mourn, becauſe they come not up to her ſolemn feaſts!" A more painful conſideration to a benevolent heart can hardly be realized. It muſt give feelings which no one can imagine, unleſs he have the ſpirit of Jeſus Chriſt. "Perhaps, too, unbelievers have ſinned away their day of grace, and muſt be veſſels of wrath fitted to deſtruction." Who can think of this and feel unconcerned? The benevolent Jeſus could weep over ſuch expoſed objects; and muſt not all others who bear his image? How can any pretend to be of his family, and yet not actuated by his ſpirit? "If any man have not the ſpirit of Chriſt, he is none of his."

The believer has one more conſideration for trembling, of as ſerious a nature as any mentioned. It is this: The blood of others may be found in his ſkirts. Thro' unfaithfulneſs we may be inſtrumental of the damnation of others. The friends of Chriſt, when careleſs and lukewarm, may be guilty of ſuch wickedneſs. Unfaithful miniſters, parents, friends and neighbors, may contract ſuch criminality. Hence, when God frowns, the believer may well ſay, "It is poſſible that thro' my miſconduct and unholy walk, ſome precious immortals muſt lie down in everlaſting burnings!—I muſt give account to God, and, alas! their blood may be required at my hand!—Who, Oh, who! can ſtand before God with ſuch a *load as this!* Deliver me from blood-guiltineſs, O God, thou God of my ſalvation." No wonder David trembled! No wonder believers tremble, when they *remember* God. They wake up from a ſcene of ſlumbering and unfaithfulneſs, and find the Lord their God before them, having his rod, and will not let the diſobedience of his people go unpuniſhed—neither the hypocrite to eſcape his vengeance. Thus the *remembrance of God* muſt be alarming to awakened and backſliding Chriſtians at all times, but more eſpecially when his judgments are abroad, and when his ſpirit revives his work. In the laſt caſe it is no uncommon event for perſons who have profeſſed to be Chriſtians for years, to loſe their hopes, and tremble a while in expectation of lying down in ſorrow. The obvious reaſon is, They had forgotten God—and now he ſtands before them to bring their conduct to a thorough remembrance.

The ſame reaſon may be given, why Chriſtians make no greater progreſs in godlineſs. However lamentable, yet it is a ſerious fact, that the friends of God *ſometimes* appear to make little or no advances in the divine life. They ſlumber with the fooliſh virgins, and exhibit ſuch characters as to bring a wound on the cauſe of the Redeemer. They wander, and by and by fall into trouble. Why is it ſo? They do not *remember the Lord their God* as always before them.

The ſame cauſe, next to fallen nature, may be aſſigned for the backſliding of profeſſing believers—the little improvement of talents and privileges for God in the Chriſtian world—and for the awful troubles which ariſe in conſequence. When God is out of ſight, we are laid open to all the deluding ſnares of ſin, Satan and the world. Theſe never fail to improve the opportunity as preſented, to lead us out of the path

of holineſs. In ſuch an expoſed ſituation the proficiency of Chriſtians cannot be great. They need the whole armour of God.

Beſides: This forgetfulneſs of God muſt cut off the believer from all pleas to excuſe his unprofitableneſs in religion, and faſten the blame wholly on himſelf. Why is he not more holy and weaned from the world?—more faithful to God and men?—and more like one who is a humble candidate for the holy and delightful employments of heaven? The miſchief is, his eye is turned off from God, the centre of attraction, and is deeply captivated with diverſe vanities. Hence, when the *remembrance of God* returns, he has nothing to ſay: He ſinks into trouble.

An important queſtion may ariſe here, which it will not be amiſs to anſwer. "Why is not the believer, in his *remembrance of God*, utterly overcome with deſpair? He has no excuſe for his ſin, and he is exceedingly criminal." The anſwer is, "He would be overwhelmed, were it not for the conſideration, *There is an advocate with the Father, even Jeſus Chriſt the righteous.*" This is his reſort, his ſheet anchor to ſupport his ſpirits under preſent troubles. The ſame will be his ſupport and defence in the day of judgment. Otherwiſe, he would ſink into the glooms of endleſs deſpair. Such an anchor is ſufficient; it is ſure and ſtedfaſt, and entereth into that within the vail, where no evil can intrude. If ſo, how ungrateful muſt be all forgetfulneſs of Chriſt in believers, and all diſreſpect ſhewn to his perſon and intereſt! How ought Chriſtians to live, Chriſt living in them!

Finally; the ſame cauſe will account for the viſible ſtate of the church in the paſt, preſent and future ages of her trial. When God is *remembered*, ſhe on the whole eminently proſpers. But this cannot be ſaid of her when ſhe forgets her Lord and Redeemer.—In times of revival ſhe is greatly agitated, humbled, amended and enlarged. Previous to a ſtate of proſperity, ſhe has trouble like the billows of the ocean. How great theſe will be, preceding the millenium, the prophet repreſents in this deſcriptive ſcene; Zech. xii. 10. "And they ſhall look upon him whom they have pierced, and they ſhall mourn for him as one mourneth for an only ſon; and ſhall be in bitterneſs for him, as one is in bitterneſs for a firſt-born. And in that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land ſhall mourn every family apart—All the families that remain, every family apart, and their wives apart." What now would be the ſhock, were the *remembrance of God* thoroughly impreſſed on the minds of Chriſtians every where? I believe, it would open a ſcene before the world as ſurpriſing as ever has been ſince the church was firſt planted on the earth. Would we eſcape the ſtorm, we muſt ſet God always before us, and live as becomes the goſpel. Then the *remembrance of God*, inſtead of giving pain, will begin a heaven of holy enjoyment, which will increaſe, and ripen up into the full enjoyment of God in his bliſsful preſence forevermore.

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Explication of Proverbs xxi. 18—"*The wicked ſhall be a ranſom*

for the righteous; and the tranſgreſſor for the upright."

FEW paſſages in the holy ſcriptures have oftener been propoſed for explication than this. It contains two clauſes, which are evidently of the ſame import; the idea being expreſſed in different language to give it the more emphaſis and weight. In ſome parts of the inſpired writings, eſpecially in the book of Pſalms, repetitions of this kind are not uncommon.—It will be neceſſary in the firſt place to aſcertain the meaning of the word *ranſom*. This word, as uſed by the inſpired writers, generally means a price paid for redemption. Thus Chriſt is ſaid to give his life a ranſom for many —and to give his life a ranſom for all. The idea communicated is this—Chriſt gave his own life, as a price paid for the redemption of ſinners. No perſon can be ſaid to be given as a *ranſom* for another, unleſs he be improved as a mean of working deliverance, ſafety, or redemption for another.

The way is now prepared to ſtate the great difficulty contained in the paſſage under conſideration —How can the wicked be a ranſom, a ſubſtitute, or a mean of bringing about the redemption of the righteous?—How can the tranſgreſſor be improved to advance the good, yea the eternal ſalvation of the upright? If we can give rational and ſcriptural anſwers to theſe queſtions, we can ſolve all the difficulties which can be propoſed from the paſſage before us.

The wicked do not atone for the ſins of the righteous, as Chriſt has done, by his ſufferings and death —neither do they ever intentionally pay any price, not even the leaſt, to bring about their redemption. The precious life of Chriſt was given a ranſom; and he did it voluntarily—he was moved to do it from love, from his infinite compaſſion. The wicked are improved as a ranſom for the righteous, they pay prices for their redemption, when they do not mean ſo, neither do their hearts think ſo. They are in God's hands—they are his property, and he often improves them to promote the temporal and eternal happineſs of his dear people. In his providence, he has made it appear, that their property, their talents, and their lives, are at his diſpoſal, and that he has a right to make uſe of them for the preſervation, the ſafety, and the enlargement, of his holy and ſpiritual kingdom on earth. Numerous as the wicked have been in the paſt ages of the world, and numerous as they are now, and as they probably will be in ages to come, God will not eventually loſe honor and glory by them. He will make it appear that he was wiſe in their creation, and in permitting their apoſtacy and perſeverance in rebellion. He will make the wrath of man praiſe him. That the wicked are given a ranſom for the righteous, or improved as a mean of promoting their ſafety, and bringing about their redemption, will be proved by adverting to inſtances recorded in ſacred hiſtory. Theſe inſtances are numerous; the following only will be mentioned.

1. The Egyptians were given a ranſom for God's people, the deſcendants of Abraham. It is truly wonderful to meditate on the wiſdom, power and ſovereignty of God in this inſtance. He made uſe of the labor, the property and the lives of this heathen people for the good of his choſen people,

the Jews. He gave the Egyptians plenty, that the church might be ſupported through their means, and by their hands; and that in this way the former might become a ranſom for the latter. Doubtleſs God had power to preſerve and ſupport Iſrael in the land of Canaan; but to make diſplays of his holy ſovereignty, he choſe that they ſhould be fed and nouriſhed in Egypt. Infinite wiſdom deviſed means to accompliſh this,—and the means were ſuch as Iſrael would never have thought of. Joſeph, the favorite ſon of Jacob, was hated and ſold by his brethren, to be carried as a ſlave into Egypt, to prepare the way for that heathen people to make out a ranſom for the righteous. Here God gave him favor, and brought him before the king. It was ſo ordered in providence, that Pharaoh ſhould have very extraordinary dreams, ſuch as greatly troubled him, and that Joſeph ſhould give ſuch an interpretation of them, as deeply to impreſs the mind of Pharaoh with its truth. In conſequence of which Pharaoh gave orders, that the ſeven years of plenty ſhould be faithfully and induſtriouſly improved in laying up ſtores; which, as it afterwards appeared, were to be improved as a ranſom for God's people. To preſerve the church was the great end providence had in view, in diſpoſing the Egyptians to labor and toil ſo abundantly, and to heap together ſuch vaſt treaſures of wealth. God made Pharaoh eſteem and admire Joſeph, which paved the way for the treaſures of the heathen to be opened, and voluntarily opened, for the ſupport of a people among whom God had ſet up his holy and ſpiritual kingdom. Here we behold the wicked paying a price for the preſervation of a kingdom, in which they did not wiſh to be intereſted. A holy and ſovereign God gave their labor, and their wealth, a ranſom for the righteous. In the chain of events, to which I have now alluded, and which brought ſalvation to the church, there were many links, in themſelves myſterious, and painful beyond all expreſſion; but Joſeph ſaw, in every one, the hand and the wiſdom of God. He acknowledged it to his brethren, when their minds were perplexed and embarraſſed, in reflecting on the baſe and criminal part, which they had acted. "*As for you ye thought evil againſt me; but God meant it unto good, to bring to paſs as at this day, to ſave much people alive.*" Joſeph plainly intimated as much, as that the labor and wealth of the wicked and idolatrous Egyptians were given a ranſom for Iſrael.

For the ſame purpoſe their *lives* were eventually given. Pharaoh, after beholding a ſeries of miracles, exhibited in moſt pointed judgments againſt himſelf, was cut off and all his hoſt, for the ſake of God's choſen people. It is true nothing more came upon them than what they deſerved, and fully deſerved; yet they were cut off, at this time, for the ſake of the righteous—they were given a *ranſom* for them. In this light the Pſalmiſt celebrated their deſtruction, in the 136th Pſalm—*To him which divided the Red Sea into parts; for his mercy endureth forever. And made Iſrael to paſs through the midſt of it: for his mercy endureth forever. But overthrew Pharaoh and his hoſt in the Red Sea: for his mercy endureth forever.* Here the awful event of overthrowing Pharaoh and his hoſt in the Red Sea, conſiſting

probably of many thouſands of ſouls, is called a manifeſtation—a diſplay of God's mercy. How could this be? It may be anſwered, they were given a *ranſom* for the righteous. *Their deſtruction* was the *ſalvation of God's people.* In the 43d chapter of Iſaiah this event is ſpoken of in language, which perfectly correſponds with the plain and literal ſenſe of the portion of ſcripture, now propoſed for explication.—*For I am the Lord thy God, the holy One of Iſrael, thy Saviour: I gave Egypt for thy ranſom, Ethiopia and Seba for thee. Since thou waſt precious in my ſight, thou haſt been honorable, and I have loved thee: therefore, will I give men for thee and people for thy life.* When we hear God ſaying to the church, as we do in this paſſage, *I gave Egypt for thy ranſom, Ethiopia and Seba for thee—and that becauſe thou art precious, I will give men for thee, and people for thy life*—when we hear God ſaying this to the church, we need not heſitate in determining how the wicked ſhall be a ranſom for the righteous, and the tranſgreſſor for the upright.

2. The ancient inhabitants of *Canaan* were given a ranſom for God's church. Though numerous and powerful, God made them feel, as if they had no ſtrength to ſtand before Iſrael. Rahab, the harlot, acknowledged to the ſpies before the children of Iſrael made their appearance, that their land, their wealth, their cities which, perhaps, they had been hundreds of years in building, and even their lives, were given by God to Iſrael. She had heard of God's giving the wicked a ranſom for the righteous, and adverted to inſtances which had come to her knowledge,—and ſhe had faith that he would do it again. This was truly the caſe, though ſhe, with her houſe, was ſaved by faith. It ought, however, to be obſerved, that the Canaanites, by their groſs idolatry and wickedneſs, deſerved all this. The iniquity of the Amorite was full, and a holy and ſovereign God gave all they poſſeſſed to his people—not becauſe his people had deſerved it, for to *them* it was a diſplay of marvellous grace.

3. While the greateſt part of the Canaanites were cut off for the ſake of the church, ſome were left to prove them, and to promote their redemption in this way. This part of God's wonderful providence is mentioned in the 3d Chap. of Judges. *Now theſe are the nations which the Lord left to prove Iſrael by them, (even as many of Iſrael as had not known all the wars of Canaan; only that the generations might know to teach them war, at the leaſt, ſuch as before knew nothing thereof;) namely five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath. And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moſes.* Thus a holy and ſovereign God ſaved ſome of the Philiſtines alive for the ſake of his people, to be inſtruments of trying and proving their faith. Strictly ſpeaking, theſe very nations that were *ſaved alive*, as well as thoſe which were cut off, were given a ranſom for the righteous. God made uſe of them for the good of his people. How unſearchable are his judgments, and his ways paſt finding out!

4. The ſcriptures furniſh us

with inſtances of God's plunging the wicked into the ſame evils, which they had maliciouſly plotted to bring on the righteous; and, in this way, they are given a ranſom for them. In the reign of Ahaſuerus, the Perſian, a decree was obtained, and ratified by the king, that on a certain day all the Jews ſhould be ſlain by the ſword. This being a decree of the king, and ſealed with his ſignet, it appeared impoſſible, in the eye of reaſon, to prevent its execution. But a holy God prevented it; for on the very ſame day in which the Jews were to be cut off, their wicked enemies were given a ranſom for them. The righteous were delivered out of of trouble, and the wicked came in his ſtead.

In the days of the prophet Daniel, a ſimilar event took place. The enemies of Daniel obtained a decree, which was deſigned to bring about his deſtruction; but the very ſame decree effected their own deſtruction. Righteous Daniel was delivered out of trouble, and the wicked came in his ſtead. *And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt them into the den of lions, them, their children, and their wives, and the lions had the maſtery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.* Here we ſee God gave the wicked a ranſom for the righteous.

5. The ſcriptures ſpeak of a time, when all the wicked, in every part of the world, will give *place* to the righteous. God will give this whole earth to his people. To prepare the way for this, it is probable that thouſands and millions of the wicked will be cut off. In many inſtances, they probably, will be the executioners of each other. Nation will riſe up againſt nation, and they will bite and devour one another. The meek will inherit the earth. The wicked will be given a ranſom for them, or, in other words, the wicked will be removed from their poſſeſſions to make way for God's people, the church. Therefore, it is ſaid in the 37th Pſalm—*For yet a little while, and the wicked ſhall not be: yea thou ſhalt diligently conſider his place, and it ſhall not be. But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.* Moſt ſtrikingly is the ſame idea expreſſed in the prophecy of Daniel—*And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.* The time is coming, when it will appear to be emphatically true, that the wicked are given a ranſom for the righteous, and the tranſgreſſor for the upright. The wicked are now making many improvements by which the righteous are now benefitted and will be more peculiarly ſo in the days of the millennium, when the wicked will not be ſeen on the earth.

6. In the ſolemn day of accounts, it will appear that all things were made to ſubſerve the intereſt of the Redeemer's kingdom, and this will be enjoyed by the righteous. The Lord hath made the righteous and the wicked for himſelf, and by them he will glorify himſelf. And as the righteous are *intereſted in his glory*, it may be ſaid the wickedneſs of the wicked will be over-ruled for the advancement of their future happineſs and glory. All things

will work together for the good of God's people. In the great day, the righteous will ſee the following words of the apoſtle verified—*All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours; and ye are Chriſt's; and Chriſt is God's.*

LEVI.

Religious Intelligence.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

AS cold water to a thirſty ſoul, ſo is good news from a far country. Men whoſe hearts delight in praying for Jeruſalem, will rejoice in her proſperity. Knowing that the good people in different parts of New-England, have for ſeveral years contributed liberally for the ſupport of miſſions to the new ſettlements and to the heathen; and believing it will gratify their feelings, gladden their hearts and ſtimulate to future exertions; it has been tho't expedient to communicate for publication the following ſtatement of facts and circumſtances relating to the religious intereſt of this part of the country.

The military grants, ſo called, included in the counties of Onondaga and Cayuga, is a tract of country about ſeventy miles in length and fifty in breadth; and contains probably at preſent about 30,000 inhabitants, who have ſettled in this country in the courſe of about twelve years. Before the firſt of October laſt, there was one reſpectable miniſter of the Dutch reformed church and a number of Baptiſt elders ſettled on this tract; but none of the Congregational or Preſbyterian order. On the ſixth of October I was inſtalled over the church of Chriſt in this town, by a council of Congregational and Preſbyterian miniſters. On the fifth of January laſt the Rev. Hugh Wallis was inſtalled over the church on the weſt hill in Pompey. And on the ſecond inſtant the Rev. Nathan B. Darrow was ordained over the church in Homer.

In each of theſe places the churches are reſpectable for numbers, their confeſſions of faith are diſtinguiſhing on the doctrines of grace; and they have been unanimous in their calls to their reſpective paſtors to ſettle with them. And the ſocieties in thoſe towns have preſented competent terms of ſupport to their reſpective miniſters. The councils on thoſe ordination occaſions were harmonious among themſelves on the important points of the Chriſtian religion; and, in their examinations of the candidates they entered with preciſion into their experimental acquaintance with the truth and power of religion, as well as into their doctrinal knowledge and ſentiments in theology.

The appropriate exerciſes on thoſe occaſions were ſolemn and intereſting, eſpecially to thoſe more immediately concerned, and many of the dear children of God were filled with great joy for what they ſaw. There was experienced, as I truſt, at thoſe times, a good degree of the divine preſence—of the ſpirit of love and prayer; and many will praiſe God to all eternity for the wonders of his goodneſs and grace which he has manifeſted amongſt us. To view the wilderneſs which ſo lately ſat ſolitary now eminently be-

come a fruitful field—to conſider the yell of beaſts and ſavage men ſucceeded by the heavenly and harmonious praiſes of God and the Lamb—to view churches formed, miniſters ſettled and all conducted with religious order, peace and love, muſt preſent an animating and grateful proſpect to the diſtant beholder. It certainly warms the hearts of thoſe of us who have been eye-witneſſes of theſe things. "The Lord hath done great things for us, whereof we are glad."

Notwthſtanding it be a truth that God worketh all things according to the counſel of his own will, yet he works by ſuch ways and means as beſt to anſwer his purpoſe and moſt fully to bring into view his character. We have no reaſon to believe that theſe pleaſing circumſtances would have taken place as they have, if it had not been for thoſe important miſſionary efforts which have been made in our country. Many who have contributed for the ſupport of miſſions may now view numbers of their friends, brethren and children uniting with them in the ſame religious obſervance of prayer, public worſhip and ordinances of the goſpel. This they could not have done had they withheld their contributions or reſtrained their prayers on miſſionary ſubjects. Theſe circumſtances were viewed ſo important and the account of them ſo acceptable to the pious readers of the Magazine, that the Eccleſiaſtical Council at Homer on the 2d. inſtant voted unanimouſly, "That, to gladden "the hearts of our Chriſtian "brethren with a view of our re- "ligious proſperity in this part "of the country, the Rev. Da- "vid Higgins make out and for- "ward to the Editors of the "Connecticut Evangelical Mag- "azine, a ſuccinct account of the "inſtallation at Aurelius and "Pompey and of the ordination "in this place, to be publiſhed "by them if they ſee cauſe." In compliance with the foregoing vote, I make to you the ſtatement of theſe animating events concerning the growing ſtate of religion amongſt us. And I would further add, that there are already formed in the above mentioned tract of country, three preſbyterian and fourteen congregational churches, all of which I believe to be in a ſtate of flouriſhing harmony.

But notwithſtanding our preſent proſperity, there is ſtill room and great calls for miſſionary aſſiſtance on this ground. Many churches and ſocieties are yet incompetent to ſupport goſpel preachers; and two or three miniſters who are fixed to particular places can do but little, in their occaſional viſits abroad, over ſuch an extenſive territory. The ſucceſs which has attended paſt exertions, and the uniform fervor of gratitude expreſſed by the good people in theſe ſettlements, we hope may have a claim on the future exertions, benevolence and prayers of our pious friends in the old ſettlements, and eſpecially on thoſe who have a principal agency in the direction of the miſſions.

That miſſionary exertions and prayers may yet abound more and more, and that ſucceſs may attend all ſuch exertions, is the prayer of your friend and ſervant in Chriſt,

DAVID HIGGINS.

Aurelius, State of N. York,
Feb. 14, 1803.

Extract of a letter to one of the Editors, from his correſpondent in Rutland (Weſt Society) Vermont, dated February 17, 1803.

"THE Lord has of late made and is now making ſurpriſing manifeſtations of his love and power among us, in ſubduing the hearts of ſinners to the ſceptre of Jeſus. The attention of people is greatly called up to the things of religion. It is ſuch a time as I never ſaw before. We have conferences almoſt every evening, in one part of the pariſh or another. Our meetings are ſolemn—There are no outcries—but it ſeems like the "ſtill, ſmall voice." Numbers of thoſe who, to appearance, were the fartheſt from religion, are now rejoicing in God. Sometimes the work ſeems as if it would carry all before it. Oppoſition has been made in various ways, but, as yet, to appearance, has been totally in vain. In Pittsford, the town north of this, a ſimilar work began about ſix months ago—ſince which time about 100 have made public profeſſion of religion, in that place.

The firſt viſible appearance of this work among us, was about the middle of November. In January, upwards of 20 joined with the church, and more than a dozen ſtand as candidates for admiſſion. Thus, after 18 years of deadneſs and darkneſs, we have really a time of refreſhing; for when the Lord builds up Zion he appears in his glory.—We need the prayers of Zion, and reſt aſſured of them if ſhe is not upon her lees."

POETRY.

COMMUNICATED AS ORIGINAL.

On the uncertainty of Life.

1. WHEN the glad ſun illumes the eaſt,
And pours the morning ray,
The bluſhing roſe perfumes the air,
And beautifies the day.

2. But e'er he gains the midway line,
The flower is crop'd and dies;
Its fragrance loſt, its beauty gone,
Beneath the foot it lies.

3. Thus thoughtleſs man ſpeeds on his way,
Unmindful of his doom;
But one ſhort hour arreſts his courſe,
And hurls him to the tomb.

4. With anguiſh'd hearts, from earthly joys
Sinners reluctant go;
And urg'd by juſtice deep they plunge
In endleſs, hopeleſs woe.

5. But reſt in hope, ye pious few!
And truſt a faithful God;
Your ſinful natures ſhall be cleans'd,
Waſh'd in a Saviour's blood.

6. You'll leave theſe empty, fading ſcenes,
And fly to worlds above;
There ever dwell at God's right hand,
Abſorb'd in joy and love.

Donations to the Miſſionary Society of Connecticut.

	D.	C.
A friend of miſſions,	40	
Solomon Evereſt of Symſbury,	100	
A friend of miſſions,	3	50
	143	50

Samuel Porter

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. III.] JUNE, 1803. [No. 12.

Attempts to propagate the goſpel among the Indians in New-England, &c.

[Continued from p. 370.]

NUMBER VIII.

CHAPTER II.

NEAR the cloſe of the preceding number an account was given of the firſt conference of Mr. Eliot, and his companions with an aſſembly of Indians in the vicinity of Roxbury; and of the encouragement he met with to purſue the work he had begun. This firſt viſit was on 28th of October, 1646.

Upon the 11th of November following, they gave the Indians another meeting by appointment, and found a larger company met together than before. Mr. Eliot began firſt with the children, and taught them theſe three queſtions and anſwers: Q. 1. Who made you, and all the world? A. God.—Q. 2. Who do you expect ſhould ſave you from ſin, and hell? A. Jeſus Chriſt. Q. 3. How many commandments has God given you to keep? A. Ten.

He afterwards preached about an hour to the whole company concerning the nature of God, and the neceſſity of faith in Jeſus Chriſt for the procuring his favor. He informed them likewiſe of what Jeſus Chriſt had done, and ſuffered for the ſalvation of ſinners, and what dreadful judgments they muſt expect, if they neglected the ſalvation which was now offered to them. The whole company appeared very ſerious; and after ſermon, liberty being given them to aſk any queſtions for their information; an old man preſently ſtood up, and with tears in his eyes, aſked, "Whether it was not too late for ſuch an old man, as he, who was near death, to repent, and ſeek after God?" Another aſked, "how the *Engliſh* came to differ ſo much from the *Indians* in their knowledge of God, and Jeſus Chriſt, ſince they had all, at firſt, but one Father?" Another enquired, "How it came to paſs, that ſea water was ſalt, and river water freſh?" Another, "That if the water was higher than the earth, how it comes to paſs, that it does not overflow all the earth?" Mr. Eliot and his friends ſpent ſeveral hours in an-

ſwering theſe, and ſome other queſtions, and in the evening returned home; the Indians telling them, that "they did much thank God for their coming, and for what they had heard; they were wonderful things to them."*

Upon the 26th of the ſame month, they met the Indians a third time; but the company was not ſo numerous as before, becauſe the Powows had diſſuaded them from coming to hear the Engliſh miniſters, and threatened others with death; but thoſe, that were preſent appeared to be very ſerious, and ſeemed to be touched with Mr. Eliot's ſermon. Two or three days after this meeting, Wampas, a wiſe, and ſage Indian, with two of his companions, came to the Engliſh, and deſired to be admitted into ſome of their families: He brought his ſon, and two or three other Indian children with him, begging they might be educated in the Chriſtian faith, which the Engliſh granted. At the next meeting all that were preſent, offered their children to be catechiſed and inſtructed by the Engliſh.

Mr. Eliot's care for the ſpiritual good of the Indians appeared in the cleareſt point of light by the pains he took, as ſpeedily as his other labors would permit, to tranſlate the bible, and other books upon religious, and moral ſubjects into their language. I do not learn, from any writings in my hands, at what time he began to tranſlate the ſacred ſcriptures, or any other books upon divine ſubjects: But as ſchools were inſtituted at an early period, after the commencement of his miſſion; it ſeems probable that they were ſupplied ſoon, not only with his grammar, but with catechiſms, and other ſmall treatiſes in their own tongue. Tranſlating the bible was a work of great labor; but great as it was, he was willing to endure it for the ſpiritual benefit of his Indians—deteſting the doctrine of the Romiſh church, that "ignorance is the mother of devotion"; and fully ſenſible, how neceſſary it was, that the natives ſhould have the holy writings in their hands, that they might make better progreſs in acquiring Chriſtian knowledge, and ſo be under better advantages of becoming rooted and grounded in the faith.

Mr. Neale obſerves, that Mr. Eliot tranſlated into the Indian language, primers, catechiſms, the practice of piety, Mr. Baxter's call to the unconverted, ſeveral of Mr. Shepherd's compoſures, and at *length** the bible itſelf, which

* Neale's hiſt. of N. England, vol. 1. p. 244.

* There appears to be a difference between Dr. Mather, and Mr. Neale, with reſpect to the time of tranſlating and publiſhing the above books. The latter ſeems to repreſent, that a number of ſmall books were tranſlated, and publiſhed, before the bible was compleated and printed. Dr. Mather's words are, "The bible being juſtly made the *leader* of all the reſt, a little Indian library *quickly followed*: For beſides primers and grammers, &c. we quickly had the Practice of Piety in the Indian tongue" &c.

It ſeems rather improbable, that when ſchools were ſet up, as they were at an early period after Mr. Eliot's miſſion began, he ſhould neglect for eighteen years, or more, to publiſh for the uſe of ſchools, as well as private families, any ſmall books of divinity in the Indian language, as he was ſo good a maſter of it, and ſo heartily engaged to promote their inſtruction and edification. It is rather to be ſuppoſed, that Dr. Mather, through inadvertence, made a miſtaken repreſentation—an error, from which it may be preſumed, few, or none, who write much, are,

was printed the firſt time, at Cambridge, near Boſton, in the year 1664: and, a little after Mr. Eliot's death, a ſecond time, with the corrections of Mr. John Cotton, miniſter of Plymouth.

Mr. Eliot was very ſenſible of the importance of ſchools, to promote the great end he had in view. He quickly procured this benefit for the natives. Many of them made laudable proficiency in reading and writing; and ſome of them applied themſelves to the ſtudy of the learned languages—were admitted into Harvard College; and one of them was graduated. By the advantage of ſchools, and the aſſiſtance they obtained from the miſſionaries, ſundry of them were, after a ſeaſon, qualified to be profitable inſtructors of their countrymen.

Mr. Eliot deemed it neceſſary, as ſoon as might be, to take the Indians off from their wild way of living, and bring them into a ſort of civil ſociety. The general court therefore, by his application, gave thoſe who were early inſtructed by him, ſome land to build a town upon, which they thankfully accepted, and called it by the name of Noonatomen, or as Mr. Hutchinſon writes it, Noonanetum, or as others, Nonantum,*

that is, as ſome interpret it, *Rejoicing*. This was a noted ſaying of Mr. Eliot, and frequently quoted, "The Indians muſt be civilized as well as if not in order to their being chriſtianized." He endeavors therefore to draw them from their ſavage, barbarous, and wandering way of life, to civility and regular government. He brought together as many as were willing to be civilized, who agreed on ſeveral laws, which prohibited with what they judged ſuitable penalties, an idle, ſauntering life—indecency of appearance in reſpect to habit—cruelty of men to their wives, and unchaſtity; and required the contrary good qualities and habits.

The general court being willing to encourage the Indians further, made the following order concerning them, dated May 26th, 1647.

"Upon information that the Indians dwelling among us are, by the miniſtry of the word, brought to ſome civility, and are deſirous to have a court of ordinary judicature ſet up among them; it is therefore ordered by authority of this court, that one or more of their magiſtrates, ſhall once, every quarter, keep a court at ſuch place, where the Indians ordinarily aſſemble to hear the word of God, to hear and determine all cauſes, civil and criminal,

at all times, wholly exempt. Mr. Neale appears to have been under good advantages to make a juſt ſtatement of facts in reſpect to Indian affairs, as he was a gentleman of good ability, and had before him, when he wrote, ſundry compoſures upon Indian affairs; not only thoſe of Mr. Eliot, but thoſe of Meſſrs. Shepherd, Whitfield, Mayhew, and others, who were original writers.

* The language of the Indians, from Piſcataqua to Connecticut, was ſo nearly the ſame, that they could tolerably well converſe together:† But being divided into diſtinct clans, or tribes, and not having the uſe of letters, nor much commerce with each other, they formed, as might be expected, different dialects, in different tribes: E. G. Nuppaw, Duppaw, Ruppaw, ſignifies the *Sun*—Attik, Ahtooque, a *Deer*—Winnit, Wirrit, *good*—Pum, Pumme, *oil* or *fat*, in ſeveral dialects.‡

† *Hutchinſon's hiſt. Maſſ. v. 1. p. 479.*

‡ *Mat. Mayhew's narrative, in Magnal. B. vi. p. 50.*

not being capital, concerning the Indians only; and that the Indian ſachems ſhall have liberty to take orders, in the nature of ſummons, or attachments to bring any of their people to the ſaid court; and to keep a court of themſelves every month, if they ſee occaſion, to determine ſmall cauſes of a civil nature, and ſuch ſmaller criminal cauſes, as the ſaid magiſtrates ſhall refer to them; and the ſaid ſachems ſhall appoint officers to ſerve warrants, and to execute the orders and judgments of either of the ſaid courts; which officers ſhall, from time to time, be allowed by the ſaid magiſtrates in the quarter courts, or by the governor: And that all fines, to be impoſed upon an Indian, in any of the ſaid courts, ſhall go, and be beſtowed towards the building of ſome meeting houſe, for education of their poorer children in learning, or other public uſe, by the advice of the ſaid magiſtrates, and of Mr. Eliot, or of ſuch other elder, as ſhall ordinarily inſtruct them in the true religion. And it is the deſire of this court, that theſe magiſtrates, and Mr. Eliot, or ſuch other elders as ſhall attend the keeping of the ſaid courts, will carefully endeavor to make the Indians underſtand our moſt uſeful laws, and the principles of reaſon, juſtice and equity, whereon they are grounded; and it is deſired, that ſome care may be taken of the Indians on the Lord's day."

The ground, on which their town was to be built, being marked out, Mr. Eliot adviſed them to fence it in with ditches,* and a ſtone wall, promiſing that they ſhould be ſupplied with ſhovels, ſpades, mattocks and crows of iron for this purpoſe. He excited them to induſtry by giving money to thoſe, who wrought the hardeſt; by which means their town was ſoon encloſed; and the wigwams of the meaneſt were equal to thoſe of the ſachems in other places; they divided them into ſeveral apartments; whereas before, they had but *one* room, and *that in* common to the whole family.

The women began to learn to ſpin, and to find ſomething to ſell at market all the year round. They employed part of their time in collecting, and carrying to market, thoſe indigenous, or natural fruits of the earth, which grow without culture.

The game which they caught in hunting and fiſhing were articles of commerce; as were alſo ſome few manufactures of their own, in the preparing of which they diſcovered much ingenuity and accuracy.

Some of the men learned ſuch trades, as were moſt neceſſary for them, ſo as that they completely built an houſe for public worſhip fifty feet in length, and twenty-five in breadth, which Mr. Wilſon, in one of his letters, ſays, "appeared like the workmanſhip of an Engliſh houſewright."*

Several of them wrought with the Engliſh in hay-time and harveſt; but not being inured to ſteady work of any kind, they were neitheir ſo induſtrious, nor capable of hard labor, as thoſe, who had been bred to it.† Mr.

* Shepherd's clear ſun-ſhine of the goſpel upon the Indians, quoted by Mr. Neale.

* Hutchinſon's Hiſt. V. I. p. 163.

† Great caution is to be uſed in attempting to reduce the Indians to a regular, ſtated purſuit of the arts of civil life. A *ſudden tranſition* from a ſavage ſtate, to that which we term, a ſtate of civilization, could it be effected, might be apt to prey upon the ſpirits, and produce very unhappy conſequences, in

Eliot took pains, as he had opportunity, to inſtruct them in huſbandry; and to excite them to a prudent management of their affairs.

On the third of March 1647, the Rev. Meſſrs. John Wilſon of Boſton, John Allen of Dedham, Henry Dunſtar, the firſt preſident of Harvard College, and Thomas Shepard of Cambridge, with ſeveral other Engliſh went to Noonanetum; a diſcourſe was delivered, and after ſermon they deſired, that if any of the Indian women had any difficulties with regard to the Chriſtian religion, they would propoſe them, either by acquainting their huſbands, or the interpreter privately with them. Accordingly one aſked, "Whether ſhe prayed, when ſhe only joined with her huſband in his prayer to God Almighty?" Another aſked, "Whether her huſband's prayer ſignified any thing, if he continued to be angry with his wife, and beat her?"

At this, and ſome other meetings, the Engliſh gave away clothes to the Indian men, women, and children; ſo that on a lecture day, the greateſt part of them appeared decently dreſſed after the Engliſh manner.

While theſe things were doing at Noonanetum, or Nonantum, the Indians about Concord expreſſed their deſires of being civilized, and taught Chriſtianity. They earneſtly deſired Mr. Eliot to come and preach to them; and addreſſed the government for a tract of land, either by the ſide of the Bear Swamp, or on the eaſt ſide of Mr. Flynt's Pond, to build them a town. About the latter end of February 1647, ſeveral of their ſachems and principal men met at Concord, and agreed upon ſundry laws for their civil and religious government.

They prohibited, by what they deemed ſuitable penalties,* all powowing, drunkenneſs, ſtealing, profanation of the Sabbath, fornication, murder, adultery and unnatural luſt, and beating their wives (which, it ſeems, was a common practice among them).

They reſolved to lay aſide their old ceremonies of howling, greaſing their bodies and adorning their hair, and to follow the Engliſh faſhions.

They agreed to pray in their wigwams, and to attend to religious duty at their tables.

Theſe, and ſome other orders of the ſame nature, were publiſhed, and approved by the whole

reſpect to health. Muſt not the Indian, that we would civilize, be allowed, at leaſt for a ſeaſon, a pretty free uſe of his fiſhing line, his bow and arrow, and his fowling piece, and thoſe innocent, active amuſements, to which he has been long accuſtomed? Nature, or contracted habits of this kind, cannot be expelled at once. Theſe cuſtoms now mentioned may be intermixed with labor in the field, or work at ſome mechanic art. It muſt be a work of time to expel nature, or *habit*, which is a ſecond nature. Theſe obſervations may apply to thoſe who turn their attention to the ſtudy of the learned languages, or of the arts and ſciences, if any hereafter ſhould incline to engage in theſe purſuits. In ancient times, a collegiate building was ſequeſtered at Cambridge for the uſe of Indian youth. Sundry were admitted into college, and purſued their ſtudies. Moſt of them, if I miſtake not, died before the time came round for receiving the honors of the ſociety. I think but one was graduated. Perhaps ſufficient attention was not paid to diet, air, and exerciſe. It is doubtleſs of great conſequence, that ſtrict regard be paid to each of theſe; and we may add to cleanlineſs, which the Indians are by no means diſtinguiſhed for encouraging, and practiſing.

* Shepherd's clear ſunſhine, quoted by Mr. Neale.

ny; and Capt. Willard* ncord, was deſired to be ecorder, and ſee them put ution.

Eliot was very reſolute and t in his miſſionary labors a- the Indians, and his ſphere on was extenſive. Beſides ettlement at Noonanetum, at at Concord, he viſited reached to the Indians at eſter mills, Watertown, and parts of the Maſſachuſetts, far as Pantucket falls on nack river. He travelled to various parts of the colo- New Plymouth, offering to the goſpel to as many of chems, and their ſubjects, re willing to hear him.† attended to the propoſal; hers turned away with diſ- ejecting the counſel of God themſelves, as may be tak- ice of in the ſequel.

took frequent journies, of- ro' bad roads in a new coun- ie expoſed himſelf neceſſari- times, to heat and cold, to and tempeſts, and to other ips in the wigwams of the , where, it muſt be ſuppoſ- e accommodations muſt be lly mean. In a letter to on. Mr. Winſlow, he wrote ' I have not been dry night day from the third day of week to the ſixth, and ſo el, and at night pull off my s, wring my ſtockings, and rith them again, and ſo con- e; but God ſteps in and

" helps. I have conſidered the " word of God in 2 Tim. ii. 3. " Endure hardſhip as a good ſol- " dier of Chriſt." When he had once entered upon the teaching of the Pagans, it is almoſt incredible how much time he expended, how much toil he underwent in the proſecution of this undertaking— how many wearifome days and nights rolled over him—how many fatiguing journies he purſued— and how many terrible dangers he was expoſed to, but, by the interpoſition of a watchful providence, eſcaped.*

The ſachems and powows were *in general at firſt*, and a *great number* of them *afterwards*, inveterate enemies to Chriſtianity. The ſachems generally did all they could, that their ſubjects might not entertain the goſpel. Dr. Mather ſuppoſes, that in the Maſſachuſetts, and New-Plymouth, they did more to hinder the body of the people from receiving the goſpel, than even the powows themſelves; tho' the latter had great influence, and uſed it to the utmoſt. The ground of this conduct of the ſachems was a fear leſt the Chriſtian religion ſhould abridge them of the tyranny, which they had accuſtomed themſelves to exerciſe. They held their people in abſolute ſervitude, and ruled by no law but their will, which left their poor ſlaves nothing that they could call their own. They now ſuſpected, that religion would put a reſtraint upon ſuch uſurpations, and oblige them to a more equal and humane way of government. Some of them therefore addreſſed the Engliſh, and urged, that no motions about receiving the Chriſtian religion might ever be made to them. When

e was father of Rev. Samuel l of Boſton, vice-preſident of d College. Concord was ſet- 1636. Their firſt miniſters ev. Meſſrs. Peter Bulkley, and nes. See wonder-working prov- of Zion's Saviour.
ıtchinſon's Hiſt. vol. i. p. 263. ol. i. p. 249.

* Magnalia, B. iii. p. 196.

ſome of the ſubjects of a number of them profeſſed the Chriſtian faith, the ſachems would preſently raiſe a ſtorm of perſecution which beat hard upon the new profeſſors. Some were driven into exile—ſome well-diſpoſed but timorous perſons were tempted to conceal their ſentiments in religion—others fled to the Engliſh for protection, and others were put to death by the ſachems; and nothing but the formidable power of the Engliſh hindered them from maſſacreing great numbers of the new converts.*

The powows were no leſs intent upon hindering the propagation of Chriſtianity than the ſachems. Their influence over the people was great. Tho' ſome of the converts had courage enough to defy the power of theſe jugglers, yet others were afraid to appear openly againſt them; and Mr. Eliot relates, that he obſerved a remarkable difference in their countenances, when the powows were preſent, and when they were out of the way. But having given, in the ſecond number of this hiſtorical eſſay, a particular account of this order of men, I ſhall not now add, but refer the reader to what was there related.

Now, if Mr. Eliot's proſelytes were hated by the ſachems and powows, and treated by them with ſo much ſeverity, it need not ſeem ſtrange, that he himſelf was the

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* Governor Hutchinſon, after Dr. Mather, Mr. Matthew Mayhew, and others, obſerves, that ſome tribute was paid to ſupport the Indian prince, or ſachem. Mr. Mayhew takes notice of ſeveral particulars: they expected preſents of their ſubjects, which were counted due debts; they were alſo entitled to the ſkins of beaſts killed in their dominions, to firſt fruits, &c. They were much diſtinguiſhed from their ſubjects in their manner of living: they appeared in a comparative degree of magnificence; their families and attendants being well clothed with the ſkins of mooſe, bears, deers, beavers, &c. The proviſions for their tables, as fleſh, fiſh, roots, fruits, berries, corn, beans in great variety and abundance, were always brought by their neighboring ſubjects; concerning all which they were as void of care as the moſt powerful prince in the univerſe.

He alſo obſerves, that as the prince was acknowledged abſolute lord on the land, ſo he had no leſs ſovereignty at ſea: for as all belonged to him which was ſtranded on the ſhore of the ſea coaſt, ſo whatever whales, or other wreck of value, floating on the ſea, taken up on the ſeas, waſhing his ſhores, or brought and landed from any part of the ſea, was no leſs his own. [Magnalia, B. vi. p. 51.]

Mr. Hutchinſon gives this account; that Cutſhamoquin, a ſachem, complained to Mr. Eliot, that ſome of his ſubjects were more ſlack in their tribute of corn, &c. than they were before they profeſſed Chriſtianity; which, Mr. Neale obſerves, was in part true; for whereas before, the ſachem had an abſolute diſpoſal of the fortunes of his ſubjects, they gave him now no more than they thought reaſonable. But to wipe off the reproach which Cutſhamoquin had laid upon them, thoſe few praying Indians who were preſent, told Mr. Eliot what they had done for their ſachem the two laſt years, leaving him to judge whether their prince had any reaſon to complain: at one time they gave him twenty-ſix buſhels of corn—at another time ſix more—on two hunting days they killed him fifteen deers—they broke up for him two acres of land—they made him a great houſe, or wigwam—they paid a debt for him of three pounds ten ſhillings—one of them gave him a ſkin of a beaver of two pounds, beſides many days' work in planting corn all together: yet, they ſaid they would willingly do more, if he would govern them juſtly, by the word of God. But this ſachem, ſwelling with indignation at this petulant diſcourſe of his vaſſals, turned from the company and went away in great rage; tho' upon better conſideration, he himſelf profeſſed Chriſtianity not long after.

object of their fixed averſion, when he was uſing his ſtrenuous endeavours to draw off the people from their old ſuperſtitions to a new religion, and to introduce a regular and equitable form of government. The ſachems and powows both apprehended, that upon Mr. Eliot's ſucceſs, there would be a great diminution of their power and wealth: accordingly Mr. Eliot was frequently treated in a contemptuous and rude manner, and ſometimes threatened with the loſs of life. And it is ſuppoſed theſe men would gladly have aſſaſſinated him, had they not dreaded the conſequence, a rupture with the Engliſh.

Sometimes, in the *wilderneſs*, without the company or aſſiſtance of *any Engliſhman*, he has been treated with very threatening language by ſome of the Indian rulers; but God inſpired him with ſo much reſolution, as to tell them, "I am about the work of "the great God, and my God is "with me; ſo that I fear neither "you nor all the ſachems in the "country; I will go on; and do "you touch me at your peril!"

But notwithſtanding the oppoſition made to the goſpel by the ſachems and powows; notwithſtanding the bias of education, which has no ſmall influence upon the minds of moſt men, particularly the ignorant and ſuperſtitious; notwithſtanding theſe and other obſtructions, the force of truth, under divine influences, gradually prevailed. In a courſe of years, ſeveral Indian churches were gathered, many congregations of catechumens were formed, and the proſpect was ſo pleaſing, that Mr. Eliot and other miſſionaries were encouraged to purſue, with vigor, the benevolent work.

(To be continued.)

Diſſertation concerning the book of Job.

THE canonical authority of this book is ſufficiently ſupported by the honorable mention of Job in Ezekiel, xiv. 14—20.—by the quotation in 1 Cor. iii. 19. from Job, v. 13. and the apoſtolic reference to his exemplary patience, James, v. 11.—and alſo by this, that it has been received as a part of the *inſpired* word of God by the Jews, in all ages, who not only have had the beſt means of determining the genuine books of holy ſcripture of the old teſtament, but are alſo well known to have exerciſed the moſt diligent caution on this important ſubject.

Various are the queſtions which have ariſen concerning this book, among which are the following; viz. When and where lived Job and his friends? Who was the author, or penman of the book? Whether it be a *ſimple narration* of facts and events, or adorned with poetic licenſe? What is the moral and religious inſtruction which it contains, or for what end was it written? Obvious difficulties attend us in attempting an anſwer to each of the three firſt of theſe queſtions; as we have no contemporary or collateral writers who caſt any conſiderable light on this book, excepting in the references already noticed—and the author has affixed no date to the birth and death of Job, or hinted any thing by which the day in which he lived can be certainly determined; and touching his country, has only informed us that it was the land of Uz. A like obſcurity attends the other four ſpeakers who are introduced, and make up an important part of the hiſtory. We ſhall, however, ex-

amine each of the queſtions by the lights in our poſſeſſion. And,

I. When and where lived Job and his friends?

It appears from Gen. x. 23. that Uz was the name of a grandſon of Shem. And from the 29th verſe of the ſame chapter we learn that one of his deſcendants in the fifth generation was named Jobab. From Gen. xxxvi. 28. with the 1 Chronicles i. 42. we learn that one of the poſterity of Eſau, was called by this name. Gen. xxxvi. 33. we learn that Jobab, a deſcendant of Eſau reigned in Edom, before any king reigned in Iſrael; from all which it appears that both *Uz* and *Jobab* were family names in the deſcendants of Shem. And it is to be preſumed that the firſt of note gave name to the country, ſtiled the land of Uz. And it has been conjectured, that *Jobab* was the father of *Job*—hence we may ſuppoſe that Job was a deſcendant of Shem, and of Eſau, and that his country was in ſome part of the poſſeſſions of the Edomites, called from another of the poſterity of Shem *the land of Uz;* at leaſt that he reigned there, for it ſeems from the accounts in Gen. xxxvi. that, at that time, the kingdom was not hereditary, in one family, but was poſſeſſed in rotation, by men of the beſt family and character.

If the preceding obſervations are juſt, it will follow that Job muſt have lived not long before the age of Moſes. And this conjecture is ſtrengthened by the account of his age, in the cloſe of the book. We are there informed that Job lived one hundred and forty years, after his afflictions—and that when he died, he was an old man and full of days. From the repreſentation in the beginning of the book, it appears probable that his children had arrived to maturity, and were ſettled in families before his calamity. If ſo, he muſt have been at leaſt fifty or ſixty years old at that time, which added to the number juſt mentioned, is about two hundred. Now as "the Lord bleſſed the latter end of Job more than his beginning" and we are aſſured that when he died, he was *an old man* and *full of days*, we may ſuppoſe him to have lived fifty or ſixty years, or perhaps more in the whole longer than thoſe of his generation in common, which will place him ſomewhere in the time of the ſojouring of the Iſraelites in Egypt, or a little before the time of Moſes. Concerning Eliphaz, Bildad, Zophar, and Elihu, we are in a ſtill wider field of conjecture, but from the mention of them in this book connected with the following paſſages, it is moſt probable, they were the deſcendants of Abram, by Keturah, Iſhmel, or Eſau. See Gen. xxv. 51. chap. xxxvi. 10, 12, 15. chap. xxv. 2. or that Elihu was a deſcendant of Nahor—ſee Gen. ii. 21. and Jeremiah xxv. 23.

II. We now proceed to enquire who was the author, or penman of this book? On this, the opinions of the learned are various, ſuch are the following:

1. That it was written by Job's three friends, as ſome compenſation for their injurious treatment of him—Sanctius, and Quidam in Sanctium.

2. Solomon—ſee Nazianzen, Nicetus, Olympiodorus, Polychron. &c.

3. Job himſelf——ſo Pineda, Gregory, Scultetus.

4. Iſaiah, from likeneſs in the compoſition.

5. Ezra, after the Babyloniſh captivity—Prideaux Con.

From ſuch topics we are led to the concluſion that it is highly probable the book of Job was compoſed from authentic memoirs, and reduced to its preſent form and perfection, by Moſes, during his abode in Midian, under the ſuperintending influence of the Holy Spirit.

III. We proceed now to the enquiry, whether the book of Job be a ſimple narration of facts and events, or narration adorned with poetic licenſe. The concluding ſentence in the laſt head by no means precludes this enquiry.—Such compoſition is ſuited to many important purpoſes, and is far from implying any reflection on the ſpirit of truth, or its author—Beſides, many other paſſages in the ſacred writings are of this kind; ſuch is the whole book of Canticles, and the parables of our bleſſed Saviour.

The learned are divided on this head as well as the laſt, but the deciſion is not of the greateſt importance—the inſtruction and improvement are the ſame, on either ſuppoſition. The compoſition and arrangement of the parts will agree to the latter hypotheſis—not only as it is compoſed in poetic meaſure, but is an epic poem, completely perfect in its kind—this will appear if we conſider the place, circumſtances and *time* or duration of the action, which need not be ſuppoſed to be more than thirty or forty days—the reſpective parts, the manner in which they are ſuſtained by each of the actors—the exceedingly intereſting and important nature of the ſubject—the hero of the poem—its ſolemn climax—till the *Almighty* ſpeaks from the impending ſtorm, and brings on the grand cataſtrophe of the poem.—How unintereſting and inſipid are the poems of Homer and Virgil, and the moſt admired compoſitions of uninſpired men, when compared with the book of Job!—Other circumſtances might be named in favor of the latter hypotheſis, but having obſerved that, on either ſuppoſition the inſtruction and moral are the ſame—

IV. We ſhall briefly conſider the laſt enquiry—What is the moral and religious inſtruction which this book contains, *or for* what end was it written?

In all divine operations, we are ſure that the work is well adapted to the end for which it was deſigned.—That this book was deſigned for ſome important end will not be doubted. We may learn the end for which it was deſigned by the objects actually obtained, or to which it is evidently adapted.—The apoſtle James, in a paſſage alluded to in the beginning of this diſſertation, chap. v. 11. addreſſes the ſuffering Chriſtians in the following words, "Ye have heard of the patience of *Job*, and have ſeen the end of the Lord, that the Lord is very pitiful and of tender mercy." From this we are led to the following concluſions, viz. that this book gives an eminent diſplay of patience, in the character of Job, and manifeſts the tender mercy of God to his people, even in their deepeſt afflictions, and that theſe were, at leaſt, ſome of the divine deſigns in the ſorrows of Job. In other words, the ſorrows of Job were appointed by God with a view to diſplay the amiable perfection of his own character, in thoſe reſpects and events where men are moſt inclined to repine, and charge God fooliſhly, and alſo to exhibit the diſtinguiſhing nature of true religion in an example of ſuffering piety under the ſharpeſt trials.

That theſe ends are accom-

pliſhed in the hiſtory of Job, will appear from the following view of the leading facts. This book preſents us with a character the moſt amiable and perfect which is compatible with the preſent ſtate of humanity—a character ſupported in high life, in the midſt of the temptations attendant on the riches and glories of this world, which, according to the genius of that diſpenſation were conſidered as the preſent reward of diſtinguiſhed virtue. This character was no leſs eminent by the teſtimony of divine approbation, than in the eſteem of men.

Satan, the adverſary and accuſer of the brethren, accuſes Job before God of ſelfiſhneſs and hypocriſy. By divine permiſſion he puts him to the trial, by the ſudden loſs of his great riches and all his children. The good man ſuſtained the ſhock, worſhipped God and bleſſed his name. Satan, in a ſecond interview with the Moſt High, ſtill accuſes Job of ſelfiſhneſs and hypocriſy, and intimates that the fear of death had kept Job from apoſtacy, but that under greater trials, which would render even death an object of deſire, his hypocriſy would be manifeſt.—Satan is permitted to attack him, according to his wiſh—Job is reduced to that hopeleſs ſtate and extremity of ſorrow, which led him ardently to long for death, and produced thoſe exclamations of deſpair, in curſing the day of his birth, contained in the third chapter—from which it is evident he viewed his exiſtence as a grievous calamity, and would have eſteemed it a mercy to have been reduced to his original nonentity. But ſtill he juſtifies God, ſaying, ſhall we receive good at the hand of God, and ſhall we not receive evil? chap. ii. 10.

The ſingularity of the caſe, ſo contrary to the uſual courſe of divine providence, in that diſpenſation of religion, and in that early age, induced the friends of Job to conclude that, notwithſtanding the apparent eminence of his piety, he muſt have been really the reverſe, and as ſuch was now detected by the hand of God. Inſtead, therefore, of pouring into his wounded heart the balm of friendly ſympathy, they accuſe him of hypocriſy, and as being an enemy to God, and proved ſuch by his preſent ſufferings. Job aſſerted his integrity to the laſt, and ardently longed for an interview with his Maker—appealed from man to God, and intreated to know wherefore he contended with him. Elihu vindicated the divine conduct, from a conſideration of the greatneſs of God and the littleneſs of man, and reproved Job as repining againſt the *Moſt High*. Finally the divine voice interpoſed and declared the infinite ſuperiority of God above creatures, and thus taught Job to be ſtill and know that he is God—Job ſubmitted with the deepeſt humility; he was accepted, his friends cenſured by God, and reſtored in anſwer to his prayer.

This paſſage in the hiſtory of Job is particularly worthy of our attention. He had felt himſelf exceedingly injured by their treatment, in his affliction, wounded in the tendereſt part, the ſincerity of his religion, in circumſtances which demanded the ſympathy of ſtrangers. If bitter reſentment could ever be juſtified, it would have been ſo on that occaſion.

But nothing was farther from his heart. The genuineneſs and ſublimity of his religion were clearly exemplified in his prayer

for his friends. It was openly accepted by God, his friends were restored to the divine favor, and "the Lord turned the captivity of Job," when he prayed for his friends.

This was the finishing trait in the character of this excellent man; and completed the evidence that his religion was not hypocritical or selfish, but disinterested, supernatural and divine. He was openly accepted by God. His children were restored to him. His wealth and prosperity were doubled, and to a good old age he was distinguished as the favorite of heaven.

Thus we are taught, by this history, the peculiar nature of that religion which descends from God, and leads to God—which is adapted to all conditions of men, but shines with distinguished lustre in suffering piety. Happy, if we are not wanting to ourselves, that "we have heard of the patience of Job, and have seen the end of the Lord."

Corollary.

The worth and importance of the book of Job, in the sacred canon appears from its being so excellent an illustration of the nature of true religion, in a manner eminently adapted to give conviction to the heart, and afford the best support and comfort to afflicted saints; and this by a course of remarkable events, in an age of the world when the church was not favored with that ample revelation from heaven which we now enjoy.

In how many instances, through all ages have afflicted saints been instructed, humbled, and supported by the book of Job!

Let us receive the instruction it is adapted to give, and practise the important lessons it contains. Especially be careful that our religion rest not in those views, affections, and pursuits, which begin and end in self, or in our own private advantage, but in those which embrace the common good, unite to the best interest of men and angels, and centre ultimately, in the glory of God and our Lord Jesus Christ.

Meditations on Psalm lxxvii. 3. I remembered God, and was troubled. *Designed to illustrate the question, "How is it, that the things of religion should meet with such diverse moral feelings, at different times, among men."*

NUMBER II.

[Continued from p. 435.

On the different feelings of unbelievers, on moral subjects.

SINNERS, as well as believers, have their different feelings with respect to religious objects. To-day may be seen a sort of sobriety, steadiness and evident concern to act as rational agents. To-morrow appears an awful spirit of carelessness, levity, and thoughtless presumption. Sometimes the world with its divers vanities, seems to engross their whole attention. At others this world in all its glory looks like a bubble, ready to burst and leave them in despair. These things have often excited the above question, How sinners come to be the subjects of such different feelings. To solve this the boasted genuises of the human race have made great exertions; especially in the present age of reason. Formerly, some imputed these jarring contradictions to the contest between two eternal principles, or Gods, the one good, and the other evil;

in which conteſt men were involved, and become agitated as they fell under the influence of either. While others accounted for theſe things by an inexorable and blind fate.

Some of the moderns, dream that we have a train of natural diſeaſes in the *mind*, as well as in the body; which may cauſe ſuch different frames of feeling, without any ſuperintending providence.

But others aſcribe it all to the craftineſs and guile of hard hearted, deſigning men, who with by their influence to ſpoil the eaſe and comfort of others. Thus they wander into endleſs contradictions, and leave the queſtion more involved in darkneſs than they found it. Such is the wiſdom of this world. Now, as before noticed, let any one impartially look into the ſcriptures and the myſtery will vaniſh. Here is the only rational anſwer: "I remembered God, and was troubled." To ſet God before men as the true God, and his being kept in view, will account for the different frames in which the impenitent are ſeen. Becauſe, they ſtand in a ſerious relation to God as his creatures and ſubjects—They, as well as believers, have a moral capacity that renders them accountable to God. They have a conſcience, which will *accuſe*, or *excuſe*; as they conduct themſelves towards the Lord. "The ſpirit of a man is the candle of the Lord, ſearching all the inward part of the belly." Prov. xx. 27. compared with Rom. ii. 13, 14. and Job viii. 9. xv. 24. Therefore, men cannot reflect ſeriouſly on moral conduct, without a ſecret whiſper within. "All is not right. You are in a more intereſting ſituation than you imagine. The things of God bear the evident marks of eternal truth. Thus God has a witneſs in ſo for man's breaſt, which, when ſo rid ly informed, will ever fix, they the Moſt High. Whereſelves any vine character is ſet fair flection. men, all things look it diſſi- When they think his eyes periſh, them, they tremble. But ſil to this view is withdrawn, they wn airy, looſe and vain, and are t of foolish trifling. And having depraved hearts, they try hard to keep him out of ſight by perverting his character, dreaming that he is juſt ſuch an one as themſelves. Still, when God is exhibited according to the ſcriptures, they tremble, eſpecially under impending judgments. When this is not the caſe, it is very clear, they do not *remember God* their maker.

In the inſtances of ſaints and ſinners there muſt be an eſſential difference, as to the nature of their *remembering God*. The former have a cordial, friendly ſenſe of his character and glory. While the latter, in their apprehenſion of God, riſe no higher than the convictions of conſcience. However, the ſinner has a *remembrance of God* that makes him tremble.

In this *remembrance*, the ſinner has ſome realizing apprehenſion that the things of God are a reality—That the bible is the word of God—That the God of this revelation is the true God—That his government is univerſal and he will not give his glory to another—That his law is juſt, holy and inflexible—That the tranſgreſſor is in the hand of a righteous, benevolent God, and cannot eſcape—That all men are ſinners, and juſtly expoſed to ruin—That the goſpel of grace is the only way of ſalvation—And that Jeſus Chriſt is the Son of God, and the only mediator; and the conditions of li

for though him altogether reaſonaceptu This view muſt bring the reſtores into an intereſting ſituation. "the luv well reflect: "Here is of Job," of the ſcriptures, whom friends is and angels love and a-

This I ought to do the ſame. the am a tranſgreſſor, impeniman, and the law of holineſs curſes that to endleſs miſery. I cannot ſcape the vengeance of the Almighty. What can I do. God calls me to ſubmit to him, and juſtify his law, and all his proceedings. This ſeems hard! I muſt do no iniquity, I may not gratify any pride nor luſt, on pain of endleſs miſery. I am told, that I am wholly a ſinner, blind, naked and wretched; and muſt come empty to Chriſt for life, or periſh. This to me is dreadful! What ſhall I do? I find an heart to contend with my maker. Yet my conſcience teſtifies, that theſe hard feelings are wholly wrong; and that God would be juſt in puniſhing me forever. If I ſay, God is not ſo holy and inflexible as to do this, it ſtill tells me, that I am deluding myſelf with vain imaginations. If I ſay, God will forget my ſins, or never puniſh them, ſtill I fear it is all a dream. If I ſay, there is no God, this will not ſilence the diſturber in my breaſt; and if I ſay, there is nothing in the goſpel, yet I am no way relieved. Alas! where ſhall I hide from this holy God? I may experience all the evil I fear. *O eternity! inſupportable eternity!* What will become of me?"

Theſe troubles are viſible in the caſe of thoſe who try to keep the true God out of ſight. But they are much more viſible in ſinners under ſerious impreſſions, particularly when awakenings prevail. Such impreſſions give to religion a reality, accompanied with ſharp convictions, which throw ſinners into trouble unknown to thoſe who ſit in the ſtate of carnal ſecurity. This *remembrance of God* will rationally account for all the fears, diſtreſs and engagedneſs, which we ſee in ſuch periods of the *out pouring* of the ſpirit of God. The things of godlineſs are deeply impreſſed on the minds of ſaints and ſinners. Death, judgment and eternity are brought nigh, and ſecurity vaniſhes. Sinners open their deluded eyes, and behold! their feet are on ſlippery places, and they muſt ſlide in due time. Their all is at ſtake; eternity is opening; God is a conſuming fire, who will not be mocked by ſinners. If ſo, how can they refrain from ſinking into trouble? They have every reaſon to be thoroughly alarmed.

Some will conſider this the effect of *deluſion* and *folly*. But why do they think ſo, and ſay ſo? Is it not, becauſe they do not *remember God?* And were the *remembrance of God* more deeply impreſſed on men, and divine things more thoroughly in view, more awakenings would appear than at preſent are experienced. Oppoſers and ſcoffers, probably, would be as much alarmed as any claſs of men whatever. This has been, in a good meaſure, verified in the caſes of a number in the late revival of religion. When they *remembered God*, however ſtupid and atheiſtical before, then *they were troubled*. They could readily ſay, "I forgot God, and wandered into endleſs abſurdities. But when I *remembered him*, they all vaniſhed. Only let God come near in his holy ſovereign character, and we have reaſon enough to be alarmed and tremble. It is becauſe God is kept out of ſight, that

men feel and act more like beaſts than moral agents."

In a word, would men realize God aright, as impartially eyeing their hearts and actions, and determined to reward them according to their deeds; it would damp their vain feelings, take away their fancied confidence and joys, and leave them in ſorrow. We need only ſet God before us, in order to have all things put on the countenance of ſolemnity. Thus, the *remembrance of God* will give a ſhock that is never felt, when he is out of ſight. When he is in view, it accounts for all our religious feelings. And on the other hand, when he is out of ſight, we have all our vain feelings. Perhaps, ſome may aſk, "How ſhall we account for the different feelings among the heathen, who have never heard of the true God? Reply: They act from ſimilar principles with the reſt of mankind. They have a conſcience as well as others. And they have ſome traditionary hints of a power ſuperior to men, though they egregiouſly miſtake in his being and moral character. However, they ſtand in fear of ſuch a God as they have imagined, and it has great influence on them. When they apprehend themſelves under the eye of their God, their moral conduct is very different from what it is, when they feel themſelves out of his ſight.

The above ſtatement will aſſiſt us in accounting for ſeveral things.

1. That young perſons, and many others in a ſtate of ſecurity and vanity, dread being alone. They wiſh to be abſorbed in jollity and carnal mirth. They will go farther to enjoy ſuch an empty ſcene, than to witneſs all the offers of the goſpel. The reaſons are, they have a perverted taſte, and are tranſgreſſors. Hence, when alone conſcience troubles them for their madneſs and folly. To rid themſelves of theſe ſtings, they would never allow themſelves any opportunity for ſerious reflection. They plunge into conſtant diſſipation, where they muſt periſh, unleſs God be more merciful to them than they are to their own ſouls.

2. It will account for the floods of hereſies, immorality and infidelity, which break in upon us. Forgetfulneſs of God opens the flood-gate for all the vicious propenſities of men. "Come! our lips are our own; who is Lord over us? Come! let us eat, drink and be merry; for to-morrow ſhall be as this day, and much more abundant. Come! let us follow our own devices; let us follow nature; for there is none to call us to account for what we do."

3. It will direct us to put a juſt eſtimate on the characters of thoſe who imbibe and propagate notions calculated to keep Jehovah out of view. Such are deceivers, who break the cords of moral obligation, and give the reins to pride, luſt and vanity; and ruin both themſelves and all they engage.

Of this claſs may be conſidered all the ſelf-juſtifying under the goſpel. Such ſtri[illegible]nd of his righteouſneſs and true holineſs, and render the goſpel in vain. "For if righteouſneſs come by the law, then is Chriſt dead in vain." Gal. ii. 21. This muſt keep God concealed, and allow men to ſin with amazing greedineſs. In perfect conſonance with this obſervation it is obſervable, that the ſelf-righteous can boaſt of no better morals than other men in general.

Of the ſame general claſs are

thoſe who deny future puniſhment. Such a ſtep is taking away trouble at once, that men may have nothing to fear. It is, in reality, putting off the evil day at ſuch a diſtance, that no ſinner can complain. But is it not at the ſame time opening the horrible pit, from whence there is no redemption? Or why do all men, theſe as well as others, fall into trouble, whenever they realize a holy God?

The deniers of revelation muſt rank under the ſame claſs. Such evidently do not *remember God.* The conſequence is, they are *wandering ſtars*, to whom is reſerved the blackneſs of darkneſs forever. Long obſervation evinces, that ſuch ſentiments will not give peace in a ſtormy day. They give no hope in the paſſage of death. Such die in their ſins.

Atheiſts muſt rank under the ſame claſs. They break every band of religion, and leave man to be his own God. Is not this tearing away the *flood-gate*, and giving room for all the luſt of the human heart to flow? Hence, men "draw iniquity with cords of vanity, and *ſin as it were with a cart rope.*" There is no God to puniſh, no heaven to deſire, and no hell to dread. Men die like the beaſts that periſh; wherefore let us live like them. Such are the deluſions of infidelity. Theſe ſeveral notions, the ſlighteſt conſideration will convince, muſt deſtroy ſocial happineſs. So far as the experiment has been made, facts demonſtrate that they are of a fatal nature. How can men act ſo? "Madneſs is in their hearts while they live, and after that they go to the dead." Such perſons are often boaſting of their humanity. But is it not a ſtrange and perverted humanity? Such is the genuine fruit of forgetting God.

To enforce theſe obſervations, it muſt be remembered, that the great day of judgment is coming, in which all muſt appear before Chriſt as the judge of quick and dead. The wicked have troubles in this world. What will they do, when their devices can ſerve no longer to keep the God of Iſrael out of ſight? When *he ſhall* come to vindicate his name from all the *hard ſpeeches* and *ſelfiſh deeds* of the ungodly, and reward them according to their deceptions? What muſt be their agitations in the laſt day? Then no one can hide. "Behold he cometh in the clouds, and *every eye ſhall ſee him:* and all kindreds of the earth ſhall wail becauſe of him. Even ſo, amen." Rev. i. 7. Sinners muſt anſwer for themſelves. They will have no advocate to plead their cauſe. Imagine then the diſtreſsful ſcene!—How will unfaithful miniſters *feel*, when their loſt hearers ſhall face them before the omniſcient Judge? "Here I am on the left hand, becauſe my miniſter did not inſtruct me faithfully in the nature and character of the true God, and warn me *to remember* the Lord and Saviour. Muſt I be loſt thro' his careleſs and inhuman example? Eternity! Oh, eternity! who can ſupport the thought!"

How will irreligious parents feel, to have their neglected children reproach them before the aſſembled univerſe? "You never told us what it was to *remember God*, according to the goſpel—and you ſet us the example to lead us directly into this diſtreſsful condition! How could you be ſo unnatural!—Oh! to have parents lead the way to everlaſting fire—

and then to be curſed with their company forever and ever!

How will ſeducers feel before the Judge they have ſo heartily deſpiſed when thoſe whom they have ſeduced will charge them with their deſtructive and poiſonous ſnares? "You told us, that the goſpel was a farce; or not of ſuch a nature as ſome repreſented: are theſe the golden dreams you preached to us? Oh! that we could be rid of ſuch company! Hard lot, to be turned off with you into the place from whence we cannot eſcape!"

How then muſt all theſe feel, when the ſentence ſhall paſs, and they depart in their own blood, and ſink to the loweſt hell, *loaded with the blood of all they ſeduced and eternally ruined!* The ſtatement is overwhelming. May ſuch conſider before the Judge call!

To conclude, let us all *remember God* with an honeſt, faithful heart; then a brighter ſcene may open in this world, and in the laſt day. Let us ſet God always before us, as our rightful ſovereign, and be faithful in our ſeveral ſtations and work. This will ſave believers a whole ſeries of troubles and diſappointments—and the ſinner will eſcape the curſes of time, the inſupportable troubles of the judgment day, and the deſpairing glooms of eternity.

The office of the Holy Ghoſt in the ſalvation of the Elect.

THERE are men, who were choſen in Chriſt unto ſalvation, before the foundation of the world. The Father hath given them to Chriſt, in conſideration of his work of redemption. And all that the Father hath given him will come unto him. They are deſtined to be veſſels of mercy. It is with ſpecial reference to them, that the Holy Ghoſt is ſent into the world. He indeed often awakens others, and impreſſes their minds with ſome ſenſe of the importance of religious truths; but does not ſubdue their wills. He awakens and convinces them of their ſins, and then leaves them to the inclinations of their own hearts, which, being altogether evil, infallibly lead them to deſtruction. His buſineſs is principally with the elect. He is ſent to fulfil the covenant of redemption made with Chriſt, that he ſhall ſee of the travail of his ſoul and be ſatisfied. And ſo far as the ſalvation of man is concerned, Chriſt is ſatisfied with the ſalvation of thoſe whom the Father hath given him, in the covenant of redemption. He aſks no more. In his interceſſory prayer, recorded in the 17th chapter of John, he grounds his interceſſion on that covenant. He ſays, I pray not for the world; but for thoſe which thou haſt given me. And he acknowledges that he had received power over all fleſh, to give eternal life to as many as the Father had given him. And having finiſhed his work, he aſks them only for his reward.

Thoſe who are thus given to Chriſt, are naturally as corrupt as other men. The reaſon why they are ſelected, to be members of Chriſt, rather than others, God has not diſcloſed. Our Lord has taught us how we ſhould feel on this ſubject, in his addreſs to the Father,—'I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo Father, for ſo it ſeemed good in thy ſight.' There is no

eſſential difference between the elect and others, until it is effected by the holy Spirit. He has it in charge to prepare them for the things for which they are deſigned, that they may ſtand as pillars in the temple of God, to the glory of his infinite grace. God orders their education, and all their circumſtances and connections in this life, with a ſpecial view to this end; tho' they do not regard him until the Spirit begins his operations with them.

When the Holy Ghoſt begins his work upon ſuch as are choſen to eternal life, he does not make any new revelations to their underſtandings in an immediate way: but impreſſes their minds with the things which are already written in the ſcriptures,—faſtens a ſenſe of their truth and importance upon them, and convinces them of ſin, of righteouſneſs, and of judgment. This is neceſſary; for no one can believe on Jeſus Chriſt, or return unto God, until he ſees that he has gone aſtray from God, and has real need of ſuch a Redeemer. Theſe convictions do not inſpire the unrenewed with holineſs or comfort. But they clearly diſcover to them their enmity againſt God; and are ſo conducted, as to cauſe their corruptions to manifeſt themſelves. And they produce deep anxiety and diſtreſs of ſoul. The ſinner is bro't to ſee himſelf wholly depraved in heart, utterly inexcuſable, in the hands of an angry God, and dependent on ſovereign, all-conquering grace for any proſpect of eſcaping his endleſs wrath. Still however he is a ſinner, under condemnation, and ſees himſelf in this ſituation. Theſe convictions are ſometimes called the preparatory work of the Spirit, becauſe they bring the ſinner to ſee his ſins and miſery, and to feel his need of a Saviour.

Further: The Holy Ghoſt renews the hearts of all whom the Father hath given unto the Son. Their oppoſition to God is ſubdued. As many as are ordained to eternal life believe. They become full of love to God, and the willing ſubjects of divine grace. This is wro't wholly by the power of the Spirit, without any previous concurrence of their own wills. They are born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God,—are born of the Spirit. God, who commanded the light to ſhine out of darkneſs, *ſhineth* in their hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. The Holy Spirit, by thus changing their hearts, produces in them repentance towards God, and faith in our Lord Jeſus Chriſt. Henceforth they become intereſted in all the promiſes which are made to ſuch as repent and believe the goſpel. They are now bro't into perſonal covenant with God. They have given themſelves to him; and he has promiſed that he will be their God, and that none ſhall pluck them out of his hands. But God has not received them into favor becauſe their repentance or faith have rendered them deſerving of his love; but becauſe he gave them to Chriſt, to be the fruits of his redemption. And being thus given to Chriſt, he treats them with favor, from regard to his beloved Son. They are made accepted in the beloved.

From this time, the Spirit takes ſpecial poſſeſſion of them, as the property of Chriſt, and the heirs of his kingdom and glory. They become the temples of the Holy Ghoſt. The Spirit takes charge

of them, to prepare them for the purpoſes for which they were given to Chriſt. That they may be veſſels of mercy fit for his uſe and ſervice. The Father loves them, and the Holy Ghoſt loves them, as being the children of Chriſt, members of his body, and monuments of his glory; and therefore willingly takes it upon him to prepare them by his power, thro' faith unto ſalvation.

In engaging to accompliſh this work of grace, there is much buſineſs undertaken. The ſpirit is employed continually, in numerous offices of mercy to Chriſtians. He does not ordinarily render them at once perfect in holineſs. That would not be beſt for them, nor fit them ſo well for the purpoſes for which they are deſigned. In his conduct towards them, in their imperfect ſtate, which continues till death, he convinces them by their own experience, which is the moſt feeling of all inſtructors, of many things which peculiarly prepare them to be an honor to Chriſt. He brings their vileneſs, the plague of their own hearts, and their extreme obſtinacy and frowardneſs more abundantly into their own view, by its being acted out in all circumſtances, and under all obligations, than could have taken place, if they were perfectly ſanctified at once. He teaches them by experience their weakneſs, dependence, and need of divine protection and grace, to uphold them, and render them uſeful in the world. This renders Chriſt, his promiſes, and the aid of the ſpirit more precious to them. They become more affected with a ſenſe of the richneſs and freeneſs of divine grace—of God's wonderful long ſuffering and faithfulneſs to provoking creatures. They increaſe in the knowledge of themſelves, of God, of their relation to him, and of his infinite condeſcenſion to them, and kind attention to their wants. The holy ſpirit takes of the things of Chriſt, and ſhews them to his people, by placing them in an innumerable variety of circumſtances, adapted to give them the moſt advantageous and impreſſive views of the various things which God has inſerted in the holy ſcriptures. One ſituation prepares them peculiarly to ſee the excellency of one thing, and another of another thing which he has revealed. Trials, victories, falls, recoveries, comforts and afflictions, all in their turns, render them peculiarly ſuſceptible of a ſenſe of the glory of one part or other of the ſcriptures, and of the abundant proviſions of the goſpel diſpenſation. And the ſpirit takes advantage of theſe circumſtances to diſcloſe their glory; ſo that they appear exceedingly rich. Chriſt told his diſciples, that the ſpirit ſhould bring all things to their remembrance, whatſoever he had ſaid unto them. On particular occaſions, believers have the moſt ſuitable texts of ſcripture frequently ſuggeſted to their minds, peculiarly fitted to their circumſtances, either for reproof, warning, conſolation, or ſupport under temptations; and they are brought to their remembrance in ſuch numbers, order and power, as beſpeak the work of the holy ſpirit. He leads them to realize that the promiſes of God are firmer than the mountains,—reveals the inexpreſſible importance of God's law, and of his kingdom,—fills the ſoul with a ſenſe of eternity, ſo as to break the ſtrength of thoſe temptations which originate from the deceitful importance aſſumed by the things of this world. He be-

comes in them who believe a ſpirit of prayer,—helpeth their infirmities, leads them to cry Abba Father, and maketh intercеſſion in them with groanings which cannot be uttered. He ſearcheth all things, yea the deep things of God, and ſo ſuggeſts the excellency of them to believers, that they are made to have their effect upon their hearts. He reſtrains from ſin—reſtores them when they have wandered, when neceſſary he gives them that extraordinary intrepidity, that they are not overawed by the frowns of princes, or the fears of death. This has been well illuſtrated by the hiſtory of the prophets, apoſtles and martyrs. He excites them to vigilance, and a life of holineſs. In the diſcharge of the duties which devolve upon them, they are made to bring forth fruit, ſome thirty, ſome ſixty, and ſome an hundred fold. In a word, the ſpirit of God is in believers, manages them in all their circumſtances, and makes uſe of the word, ordinances and providence of God to inſtruct, reprove, reſtrain, encourage and defend them, and gradually prepare them for the bleſſings deſigned them, and the uſes for which they are intended.

The Holy Ghoſt is alſo called the comforter. The comforts which he gives are the pleaſures which believers receive in the contemplation of God, as he is revealed in the ſcriptures, in all his adminiſtrations. Theſe are an inexhauſtible ſource of enjoyment to ſuch as have an heart that can be gratified by beholding divine perfections. He alſo gives them precious comforts, from the ſatisfaction which they take in employing themſelves in the duties of religion, and in admiring the wiſdom and mercy of God in his particular dealings with themſelves. Theſe comforts are of an holy nature—are inſpired by the holy ſpirit, and cannot be enjoyed but by an holy heart.

In contemplating the offices of the Holy Ghoſt, in the ſalvation of the elect, it is impoſſible for experienced Chriſtians not to reflect on his importance to them. He is every thing to them for inſtruction, conviction, regeneration, perſeverance, growth in grace, comfort, and final perfection in holineſs and happineſs. It is altogether by him that they are made to differ from the worſt of mankind. They might as well hope for ſalvation without the mediation of Chriſt, as without the peculiar office of the Holy Ghoſt. Theſe conſiderations excite their admiration, awaken their gratitude, and encourage them to work out their own ſalvation with fear and trembling, becauſe it is God that worketh in them, both to will and to do. And they cannot refrain from crying under the influence of theſe reflections, Not unto us, O Lord, not unto us, but unto thy name give glory.

Chriſt has not left his children comfortleſs. They are not orphans. By giving them his ſpirit, he has beſtowed immenſe bleſſings upon them. How rich are their comforts, daily enjoyed in proportion to the communications of the Holy Ghoſt. Let them,—let all mankind, taſte and ſee that the Lord is good. Let them aſk for the rich ſupplies of his ſpirit, rejoicing in, and taking encouragement from the declaration made by Chriſt. If a ſon aſk bread of any of you that is a father, will he give him a ſtone? Or if he aſk a fiſh, will he for a fiſh give him a ſerpent? Or if he aſk an egg, will he offer him a ſcorpion? If

ye then, being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the holy ſpirit to them that aſk him?—To the God of all grace and conſolation be everlaſting praiſes. Amen.

MIKROS.

Thoughts on the goſpel means of awakening ſinners.

PREVIOUSLY to the converſion of ſinners, it is God's ordinary method to convince them of their deplorable ſtate, and awaken their conſciences. Conviction appears to be a pre-requiſite to regeneration: and this pre-requiſite is effected in the uſe of means. "By the law is the knowledge of ſin." "And how ſhall they believe in him of whom they have not heard?"

Now, it is an important enquiry, what doctrines and divine truths are the moſt directly calculated for the conviction and awakening of ſinners? Some ſay, they ought to be encouraged in their own works, and by warmly exhorting them to duty, and ſetting before them the beauty of holineſs they will hereby be the moſt likely to become convinced and awakened. Others advocate, that ſimply holding up the terrors of hell, will be moſt likely to produce this needful effect. Even ſome, who profeſs to be Calviniſtic in ſentiment, tell us, that the doctrine of ſtrict total depravity, and divine abſolute ſovereignty are not profitable to awaken ſinners, but will have a more direct tendency to increaſe their ſtupidity. Thoſe alſo, who are diſpoſed to cavil at truth, and who chooſe to remain undiſturbed in their ſins, tell us, that if they are abſolutely dependent on divine grace, they will reſt contented, God will do with them as he pleaſes. But as we have no warrant to make the feelings of the depraved heart our guide, let this enquiry be now directly made;—what ideas are the moſt *ſuitable* to be impreſſed on the mind of the thoughtleſs ſinner, in order for him to be *alarmed* in view of his ſtate?

I anſwer. Let it be clearly brought into his view, that he is in a totally *ſinful, ruined ſtate;* and that there is no other help but in the mere *ſovereign pleaſure of God.*

I will proceed to eſtabliſh this anſwer by evidence. As a theme of illuſtration, recourſe will be had to a circumſtance recorded by St. Matthew, fourteenth chapter. An inſtance is there ſtated concerning the apoſtle Peter, which bears a direct analogy to the queſtion now before us.

At a time when our Lord walked on the ſea of Tiberias, to meet his diſciples, in conſequence of Peter's requeſt, the Saviour bade Peter come and meet him. But we read, "*When he ſaw the wind boiſterous he was afraid; and, beginning to ſink, he cried, ſaying, Lord, ſave me.*" Here we may remark, 1ſt. That Peter ſaw he was ſinking. The wind was boiſterous, and we are told, he began to ſink. 2. He found that he could not deliver himſelf. He muſt doubtleſs be convinced of this, when the billows of the powerful elements began to overflow him, and all his exertions to no effect. 3. He ſaw that if he were ſaved, it muſt be Chriſt alone that could ſave him. Finding his own ſtrength fail, and the Saviour near him, at this critical moment, the only alternative was, that perhaps the Lord might reach ou

his almighty arm and reſcue him from his threatened death. 4. We remark, that Peter was alarmed. Convinced of thoſe things we have here noted, at this moſt critical period, he was all attention to cry out, "Lord ſave me!" All now failing him, but a gleam of hope, which reſted wholly on the mere ſovereign pleaſure of Jeſus, it cannot be ſtrange that he cried out as he did. Indeed, who would not have been alarmed in this caſe? The natural capacities of every human mind are of the ſame ſtructure. That which is calculated to affect one, is calculated to affect another; and we ſee alſo, that thoſe exiſting circumſtances ces which would cauſe alarm reſpecting temporal, bodily danger, would cauſe alarm reſpecting ſpiritual, eternal danger. To view the ſoul in imminent danger of ſuffering the ſecond death, is it not as alarming a conſideration as to view the body imminently expoſed to natural death? The ſpiritual ſtate of every one who is not born of God, will very well compare with the ſtate of Peter, as it reſpected his natural life. Are not ſinners, while they remain ſuch, continually ſinking into eternal perdition? The Holy Ghoſt tells us, they ſtand "on ſlippery places." They are every moment ſo ſpecially expoſed to fall into hell, that the prophet repreſents them as being "on ſlippery places in the darkneſs." Can ſinners deliver themſelves from this imminent danger? It is ſure they can no more deliver themſelves, than could Peter, from the watery grave into which he was plunging. Our Lord repreſents them as owing more than ten thouſand talents, and having nothing to pay. They are alſo wholly oppoſed to the way of deliverance; being under the dominion of a "carnal mind, which is enmity againſt God." Is there any poſſible way of deliverance, except through the mere grace of the Saviour? Chriſt plainly ſays, "Without me ye can do nothing." Our fallen ſtate is ſuch, that we are expreſsly told, "It is not of him that willeth, nor of him that runneth, but of God that ſhoweth mercy." Now, *can it* be any other than the want of a conviction of being in this critical ſtate, that can be the cauſe of ſinners remaining in ſtupidity? Or, can they view themſelves ſinking down to eternal ruin, and remain wholly at eaſe and quiet? If they can, then the ſinking diſciple was alarmed without any rational ground.

By adding a few general remarks, it will appear ſtill more clearly, that bringing into view their criminal, ruined ſtate, and pointing out to them that there is no other help, *but in the mere* ſovereign pleaſure of God, is the moſt ſucceſsful method of awakening ſinners.

In the firſt place, let it be noted, that a knowledge of danger is always neceſſary in order for a perſon to fear danger. The mariner, calmly ſailing, feels no alarm from an unſeen ſtorm; though it may ſoon invade him, in a moſt dreadful torrent. But when it comes to his view, and he finds himſelf about to periſh, terror and alarm ſeize him! Indeed, wherever there are ſenſible apprehenſions of danger, emotions of fear and concern will be excited, even if there be no hope of eſcape. It is not *hope*, which alarms people, but a *knowledge of danger*.

Again; none who have juſt ideas of God, will fear his diſpleaſure, unleſs they are ſenſible they

have disobeyed him. Sinners, as well as saints, may apprehend, that God will not inflict upon them the punishment of eternal death, unless they have directly broken his holy law. Hence, to have that religious concern which arises from proper ground, a person must see that he is really a criminal, as well as see that he is in a dangerous situation. It is needful, therefore, that the sinner's true character be discriminated, and held up to view.

It may, also, be further remarked, that even when a person is convinced that he is in danger of divine wrath, and also that he is truly deserving of it, his anxiety will not be great, so long as he retains an idea that by his own exertions he can be reinstated into the divine favor. Suppose a person have ever so important a piece of work to perform, and at the same time have laborers employed sufficient to do it,—in this case, would he not view things going on well? How needful it is, therefore, that sinners be told they are so dead in trespasses and sins that for them to be saved, they must be plucked as brands out of the fire!

Add the remarks that have now been made, to the fact which was adduced concerning Peter; and must not the answer that was given to the question stated, appear very plain?

A few thoughts which naturally rise from this illustration are worthy of notice.

1. We see, that the gospel, as it was preached by Christ and his apostles, is peculiarly calculated to be a mean of saving sinners. God works with means. And he has ordinarily made conviction and awakening necessary, in order for the renewing of the heart. Accordingly, we see that the gospel points out every unsanctified soul, to be in a critical situation as was Peter, when sinking in the depth of the sea. Our Lord was express in showing their condemned, lost state when he declared, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." In another place he observes, they are *condemned already*. And to show them that their only hope of deliverance is in his mere sovereign grace, he declares, "As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will." Saint Paul adds, "He will have mercy on whom he will have mercy, and whom he will he hardeneth."

Thus, from the texts now quoted, as only a specimen of the general run of inspired preaching, we see how admirably adapted are the distinguishing truths of the gospel, to be a *means* of bringing lost men into the kingdom of God.

2. Another idea, which arises from the subject as now illustrated, is, that the personal good of every one requires that he give an impartial, attentive hearing to the most *pointed* and *plain* preaching. Though there be no certain connection between conviction and conversion, yet we look upon a man's state more hopeful who has a true conviction of his condition, than one who is entirely thoughtless.—For, it is by "the foolishness of preaching that God saves them who believe." Those, therefore, who are *wise*, will give an impartial hearing to the most humbling and unpalatable doctrines of the gospel. Be attentive then, O sinner, to hear the worst of your case, if you have any regard for your own soul.

It becomes those, also, who

view themſelves *ſaints*, ſeriouſly to attend to thoſe truths which are ſo much diſreliſhed by the natural heart; that they may hereby know whether they have ever felt the truth concerning themſelves, and whether they are pleaſed with that which is their only hope of ſalvation.

3. It appears that the doctrine of divine ſovereignty, and man's abſolute dependance on ſpecial grace, are very neceſſary and *profitable* to be clearly brought into view. If there were any propriety in Peter's being alarmed when he ſaw that his life depended wholly on the gracious arm of Chriſt; why ought it not to be a particular object with a preacher of the goſpel, *to convince the ungodly multitude* that they are thus falleh in ſuch criminal oppoſition to their maker, that nothing but his mere electing love can raiſe them from ſinking to hell? Why ſhould truths ſo important be palliated and kept back? If ſinners are diſpoſed to cavil, and find fault with theſe doctrines, it is no ſign they are not profitable; but rather a mark that they are profitable. That which the depraved mind deſires moſt of all, is, to remain ſecure and undiſturbed. And ſince we are aſſured in God's word, that the carnal mind is enmity to truth, that which awakens it in *any ſenſe*, muſt be calculated to have a ſalutary effect.

4. From what has been ſaid, does it not appear, that ſome object againſt having that brought into view, which is the moſt direct mean of their ſalvation; and which is their only hope? Point out the utter ſinfulneſs of all the doings of the unregenerate, and are not many inclined to manifeſt their oppoſition? Are not many diſpoſed to object againſt being told, that their deliverance from ruin depends wholly on the eternal purpoſe of God? Then we ſee, they oppoſe that which is calculated to ſecure to them the greateſt poſſible good. They object againſt the uſe of the moſt direct *means* for their good. And they object againſt the only encouragement there is to the *uſe* of thoſe means. Take a view of our ſtate by nature, and would not all perish had not God an eternal purpoſe of mercy concerning ſome?

Refrain, therefore, O ſinner, from theſe unjuſt replies, leſt thou be found fighting, not only againſt God, but againſt thine own ſoul. Let thy heart no longer deſpiſe reproof; but ſeriouſly hear, that thy ſoul may live. R. S.

MESS'RS EDITORS,

IF you ſhall judge the following brief and very imperfect hints on a ſubject which is deemed very important, worth inſerting in your very uſeful *Magazine*, you are requeſted to do it, after reviſing and correcting them.

Your friend,

SENEX.

To Parents and Heads of Families who are living in the daily neglect of Family Prayer, and the religious inſtruction of their Children.

DEAR FRIENDS,

AN ardent deſire for your preſent and future welfare and felicity, as well as the happineſs of your dear children and families, the peace, order and well being of ſociety in general, with which you ſtand connected, together with an honeſt deſire (as I humbly hope) of promoting in ſome ſmall degree the cauſe of true piety and the religion of our

divine Redeemer—have induced me to addreſs a few lines to you on the ſubject of family prayer and inſtruction. My wiſh and deſign in this attempt is to convince you, my dear friends, that while you live in the neglect of a duty ſo plain and ſo important, you have but too much reaſon to conclude that you have no true religion; that you are living without hope and without God in the world; and having no religion to ſolace you while paſſing thro' life, what will ſupport or comfort you in the gloomy vale of death? When your fleſh and your heart ſhall fail you, to whom will you look for help—on whom will you depend for ſafety and deliverance? Such perſons as are parents and heads of families, and who of courſe have the care of children and their education committed to them, have a duty of vaſt importance reſting on them. They will do well to conſider that the care not only of their bodies, but alſo of their dear, immortal, undying ſpirits is committed to them; and that while they provide every thing neceſſary for their temporal and bodily ſupport and comfort, but neglect the care of their ſouls, they perform the ſmalleſt, incomparably the ſmalleſt part of the duty which they owe to their dear offspring.—The inſtruction of children in the duties and in the nature and reaſonableneſs of religion is vaſtly important; and thoſe who would faithfully and ſucceſsfully diſcharge the duty, will be very careful and conſcientious therein. They will not only teach them by pious precepts, but alſo by pious examples; for in vain will be your pious inſtructions if not enforced by religious examples.

Should you be aſked whether you love your children, you would be ſurpriſed and almoſt grieved at ſo ſtrange an enquiry; but, my dear friends, let me aſk you whether that love and affection which appears to extend no farther than to the bodies and the temporal concerns of your children, while that which concerns them and their tender, anxious parents more than ten thouſand worlds is wholly neglected—can with any propriety be called genuine and true love? I think it cannot; but I muſt requeſt you to conſider it ſeriouſly, and with the attention which the nature and importance of the ſubject demand.

Thoſe parents who live from day to day, and from year to year, in the neglect of family prayer and inſtruction, are not only omitting an important duty which they ought to perform, but are teaching their dear children by their own fatal example, more emphatically and more perſuaſively than by the moſt concluſive reaſoning, that ſuch prayer and ſuch inſtruction are wholly unneceſſary.—Permit me to requeſt you to conſider further, what is the tendency of this example which you ſet; is it not to render your own hearts more obdurate and inſenſible, and your own minds more blind to your own eternal concerns? But does the evil tendency ſtop here? Will not your example ſerve to encourage others, your neighbors and acquaintance, in the neglect of their duty, by which you bring a double guilt on yourſelves.—But above all, how awfully does it tend to beget in the minds of your dear offspring a diſbelief and total neglect of all religion, and of all the duties of it; and to caſt away and deny all moral obligation? And, my dear friends, what

a gloomy proſpect does this afford us as it reſpects poſterity! How ſoon and with what rapid ſtrides will your children deſcend to a ſtate of heatheniſm, and become nothing better than Pagan idolaters!—Much remains to be ſaid on this intereſting ſubject, by way of argument, to convince all who need conviction, of the reaſonableneſs, obligation and utility of the duty; and in anſwering objections or enquiries which it is poſſible ſome may be diſpoſed to make, plain and reaſonable as the duty appears to be; but as I intended no more than to ſuggeſt a few of the leading ideas, in hopes that ſome abler hand might be induced to take up the ſubject, and enlarge upon it as its importance demands, I ſhall cloſe my remarks by wiſhing the divine efficiency may accompany every effort, however feeble, towards enlightening the ignorant, bringing to ſerious conſideration ſuch as are thoughtleſs, and living ſecurely in the neglect of religious duties, whoſe doom, if they continue thus to live, and ſo leave the world, will be awful indeed! Which may GOD of his infinite mercy prevent, for the ſake of a merciful Redeemer.

Thoughts on the Importance of Church Diſcipline.

IN a day, like the preſent, when immorality and error greatly abound, the queſtion is often put, what can be done? What is the Chriſtian's immediate duty for the purpoſe of avoiding the evils impending?—Various have been the anſwers to the enquiry, both wiſe and good. In addition to thoſe, I would ſuggeſt one that has not been much ſpoken of; it is this, that profeſſing Chriſtians pay a more particular attention, to what the ſpirit ſaith to the churches; what he ſaith to them as a body, not merely as individuals. The addreſs is made to them, *in* their collective capacity, in the paſſage alluded to, in the Revelation of St. John. He was directed, by the great head of the church, to write a kind and friendly admonition, to the angels of the ſeven churches of Aſia, ſometime before the fall of the Roman empire; that by repentance they might avert the evils which impended them. The main object of his epiſtles to thoſe churches was to excite them to revive and maintain a ſtrict and regular diſcipline of their members, relating to doctrine or practice; and to forewarn them that if they continued to neglect ſo important a duty, and remain impenitent, their candleſtick ſhould be removed, or the churches broken up. The event has ſhewn how far they obeyed the *friendly* admonition. Like caſes require like remedies. What the divine ſpirit ſaid to the ſeven churches of Aſia, he ſays to all the churches of Chriſt, in all ages. The churches of Chriſt in America ought, therefore, to have an ear to hear what the ſpirit ſaith to them; and, if it appears they are chargeable with thoſe things, for which the Aſiatic churches were reprehended, to be alarmed and repent. Let the matter of church diſcipline be carefully and candidly examined, and a view taken of the ſtate of the churches in this land, that we may ſee, whether there is not as juſt ground for the admonition to theſe, as there was to thoſe in Aſia. To one of them it was ſaid by the holy ſpirit, that notwithſtanding they had many good things, and hated the deeds

of the Nicolaitans, yet they had left their firſt love. Are none of our churches guilty in this reſpect? If they are, the threatning denounced, in caſe of impenitence, will apply to us as well as to them. To avoid the impending evil, repentance is the only means. It is of as much importance that churches keep and maintain their warmeſt affections, for their Lord and Maſter, now as it was then; and his diſpleaſure againſt them for the want of it, is as great now as ever. Another of thoſe churches the ſpirit reproves, for holding corrupt doctrines, ſuch as were ſubverſive of the Chriſtian faith. They were alſo warned to repent, or their candleſtick ſhould be removed out of its place. It may be aſked, are there not ſome hereſies in our churches, as repugnant to goſpel principles, as theirs were? If there are, no doubt but the ſame fate will follow now as did then, unleſs timely repentance prevent. To another of thoſe churches, notice is given, that their graces were weak and ready to die, and they were commanded to ſtrengthen them, to be watchful and to repent.

May not this be ſaid of ſome of the churches now? Are there not ſtrong ſymptoms of this manifeſt at the preſent day? Do the churches, as a body, exhibit that lively and fervent zeal for the cauſe of Chriſt and his kingdom which the times call for? Is there no defect in watching over and admoniſhing one another as Chriſtians? Are they not cold and indifferent in ſome important duties; ſuch as ſocial prayer and Chriſtian conferences? Duties peculiarly calculated to inſtruct and animate them in their Chriſtian cauſe. It may be ſaid in reply, that Chriſtians do meet for ſocial prayer and converſation, in many places, but is it univerſal? And where they do, what proportion of church members attend? Do they in general attend, or is it only a ſmall number, not more perhaps than one quarter of the whole church?

It was ſaid of the church in Sardis, that they had a few names which had not defiled their garments, and that they ſhould walk with Chriſt, in white, for they were worthy, but notwithſtanding this the church was corrupt, and was reprehended as a body, and threatened with diſſolution, unleſs they repented.

The church of Laodicea was rebuked for a ſin, which they thought nothing of; and that was lukewarmneſs. The opinion they had of themſelves was, that they were rich and increaſed in goods, and had need of nothing, and knew not, that they were poor, and miſerable, and wretched, and blind and naked. Are none of the churches now liable to this charge of being lukewarm? Are there not great reaſons to fear that all of them are more or leſs guilty in this reſpect? If ſo the aſpect is alarming in proportion to their guilt. Chriſt ſays he will ſpue ſuch churches out of his mouth.

Are there not ſtrong ſymptoms of this malady among us? Do not profeſſors act and talk, as though they had, in their opinion, religion enough, and were as active and zealous in the cauſe of religion as they ought to be? As to ſome important duties, called for at the preſent day, are they not indifferent about them, whether they are performed or not? If theſe matters were duly examined, no doubt but it would pro-

duce a conviction, that a reformation is greatly needed. Church diſcipline, as pointed out and commanded by Chriſt and his apoſtles, appears to be an important mean for correcting ſuch diſorders; and it is among the fruits that are meet for the repentance neceſſary to prevent the threatened calamity.

One deſcription of the church, in its moſt perfect ſtate on earth, is that ſhe looketh forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners. A well diſciplined army, every man in his place and rank, with his warlike habiliments in ſhining order, every one having his eyes and ears open to the motion and command of his general, with banners held up in their places, looks terrible, and does more to diſhearten an encountering enemy, than the irregular movements of a mob of tenfold the number. That regular and ſtrict diſcipline which the laws of Chriſt's kingdom require, would be equally impreſſive upon the enemies of the church in the ſpiritual warfare under the command of Chriſt, the great Captain of our ſalvation; and would do more to damp and diſhearten infidels and oppoſers, than any thing elſe that belongs to the Chriſtian warfare. It is matter of great rejoicing, at the preſent day, that there is ſuch an effuſion of the Holy Spirit, whereby many are awakened and brought home to Chriſt, and the churches repleniſhed with new members. But is not this bright proſpect darkened by a deficiency in diſcipline and Chriſtian watchfulneſs? It is ſaid, when the ſet time to favor Zion is come, her ſervants will take pleaſure in her ſtones and favor the duſt thereof; that is, there will be more Chriſtian affection and kind offices towards the meaneſt members of the Church than ever before. No doubt church diſcipline duly adminiſtered exhibits Chriſtian affection in a ſtrong light; for, ſays one who had experience of it, "let the righteous ſmite me, it ſhall be an excellent oil that ſhall not break my head."

True Chriſtian affections are diſtinguiſhed by a beautiful ſymmetry and proportion, regarding all the commands of Chriſt, according to their weight and importance; hereby all men may know we are his diſciples. It is often mentioned in Chriſtian converſation, that the aſpect of things is gloomy and threatening, on account of the increaſe of impiety, infidelity and contempt of authority. May it not be inquired whether this is not in a great meaſure owing to lax diſcipline in the churches? For the churches of Aſia were faulty in this reſpect; they were warned of their danger and threatened with diſſolution, unleſs they repented. They did not obey the divine admonition, therefore the threatened evil has long ſince been executed upon them. We have no evidence that their ſins, at the time of the warning, were greater than ours are. Have we not then the greateſt reaſon to fear, from neglecting this important duty, that we ſhall feel the ſame unhappy conſequences? Surely we have.

Let us attend to a few of the laws of Chriſt's kingdom, and alſo to the ſtate of the churches, and ſee how far they are practiſed, and it muſt appear there is need of a more careful and ſtrict diſcipline than now exiſts. James iv. 11. "Speak not evil one of another, brethren; he that ſpeaketh

evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law." Eph. iv. 14. "That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive." 31ſt verſe. "Let all bitterneſs, and wrath, and clamor, and evil ſpeaking, be put away from you, with all malice." Chap. v. verſe 3. "But fornication and all uncleanneſs, or covetouſneſs, let it not once be named amongſt you, as becometh ſaints." 1 Peter, ii. 13. "Submit yourſelves to every ordinance of man, for the Lord's ſake; whether it be to the king as ſupreme, or unto governors as unto them, that are ſent by him for the puniſhment of evil doers and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men." Theſe are a few of the many precepts given in the word of God, for the regulation of the ſubjects of his kingdom. And are they all carried into effect, ſo that there is no ground for a reprehenſion on account of neglect? This cannot be plead.

But are not theſe duties indiſpenſible? Can men be loyal ſubjects to Chriſt, who live in the daily breach of them? Can that be a true church of Chriſt, that ſuffers them with impunity; and do not exert themſelves according to the rules given by Chriſt, and his apoſtles, to reclaim them? Chriſtians are commanded to exhort one another daily, leſt any be hardened through the deceitfulneſs of ſin. Can it be ſaid that they are clear from blame in this matter? It is conſidered a great privilege to be under the watchful care of the church, and objects of the brotherly affection of every individual member, according to covenant engagements at the time of admiſſion; but where lies the privilege if nothing be done, by either, excepting only in caſes of the groſſeſt and moſt heinous offences, while all other faults are overlooked, or nothing done, agreeably to Chriſt's rules to reform them?

It is worthy of ſerious conſideration, whether the threatening aſpect of things, ariſing from the encroachments of the enemy of our peace, will be changed for the better, until our ears are more opened to hear, what the ſpirit ſaith to the churches, reſpecting things that are amiſs, and which muſt be repented of or we feel the bitter conſequences. To be hoping, and wiſhing, and earneſtly deſiring better things, and better times, without proper exertions made, according to directions given in the law of God, will never deliver us from our troubles, nor ſet our feet in a large place, or put a ſong of praiſe into our mouth, nor eſtabliſh our goings.

To impreſs the thought a little, it may be well to take a view of a caſe of diſtreſs that happened, to the Iſraelitiſh church, under the care of Joſhua, at the time they were commencing the conqueſt and poſſeſſion of Canaan. The anger of the Lord was ſhewn againſt them, in a defeat of their army, againſt Ai, and a ſlaughter of a number of their brethren, at which the hearts of the people melted like water; the cry no doubt was, as at this day, what is to be done for our relief? Joſhua, with the Elders, fell proſtrate in the duſt before the ark of

God, and made their complaint and interceſſion, until even tide. But the Lord roufed them from their ſupplicating poſture, and let them know the cauſe of their calamity, and their remedy. "Iſrael," ſaith he, "have ſinned, and tranſgreſſed my covenant, which I commanded them. Get thee up, wherefore lieſt thou thus on thy face? Up, ſanctify the people, and ſay ſanctify yourſelves; there is an accurſed thing in the midſt of thee, O Iſrael, thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you." Here it may be remarked, that the charge was againſt Iſrael; the whole congregation were treated as guilty. But it was Achan, the ſon of Carmi only, that had done the fact; the people were chargeable with the crime until they ſhould look out, and puniſh the offender, and carry into effect the law in ſuch caſe provided; and until that was done, all other things would be unavailing; they could not make the leaſt advance, againſt the enemy, nor make any progreſs towards inheriting the land which God had ſworn he would give them, until this was done. Now, ſaith the apoſtle, "all theſe things happened unto them for enſamples; and they were written for our admonition, upon whom the ends of the world are come. "Behold," ſaith Chriſt Jeſus, "I come quickly: hold that faſt which thou haſt, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, which is new Jeruſalem, which cometh drawn out of heaven from God: and I will write upon him my new name. He that hath an ear let him hear what the ſpirit ſaith to the churches."

M——.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE ſubſtance of the following was addreſſed to a conſiderable claſs of young perſons, at the time of their admiſſion as members of the viſible church. If in your judgment, it will not ſuperſede the publication of ſomething more generally uſeful, you are at liberty to inſert it in the Magazine. TROPHIMUS.

Beloved in the Lord,

THE friends of the Redeemer and his kingdom, who witneſs the preſent tranſaction, have great joy at ſeeing you joining yourſelves unto the Lord, in ſolemn covenant with him and his people. While the ways of Zion mourned, they have been praying for her proſperity, in the ſalvation of your ſouls. They now find, by happy experience, that "He who goeth forth weeping and bearing precious ſeed, ſhall return again with joy, bringing his ſheaves with him."

The propriety of your preſent proceeding, and of your being hence denominated diſciples of Jeſus, depends on your vital union to him, and your reſemblance of him in ſpirit and conduct. The evidence of an holy life is fairly expected of you, for ſupporting the good confeſſion which you have now made before many witneſſes. How important, that you henceforth ſhine as lights in the world! Remember that the eyes of JEHOVAH are upon you; that

he pondereth all your goings, and will bring all your works into judgment. It will be of no avail, as it reſpects either the honor of God and the Redeemer, the advancement of his kingdom, or the ſalvation of your own ſouls, to have called Chriſt Lord, Lord, or even to have eaten and drunken in his preſence, unleſs you are devoted in heart and life, to his ſervice and glory. Even the angels, whom you have called to witneſs your vows, and who rejoice when one ſinner repenteth, feel a lively intereſt in the part which ſhall be acted by you, under the profeſſion you have now made. Yea, could pain find entrance into the abodes of light, their hearts muſt be pained on ſeeing even *one* of you departing from the pure ſimplicity of the faith, and thence bringing ſhame and reproach on the holy name, by which you are called. Like them, the friends of Chriſt around you are greatly concerned that you ſhould adorn your holy profeſſion. They will watch over you with pious ſolicitude, and with fervent prayer to God that you may bring forth fruit, an hundred fold.

You now declare, before God, angels, and men, that you have entered upon the Chriſtian race. May you run manfully, and obtain the prize. If ſincere, as is hoped, I give you joy; yea, I bid you God ſpeed! Remember, that a life of religion is a life of holy diligence and activity, in the ſervice of God. It is a warfare which is never accompliſhed till death. It is a race, in which, forgetting the things which are behind, you muſt preſs forward, till it ſhall terminate in the glories of immortality. I cheriſh the pleaſing hope, that you have counted the coſt, and will never be weary in well doing. But let him who thinketh he ſtandeth, take heed, leſt he fall. The inexperience and natural inſtability of youth, together with the vigor of youthful paſſions, will render you a more eaſy prey to temptation than thoſe of riper years. There are three potent enemies leagued in a conſpiracy againſt your peace and ſalvation. Theſe are the world, the fleſh and the devil. The ſubtle adverſary of ſouls will uſe all his art and influence to beguile you from the way of the truth; to entangle you in temptation and plunge you in ruin. The world, intending ſuch of mankind as are unfriendly to Jeſus and his religion, will not be found the leaſt dangerous; eſpecially thoſe of the young who are yet in love with the pleaſures of ſin. Theſe will naturally be tempted to ſpread ſnares for your feet, if by any means they may lead you back to your former wanderings with them, in the way to ruin. Hence, the grand deceiver, and a ſinful world, in alliance with the remains of an evil heart, will maintain an hoſt of enemies, againſt which you will need to employ *the whole armor of God.*

Nothing, in which you are called to be active, can exceed the importance of running, with patience, the race ſet before you. Would you render glory to God and the Redeemer, this is the way. Would you recommend the religion of Jeſus to the conſciences of all, as worthy of acceptation, and eſpecially to the young of your acquaintance, this is the way. Would you enjoy the ſublime pleaſures of religion in life, and in death, and at laſt obtain the glory and immortality of the kingdom of God, the way is before you; ſo run that you may obtain. T

this purpoſe ſhun the very appearance of evil; that if any ſeek occaſion for evil ſpeaking, they may be aſhamed when they behold your chaſte converſation in Chriſt. Remember the vows you have now made, and from which you cannot go back. Take faſt hold of inſtruction; let her not go; keep her, for ſhe is your life. Pure and undefiled religion is this, to keep unſpotted from the world. Enter not into the path of the wicked; for the friendſhip of the world is enmity with God. Therefore, if ſinners entice you, in no wiſe conſent. Should any attempt to beguile you from the way of holineſs, ſay to them, *Whether it be right, in the ſight of God, to hearken to you more than to God, judge ye.* Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. While you bear a proper teſtimony againſt the vices and impenitency of the irreligious, let your treatment of their *perſons* be expreſſive of the *meek*, the *benevolent* and *pacific* temper of the goſpel. Let your lives be replete with evidence, that wiſdom excelleth folly as far as light excelleth darkneſs. Never give occaſion for its being ſaid, ye *did* run well; who did hinder you, that ye ſhould not obey the truth? Give no occaſion of offence and grief to the friends of religion, nor of ſtumbling and unbelief to others.

It is doubtleſs expected by ſome, to whom it would be matter of rejoicing, that your goodneſs will be like the morning cloud and the early dew, which goeth away. They even hope to find, in your apoſtacy, a cloak for their own ſins; and ſhould one in ten of you fall from your ſteadfaſtneſs, they will be comforted and emboldened in the way to ruin. Let your example, therefore, exhibit ſuch evidence of the pure and amiable ſimplicity of the goſpel religion, as nothing can reſiſt or gainſay. The teſtimony of your lives, if holy and without blame, may be rendered effectual for captivating others unto the obedience of Chriſt; but if unholy, you will probably be the ſad occaſion of their ſtumbling, and finally plunging in remedileſs deſtruction. As therefore it reſpects, in a ſpecial manner, the multitudes of the riſing and juſt riſen generation around you, the influence of your example is immenſely important. Hence, be ſteadfaſt and immoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labor is not in vain, in the Lord. Go to no place, and frequent no ſociety, in which you cannot pray for the preſence of God, and that his all ſeeing eye may inſpect your conduct. Do nothing in public, or alone, on which you cannot honeſtly implore the divine bleſſing. Search the ſcriptures *daily*, for they teſtify of Jeſus and are the words of eternal life. Be punctual and fervent in your attendance on all the inſtitutions and duties of religion. *Watch* and *pray*, that ye enter not into temptation. Pray much for the proſperity of Zion. In a ſpecial manner, be punctual, perſevering and fervent in the devotions of the cloſet. Theſe ſhould be regarded as the daily nouriſhment of an holy life. If theſe are neglected, or attended in a cold and formal manner, inſtead of being like a tree planted by the water courſes, you will be like an heath in the deſert. When tempted to loiter in your race, look unto Jeſus. Think of him who endured the croſs and deſpiſed the ſhame; and let the ardor of his love to the divine glory enkindle in your boſoms

a ſimilar flame. In a word, be perſuaded to *live* the religion of the Son of God, that the work, of which you profeſs to have been the ſubjects, may thence be approved to the conſciences of all, as a miraculous work of divine grace; and that God in all things may be glorified, through Jeſus Chriſt. AMEN.

A brief ſketch of the life and dying exerciſes of Mrs. B——, who died July 1802, in one of the towns in the ſtate of Maſſachuſetts, in the 30th year of her age.

AT the age of about fourteen years, Mrs. B—— became very ſeriouſly impreſſed. For ſeveral weeks her diſtreſs of mind was great. She viewed herſelf as one of the greateſt of ſinners. At times ſhe was the ſubject of the moſt violent temptations of the adverſary, which nearly proved her ruin for time and eternity. But when her diſtreſs was at the greateſt, and all hope from herſelf was cut off, God was pleaſed to let a ray of light into her mind. She could ſee the glory of God in every thing around, and was led to praiſe him, though ſhe had no thought at that time that what ſhe experienced was ſaving. All things appeared new; and eſpecially ſhe diſcovered a new beauty and glory in the goſpel, and in the character of God as revealed in the Bible.

From this time ſhe continued a ſerious, exemplary Chriſtian till the age of ſeventeen years, when ſhe publicly profeſſed religion. How deeply ſhe was affected with a proſpect of this ſolemn tranſaction, may be ſeen from the following extract of a letter ſhe wrote to a friend.—"Laſt Friday 'evening, while I was alone, I 'had a diſcourſe with my brother 'to ſomething far higher than 'this world. Immediately my 'deſires increaſed, and I felt a 'willingneſs to leave all and fol'low Chriſt. I have ever ſince 'ſeen as it were a fountain open'ed, and God willing to forgive 'ſinners. And if I know my 'heart, I have given up myſelf to 'be devoted to God, which is 'perfect liberty, and to leave the 'ſervice of Satan, which is perfect 'ſlavery. O Sally, I would beg 'your ſincere prayers for me that 'I may hold out to the end——I 'feel it impreſſed upon me as a 'duty to come now and own 'Chriſt before the world, and 'ſhall endeavor to do it. It 'is our duty to let ſinners know 'that we can take comfort in ſome'thing higher than this world."

It was a ſingular evidence of her ſincerity to ſee her coming forward publicly in religion in her youthful age, while her companions were purſuing a different courſe.

After her attendance on the communion ſervice, ſhe writes as follows: "This day has been a 'feaſt to many ſouls in this place. 'We have had the Lord's ſupper 'adminiſtered to us in a very 'ſtriking manner. It ſeemed to 'me that the Lord was with us 'of a truth.—Laſt night I felt 'my ſins ſo heavy that I was al'moſt ready to think I ſhould 'not dare to go to the holy ordi'nance; but the more I thought 'of my ſins, the more I felt my 'need of going, humble and peni'tent, and confeſſing them to a 'merciful God. And I hope I 'have got a ſealed pardon."

For ſeveral of the laſt years of life, ſhe was the ſubject of many remarkable, afflicting diſpenſations of providence. Her conſtitution was delicate, and in her ſhort life ſhe experienced ſev-

real diſtreſſing fits of ſickneſs. But "ſhe found it good for her 'to be afflicted." It was truly inſtructive to notice her calmneſs and ſweet reſignation, in ſeaſons of inexpreſſible bodily diſtreſs. The diſtreſſes of her body appeared like "the refiner's fire" to purge away the droſs, and fit her ſoul for a more intimate enjoyment of God. Every turn of ſickneſs ſeemed to raiſe her higher in the exerciſes of grace.

Her piety ſhone bright in her conduct towards her family. She was faithful to her dear companion, whom ſhe viewed to be in an unſanctified ſtate, to warn him of the importance of a religious life. She had been bleſſed with three little daughters, whoſe minds ſhe cultivated with great care as far as they were capable of inſtruction. Such was her ſituation as to bodily health, that ſhe expected to leave them in the wide world without a mother to guard their tender years. This thought excited her to great diligence in every duty which reſpected the good of their ſouls.

She lived in the habitual expectation of her own death, and wrote a few lines of advice for her children, to be given to them after her deceaſe. A few weeks before her death, ſhe prepared her funeral dreſs, though ſhe was then in a ſtate of perfect health.

Her laſt ſickneſs was ſhort and inexpreſſibly ſevere. It continued about fourteen days. Amidſt great pain of body ſhe evidenced to all around her, how precious religion is in death.

Through her whole ſickneſs ſhe ſeemed to be carried far above the things of time, and to be impreſſed with the idea that ſhe ſhould not recover. About a week before her death, in a dream, ſhe had ſuch a ſenſible view of the glories of the inviſible world, that ſhe ever after ſeemed in haſte to depart. She thought, in her ſleep, that ſhe was in the immediate preſence of her God and Saviour, in company with numberleſs glorified ſaints, particularly the old patriarchs, prophets, and apoſtles; and that ſhe loved them much better than ſhe ever had any of her earthly friends. Her affections after this ſeemed in a great meaſure to quit their hold on ſublunary things. "As my love to 'God," ſaid ſhe, "increaſes in 'my ſoul I am leſs anxious for 'my earthly friends. I have for-'merly been unwilling to leave my 'children, for fear they might 'fail of a religious education; but 'now I can leave them with God, 'who can do much better for 'them than I can. I can with 'the greateſt ſafety commit all 'my friends to God and caſt my-'ſelf and all my concerns on him." Being aſked how God appeared to her? ſhe ſaid, he appeared to be an infinitely great and glorious being, infinite in goodneſs, and that ſhe felt ſurrounded with his preſence and adorable majeſty. Being aſked whether ſhe felt her ſins pardoned? She replied, "yeſ-'terday I had to come to him as 'a ſin-hating and ſin-forgiving 'God."

To a youth in the full vigor of health whom ſhe viewed to be out of Chriſt, ſhe ſaid, "I would 'not exchange conditions with 'you for any thing. Oh, don't 'give yourſelf any reſt day nor 'night."

She often expreſſed longing deſires to depart, ſaying, ſhe did not think her weak frame could have held out ſo long. She would ſometimes enquire, "How much 'longer do you think I can en-'dure?" On a perſon's obſerving to her that ſhe ſeemed almoſt

gone, ſhe ſaid, "'I thought you 'told me ſo two days ago.'" She would then fear being impatient to wait God's time. She could not bear to have any of her friends unwilling to part with her. Obſerving one of her ſiſters overcome with grief, ſhe ſaid, "Is 'not he a juſt God? What is 'this world that you wiſh me to 'live in it?" Her ſiſter replied, "'This world is nothing to me, 'and I feel as though, I had ra'ther die than live here without 'you.'" This brought a tear into her eyes, and ſhe replied, "It 'will be but a little time that you 'have to ſtay behind.'" Being requeſted by her ſiſter to leave ſome word for her to think upon and remember her by, ſhe ſaid, "Give up this world entirely, and 'every thing in it, and ſeek the 'Lord and he will certainly be 'found of you. I can ſay no more 'to you than you have in the bi'ble. It is full of conſolations."

At times ſhe expreſſed great anxiety for thoſe who were out of Chriſt. "I want to ſay much 'to them, but I have not 'ſtrength. I feel a tender pity 'for them.—But they have Moſes 'and the prophets."

To thoſe who ſtood round her bed, ſhe ſaid, "I am here a ſpec'tacle for you to look at, and ſee 'to what you are coming—I 'am preſerved by God's power 'for a warning to you, that God 'may be glorified."

After all hopes of her recovery were paſt, ſhe was aſked, if it would ſurpriſe her to hear that we thought her near her end? She replied, "Not at all." Then with calmneſs ſhe prepared to take leave of her relatives;—converſed ſome time with her huſband alone;—examined into the ſtate of his mind, and exhorted him above all things to make religion the chief buſineſs of life;—deſired him not to mourn for her but for ſin; and called in the family one by one, and gave them her dying counſel.

Being viſited by her miniſter, ſhe deſired prayers, and when aſked what he ſhould pray for, replied, "That God may be glo'rified in all things." At another time ſhe ſaid, "My work is 'all done, and I have nothing to 'do but to breathe out my ſoul in'to the hands of him who gave it."

The evening but one before her death ſhe ſeemed perfectly ſerene and happy. Her mind was ſo entirely carried into the world of glory, and her expectations of being ſoon freed from ſin and ſorrow, were ſo high, that it ſettled her countenance into a ſweet ſmile of complacency. A hymn was read to her, entitled, "The 'ſong of heaven deſired by ſaints 'on earth." She cloſed her eyes and appeared as in a ſweet extacy of delight while attending.

After this happy evening ſhe endured diſtreſs of body, which cannot be deſcribed. She was patient and ſubmiſſive under all her diſtreſſes, till ſhe cloſed the ſcene of mortal life. Yet imagination follows the departed ſoul into the world of ſpirits. And this calls to mind ſome more of her cheering words. "If," ſaid ſhe, "I had only ſtepped *on the other* '*ſide of death*, it ſeems to me no'thing on earth could induce me 'to return."

"Hark ſhe bids her friends adieu,
Some angel calls her to the ſpheres,
Our eyes the radient form purſue,
Through liquid teleſcopes of tears.
Farewell, bright ſoul, a ſhort farewell,
Till we ſhall meet again above,
In the ſweet groves where pleaſures dwell,
And trees of life bear fruits of love."

At a Meeting of the Truſtees of the Miſſionary Society of Connecticut, at Hartford, May 11, 1803.

VOTED, That the Editors of the Connecticut Evangelical Magazine be requeſted to publiſh in their next number a letter addreſſed to the Board from a female friend of miſſions, incloſing a donation of Five Dollars to the Society, together with a copy of this vote; as a teſtimony of the Board's approbation of the letter, and their thanks to the unknown writer. Atteſt,

ABEL FLINT, *Secretary.*

To the Truſtees of the Miſſionary Society of Connecticut.

GENTLEMEN,

I TRUST there are none who love our Lord Jeſus Chriſt in ſincerity who do not applaud your apparent zeal and induſtry, in the cauſe of our divine Maſter. They alſo bleſs God that he doth, from time to time, raiſe up inſtruments for the advancement of the Redeemer's kingdom in the world. And as you have freely offered your ſervice in this glorious cauſe, it ſurely becometh others, according to their ſeveral ability, to follow the example. The earth is the Lord's and the fulneſs thereof; but, bleſſed be God, he is pleaſed to accept whatever his creatures have to beſtow, (provided it be done with a right diſpoſition of heart) as a ſacrifice acceptable to himſelf. Accordingly I ſend you incloſed in this a five dollar bill, which pleaſe to appropriate to the Miſſionary buſineſs. It is the price of induſtry. My health has been for a conſiderable time bad, at leaſt by turns, which led me exceedingly to prize the bleſſing when I enjoyed it, and made me to inquire, what ſhall I render to the Lord for all his benefits? Accordingly I reſolved to ſet apart ſix pence of my earnings each week, in which I was able to perform my taſk, to charitable purpoſes, and I have this little ſum remaining; and I can aſſure *my* young female companions that I feel a pleaſure in doing thus, which twice the ſum could not procure for me if employed *in* adorning my body. May *the Lord* bleſs you and make you able watchmen upon the walls of Jeruſalem, fill your ſouls with holy joy, and when you have finiſhed your pilgrimage on earth, receive you, for Chriſt's ſake, to manſions of eternal reſt!——

FROM A FEMALE FRIEND TO MISSIONS.

Religious Intelligence.

Preſent ſtate of Connecticut Miſſions.

THE Rev. *Joſeph Badger*, ſtill continues to labor as a Miſſionary in New Connecticut; from which place the Rev. *Ezekiel Y. Chapman*, lately returned. Mr. *Chapman's* place will ſoon be ſupplied by another miſſionary; and it is propoſed by the Truſtees of the Miſſionary Society of Connecticut, to employ three miſſionaries in that country the enſuing year.

The Rev. Meſſrs. *Williſton* and *Woodward*, are laboring in the weſtern counties of New-York, and northern counties of Pennſylvania; and it is directed that a miſſionary be ſent for four months to the counties of Otſego and Deleware.

Mr. —— Hovey, a candidate for the miniſtry, is appointed to a miſſion of four months to the ſettlements on Black River; and the

Rev. *Aaron Kinne*, to the ſettlements on the Oſwegotchee, for ſix months.

The Rev. Meſſrs. *Buſhnell* and *Leonard*, are itinerating as miſſionaries, one half of the time, in the northern part of Vermont. The Rev. *Job Swift*, is appointed to a miſſion of ſixteen weeks, to the ſettlements weſt of Lake Champlain, and the north weſtern part of Vermont.

The Rev. *John Willard*, jun. is appointed to a miſſion of ſixteen weeks in the north eaſtern part of Vermont.

Further account of the ſales, &c. of the firſt volume of the Connecticut Evangelical Magazine.

Number on hand, as per laſt ſtatement, January 1802—258, all of which have been ſold.

	Dolls.	Cts.
Profits to the inſtitution by laſt ſtatement,	1970	3½
Avails of 258 Magazines, ſince ſold,	32	25
Profits of the firſt volume,	2002	28½

Of the above profits, paid by the publiſhers,

July 8th, 1801	1000		
January 6th, 1802	611	93½	
May 11th, 1803	323	6	
Due from ſubſcribers	67	29	
			2002 28½

Account of the ſales, &c. of the ſecond volume, to May 10th, 1803.

Whole number printed 4000 for each month,			48000
Sold,	41475		
Given gratis to ſubſcribers, who became reſponſible for 12 ſets or more,	2392		
On hand, May 10th, 1803,	4133		48000
Amount of ſales.	*Dolls.*	*Cts.*	
33178 to ſubſcribers, at 12½ cents,	4147	25	
5542 at retail, at 12½ cents,	692	75	
2755 to bookſellers, at 8 pence,	306	11	
41475 *Whole amount of ſales,*			5146 11
Expenſes.—Printing 48000 Magazines, at 66 mills each,	3168		
Contingent expenſes, poſtage, &c.	35	53	
			3203 53
Deduct expenſes,	3203	53	
Profits, excluſive of 4133 Magazines on hand,			1942 58

Of the above profits, paid by the publiſhers,

January 6, 1803,	840		
May 11, 1803,	701	33	
Due from ſubſcribers,	401	25	
			1942 58

The above ſummary ſtatement is a true reſult from the accounts of the publiſhers of the Connecticut Evangelical Magazine, as audited by the ſubſcribers, May 10th, 1803.

JONA. BRACE, } Auditors.
JOHN PORTER, }

The above mentioned ſums of 323 dollars and 6 cents, for the firſt volume, and 701 dollars 33 cents, for the ſecond volume, making 1024 dollars 39 cents, were, on the 11th day of May 1803, paid by the publiſhers, to the Hon. John Treadwell, Eſq. and the Rev. Abel Flint, two of the committee appointed by the Truſtees of the Miſſionary Society of Connecticut, to receive the ſame, and by ſaid committee paid to the Treaſurer of the Society, as per the *Treaſurer's* receipt, as follows:

Hartford, May 11th, 1803.

Received from the Hon. John Treadwell, and Rev. Abel Flint, committee of the Truſtees of the Miſſionary Society of Connecticut, the ſum of one thouſand and twenty four dollars 39 cents, for which I am accountable as Treaſurer to the Miſſionary Society, having given a duplicate of this receipt therefor; it being avails of the Magazine. A. KINGSBURY.

Donations to the Miſſionary Society of Connecticut, from the 15th of April to the 19th of May.

		D.	C.
April 23.	A ſtranger	3	0
May 10.	Ladies' Society in Norwich	10	0
11.	From Hon. J. Treadwell and Rev. Abel Flint, avails of Magazine	1024	39
12.	Friend of Miſſions of New-Haven	12	0
	A friend of Miſſions	5	0
19.	Solomon Goodell of Vermont, for ſupport of Indian Miſſions	208	5
		1262	44

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